ASSOCIATED MENNONITE BIBLICAL SEMINARY
3 9304 01037776 1

GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA

Historical Library

Class No.................. Date Received................

Book No.................. Donor.......................

Accession No. 2467... Fund........................

This book should be returned at the end of 2 weeks; otherwise a fine of 2 cents a day is charged for each additional day.

TheMennonite

3145 Benham Avenue
Suite 4
Elkhart, IN 46517
Phone: 800-790-2498

AnnaG@TheMennonite.org
www.TheMennonite.org

Nov. 12, 2014

Colleen McFarland,
Director of Archives and Records Management
Mennonite Church USA
1700 S Main St
Goshen, IN 46526

Dear Colleen,
We are pleased to know that Mennonite Church USA has received a grant to digitize the print files of Gospel Herald and *The Mennonite*.

You have our full permission to digitize all issues of *The Mennonite* and make them available for free, with full-text access.

Best wishes in this important endeavor.

Sincerely,

Anna Groff

Interim Editor
The Mennonite

This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License.
The Anabaptist Mennonite Digital Collaborative, coordinated by staff at Mennonite Church USA, Goshen College, and Anabaptist Mennonite Biblical Seminary, is working with Internet Archive to provide digital copies of this title. Please seek permission from the copyright owner if your use of this item is not permitted under the license.

Digitized by the Internet Archive
in 2015

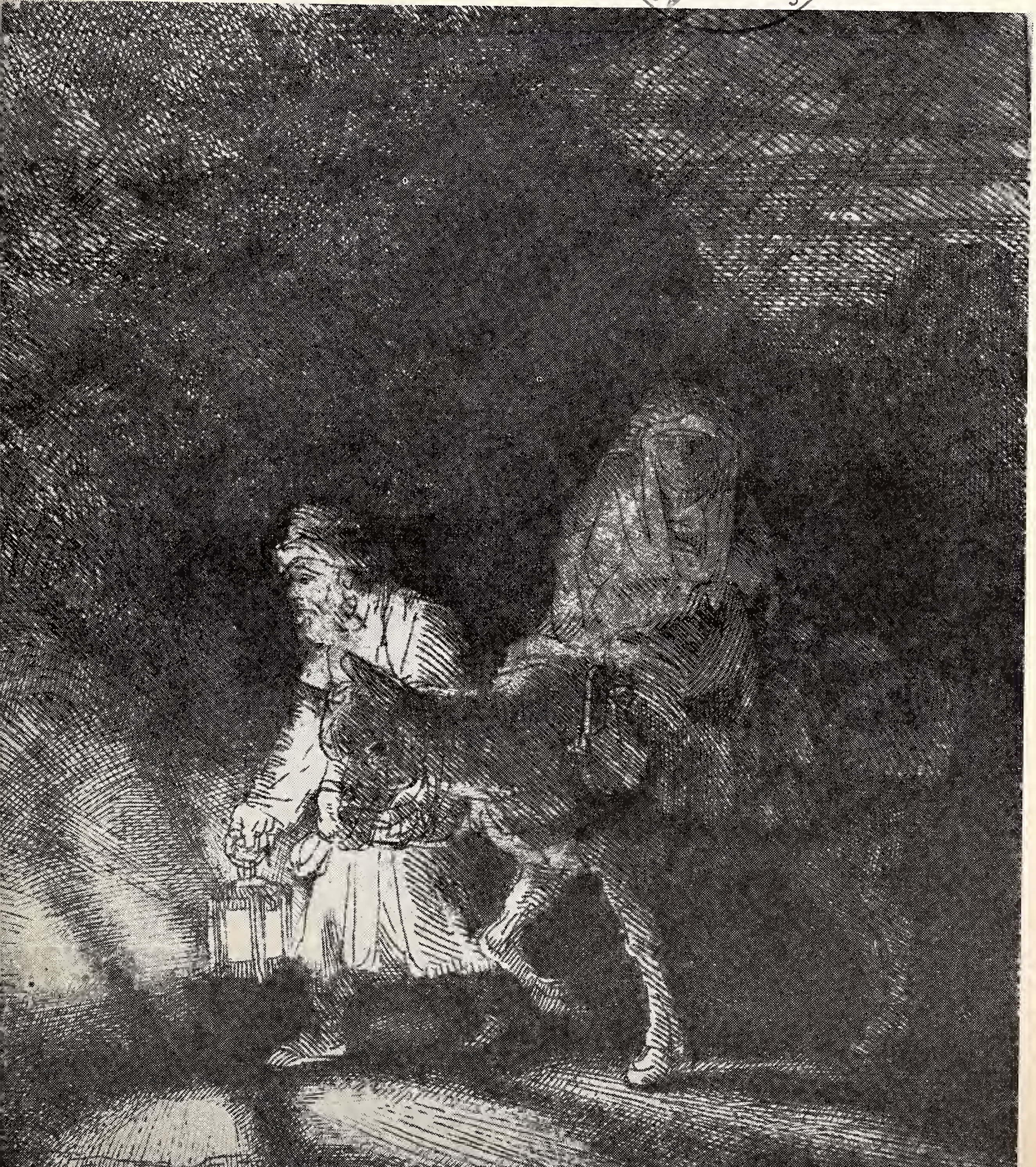
https://archive.org/details/mennonite196176smuc

JANUARY 3, 1961

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

ASSOCI MENNONITE BIB RIES
ELKHART
LIBRARY



in this issue

COVER
"The Flight into Egypt" by Rembrandt van Rijn, courtesy of the Metropolitan Museum of Art, gift of Felix M. Warburg and his family, 1941.

ARTICLES
DOOR TO 1961
P. K. Regier 3
FACING THE RACE
Richard Reimer 5
TWO VICTORIES 6
POEM
ONE YEAR
Mary Davis Reed 7
DEPARTMENTS
EDITORIALS 2
THE READER SAYS 7
MENNONITE MEN
Plans and Projects 8
YOUTH
The Debt 9
When It Comes to Praying in Front of Other People 11
OUR SCHOOLS 12
MCC NEWS 13
OUR CHURCHES 14
OUR CONFERENCE 16

CREDITS
Page 5, Robert W. Regier; page 9, Tharpe from Monkmeyer; page 12, Schmidt Studio, Goessel, Kansas.

CONTRIBUTORS
P. K. Regier, former minister and Conference executive secretary; Richard Reimer, graduate student, Michigan State College; Carol Zerger, student, Bethel College.

of things to come

Jan. 2-14—"Faith and Life" radio speaker, L. R. Amstutz.
Jan. 7—Bethel College Memorial Hall Series, Richard Dyer-Bennet.
Jan. 18-25—Week of Prayer for Christian Unity
Jan. 29-Feb. 5—Youth Week
Feb. 12—Race Relations Sunday
Feb. 17—World Day of Prayer
March 26—Palm Sunday
March 31—Good Friday
April 2—Easter
May 11—Ascension Day
May 21—Pentecost

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 76 **NUMBER 1**

Guest Writer, J. W. Mellick

NOT JUST JANUARY Perhaps too much stress and importance has been laid on the particular date that ushers in a new year. Perhaps we make too much over the changing of a digit or two and the tearing off the last page of an old calendar and hanging up a new one, because this ceremony makes little difference in the average life. The so-called "new year" will be found to be very much the same as the old one because routine, habits, failures, successes, joys and sorrows, likes and dislikes are not changed by changing the calendar.

On the other hand, we can well think of a new year beginning any time—at the time we enter into new experiences, life, goals, outlooks, courses of action, attitudes of mind, or purposes of heart. For these things it takes more than turning the last page of the calendar.

Let us think of the "new year" for some people of whom we know. Here is Levi, or Matthew. He probably began a new calendar year in his unpopular job of collecting Roman taxes from his unwilling countrymen supposing that he would end that year "sitting at the receipt of custom." How different was the end of that calendar year of Matthew's. What a difference was his, having heard the voice, "Follow me." He began collecting precious "coins" of conversation and information placed finally in the first gospel and handed down to us. What a grand beginning it was for Matthew. What a grand beginning for any who will hear and heed His voice of invitation at any time in any year.

Many of us are apt to slip into the groove of thinking that every noble resolution and effort must begin in the vicinity of January. But some things are too important to wait for some traditional spot on the calendar. We are like the woman of Samaria with whom Jesus conversed. She wanted to talk "places" but Jesus placed before her the need of "experience" in worship. We must beware that we do not "calendarize" our lives with limiting and confining dates such as Christmas, Easter, Good Friday. We thus tend to chain and smother important truth by fastening or burying it within the confines of certain days and seasons and feel almost apologetic to speak of these truths at any other season.

Bartimaeus had entered and passed many a dark year, seeking a beggar's existence by holding out hands that he had never seen to passing populace that he could not see. However, that year did not end as the others had. The day it happened makes little difference—the fact that it happened is the thing.

Do we not as Christians need new beginnings, new eras with Chris Are we not sometimes found stumbling, blinded by doubts, or crippl with some fleshly trait? Have we need of nothing? What do expect in the future? The same disappointing round of failure a weakness?

Any day or time can be a new beginning when we will see ourselv and get a glimpse of the unlimited resources of God, and then a accordingly.

DOOR TO 1961

P. K. Regier

Nothing is more disappointing than a closed door. Suppose you have traveled a thousand miles to see your dearest friend. But as you come to the house, the door is closed. No one answers your knock. For all the neighbors know, he may have gone to Europe. The door is fast closed.

To John, imprisoned on the Isle of Patmos, came the promise, "Behold, I have set before thee an open door." That is good news. That means opportunity. That means liberty. That implies the possibility of doing things you like to do and accomplishing things you wish to accomplish.

We appreciate an open door all the more when we reflect that there are some doors already closed for us. For those of us who have reached middle age or more, the door of youth is closed. For some of us there are other doors which may have been closed. But thank God, we yet live in the days of open doors. As the year 1961 begins, our God speaks to us, "Behold, I have set before thee an open door, and no man can shut it."

Think for a moment what this promise must have meant to John, the Revelator. There he was, an exile on the Isle of Patmos. If ever any prison doors closed upon a man, they did upon John. The ocean makes a very impregnable door!

To be sure, John used these words about one of the churches to which he was writing, but there must have welled up in his heart a response to his own experience. His imprisonment had shut doors all around his life. There in his shuttered experience he heard the Divine Voice that cried, "Behold, I have set before thee an open door, and no man can shut it."

These words can only mean that all the doors which man and circumstances could get their hands on had been closed. But there still were doors, inner doors, that no man could shut. No circumstances could reach them; no man could get his hands upon them. They were not in this world's control.

In this connection it is important for us to see clearly that there are two sides to our lives. One side is at the mercy of man and circumstance. If this were the only side, then sooner or later we would all land upon some hapless Patmos, pent up by the enclosing sea. And this can happen with tragic suddenness.

But there is another side to us. It is a great gospel—good news. There are doors that no man can shut. There are areas of our lives which are not at the mercy of man.

First there is the door of spiritual growth. There is such a thing as the kingliness of character, and it is there that you may reign supreme. The crown of no king is safe in these days. Many a king has lost his crown in our modern age. The power of no dictator is safe. Hitler and Mussolini are outstanding examples. But the crown of character no man can take from you.

The Roman government could take away John's freedom. It could rob him of many privileges and opportunities. But it could not prevent John from being a better man. John could be more patient, more high-minded, more inwardly strong and courageous. The whole Roman Empire with all her legions could not prevent him.

John Bunyan was thrown into a filthy English prison. He was robbed of many things. But that quality of mind and character which fitted him to write "Pilgrim's Progress" could not be taken from him.

Opportunities will not always be easy and pleasant. Someone has said, "If the south winds blow, you can let them warm your roots. If the north gales land on you, you can let them toughen your fiber. Hardships can pass over you and leave you a gentler and more sympathetic spirit. Enemies can rise against you until all your friends are sorry for you, when all the time you are growing a more gracious soul, fuller of wisdom and magnanimity."

The door of spiritual growth stands open always. I once attended a men's Bible class which always closed its Sunday morning session with a prayer something like this. "Help us this week to build a life, and not only make a living." If we are primarily making a living, then God pity us! All those doors sooner or later will close. But if we are making a life—if we are seeing that the most sacred trust God ever gave us was our personalities to be made as fine, deep, dependable, and courageous as they can be made—then we have an open door no man can shut.

There is another open door, the door of high thought. No matter what man, or circumstance can do to you outwardly, they cannot prevent you from inwardly living in the companionship of high thoughts.

All of us live in the world of the thoughts we think. Let us learn what Sir Edward Dyer meant when he said, "My mind to me a kingdom is." Or let us even go further and learn what Jesus meant when He said, "The kingdom of God is within you."

All around you today are open doors and you can come and go as you please. Yet some day they will close. As you grow older you will inevitably grow accustomed to the sound of doors closing. Happy is the man who knows how to step through a secret and familiar door within, and as he enters he stands in a great world of high thought.

The new year brings us another open door, the door of faith in God and fellowship with Him. No matter what man or circumstance may do to you, that door is open and no man can shut it. You can shut it yourself, but, if you really want it open, no one else can shut it.

That is the heart of religion—that inner door through which one steps to stand in the presence of the Unseen Friend. And the more frequently you use that door, the greater will the blessings and benefits be that come to you out of fellowship with the living God. "We kneel, how weak; we rise, how full of power!"

There is another door that is op to us as we enter the new year. is the door of large interests. It perfectly possible for a man build for himself a small world ar live in it all the rest of his day This is what the man did wh prayed, "Oh God, bless me and m wife, my son John and his wife, four and no more, Amen."

Think of the door of large inte ests which is wide open to us. The is education. We call this a civ lized world, but do you know tha there are still multitudes in man parts of the world who can neith read nor write?

Think of the cause of makir Christendom Christian. We mu do it. Once an Indian said to Ro ert E. Speer, "Jesus Christ is hop lessly handicapped by His associ tion with Western civilization." B ginning with ourselves, there much we can do to convert unchri tian conduct of Christians.

Before us lies the great task building a warless world. A su stitute for war must be found if ci ilization is to survive. That is har work, perhaps the hardest of a But the fact that it seems so hop less does not relieve us of our r sponsibility. The crusade again war is barely on the way. In ou generation we must help people see and believe that also in th cause "Christ has sounded forth th trumpet that shall never call r treat."

There is the great interest of r habilitating the world. This mu be done economically. But far mor important is the task of moral an spiritual rehabilitation. Widely th faith of man has been destroye Ethical and religious standards hav crumbled. All of these need to b restored to their high level of us fulness. Yes, the door of larger in terests is wide open to us in th new year!

Here then are a few doors ope to us: the door of spiritual growt the door of high thought, the do of faith in God and fellowship wit Him, and the door of large inte ests. There are many more. Le us use these doors and enter int a life of greater service as well a of more abundant living.

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite church and the cause of Christ. Published every Tuesday, except the weeks o July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage pai at North Newton, Kansas. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kansas, or 720 Mai Newton, Kansas. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters: change of addres Form 3579 to 720 Main, Newton, Kansas.**

Facing the Race

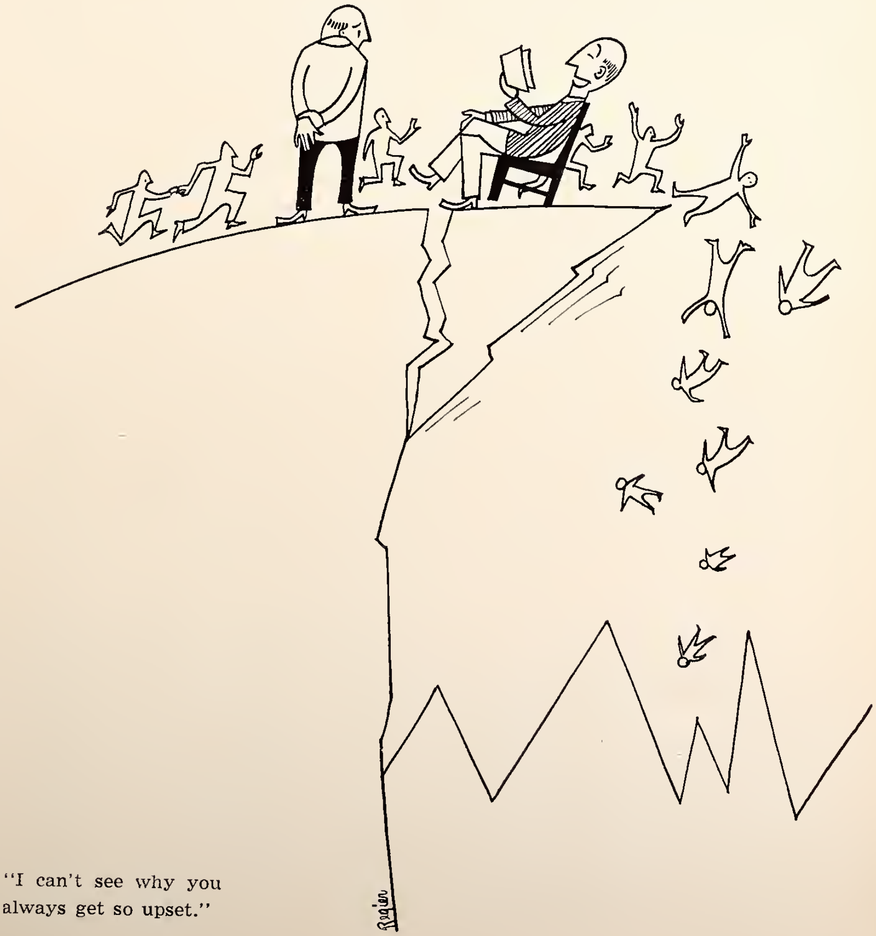
Richard Reimer clarifies our responsibility toward the nation's armaments

ECENTLY MANY Christians as well
s non-Christians have become in-
reasingly concerned about the vast
ums of money which are being
pent throughout the world for ar-
naments. It is proper and com-
nendable that Mennonites in the
nited States and Canada should be
oncerned about the billions of dol-
ars which are being spent by these
vo countries for national defense.
n view of this vast military expen-
ture, the dilemma faced by the
hristian pacifist with regard to pay-
g federal taxes becomes readily
pparent. It is gratifying to see
at a number of very serious-
inded people have questioned the
nplications involved in paying fed-
al taxes and have found them to
at variance with the doctrine of
hristian love.

While the concern expressed by
ese people is gratifying, the solu-
ons which have been proposed are
ther disappointing. The propo-
ls that have been advanced ap-
ar to fall into two categories:
) that an attempt be made to get
me sort of legislation passed
nich would allow the Christian
cifist to pay his federal income
x directly to some non-military
ency of the federal government,
(2) that the Christian pacifist be
empted from all or part of his
deral income tax and that the
oney be paid, instead, to some
aritable organization. At best
ese proposals could only slightly
se the Christian pacifists' con-
ence and furthermore they really
n't reach the heart of the prob-
n, i.e., the armaments race.

Let us examine these suggestions
little more closely. At the pres-
t time, except in the case of some
kes which are earmarked for spe-
ic purposes, all taxes are paid to
U. S. treasury. Disbursements
made from the treasury to the
rious governmental agencies by
ngressional action. Even if a law
uld be passed allowing the pacifist
make his income tax payments
ectly to some non-military de-
rtment of the government, this
uld simply mean that smaller ap-
opriations from the treasury would need to be made to that particular agency, which would allow the same amount of money to be spent for national defense. While the pacifist could claim that at least *his* money wasn't being spent for armaments, the fact remains that money is a completely homogenous commodity and it matters not one iota whose money is being spent for what purpose.

The proposal that some method of income tax exemption be sought, and that instead the tax money be donated to some nongovernmental charitable organization is certainly commendable to the extent that these organizations could certainly use additional funds. However, less than half of the federal government's receipts come from individual income taxes and all of us would continue to contribute to the armaments race in other ways. Furthermore, the direct net effect as far as the federal government is concerned would be to only very slightly reduce its tax receipts. Now the federal government can finance its expenditures in a number of ways: (1) taxes, (2) borrowing from private individuals, (3) borrowing from commercial banks, (4) printing money. A modern method of financing government expenditures, which was used extensively in the United States during and following World War II and which is equivalent to printing money, is borrowing through the Federal Reserve Bank. Thus it can be seen that all federal taxes could be eliminated entirely and all functions of the gov-



"I can't see why you always get so upset."

ernment, including national defense, could continue as before. It is true, of course, that in normal times this type of policy would be highly inflationary (but that is another problem).

For these reasons a refusal to pay federal taxes would not solve the Christian's dilemma, for it matters very little whether 50 per cent of a 80 billion dollar budget or 57 per cent of a 70 billion dollar budget is spent for national defense. What does matter and what needs to be our real concern is that with a gross national product currently running at 500 billion dollars annually, approximately eight per cent of our nation's productive effort is being channeled directly into national defense. Neither can we excuse ourselves by saying that as farmers, teachers, and doctors we do not contribute to the defense effort, because in our present-day economy each industry is related to the various other industries so that the products of one are the inputs of another. Just as the steel worker contributes to the production of tanks and guns so the schoolteacher contributes to the training of the future nuclear physicist or the germ warfare biologist.

A more positive approach to the problem would be to support those programs of the government which may help to bring about conditions which make disarmament possible. For instance, during the past several years the Eisenhower administration has requested a small amount of money for research on the problems of disarmament. However, the appropriation was never made by Congress. During the past presidential campaign, Senator Kennedy endorsed a similar proposal. Thus far the Mennonite people have not seen fit to lend their support to this constructive proposal. In addition, Kennedy has also endorsed the idea of a "Peace Corps" which would allow qualified young people to serve abroad in underdeveloped countries to aid in their economic and cultural development. Such service would be considered an alternative to military service. Depending on the particular form such a "Peace Corps" would take, this appears to be one of the most constructive ideas for world peace that has been advanced in recent years. Because of the peculiar heritage of the Mennonite church and its experience through MCC, it is quite possible that the Mennonites could make a significa contribution in this area.

There are those who believe th the Mennonite church has a missio to perform in this world, in th age. Recently a research organiz tion, the Institute of Mennonit Studies, has been formed. In vie of the serious nature of the prese arms race it might be extremel beneficial if this organization woul direct its efforts to the problem c the arms race and the contributio which pacifists can make toward the solution of the problem.

The solution to this problem i neither simple nor will it com quickly. Nevertheless, if the Chris tian pacifist is to make a positiv contribution which is relevant t the present situation, continued e fort must be made toward its sc lution. But in so doing, let us no waste our time following path which end nowhere or lead us fu ther down the path of withdrawa and complacency of thinking tha at least directly, we are not t blame for the evils of the worl when in fact our very withdrawa has, at least in part, contributed t the evils to which we close our eye

Two Victories

Reports of gospel victories continually come to the Board of Missions office. It is not possible to share all of these. These two experiences are written so that the unusual open doors we face might be illustrated. It is probably true that there never has been a time when Christian forces were confronted with as many opportunities for the spread of the gospel of our Lord Jesus Christ. The Bible tells us that His word "will not return unto Him void." Let us pray that the Lord will mightily bless in the distribution of the gospel in these two places as well as other areas where our missionaries work.
—A. R. Shelly

ONE A MINUTE Professor Gaekwad stood in the midst of a crowded Indian market place with New Testaments held high above his head for sale. A government official, who knew him, asked: "Aren't you a professor at Yeotmal Seminary?" "I am," replied Mr. Gaekwad "but this is my main business—spreading the good news of Jesus Christ."

Seventeen young men climbed on a literature van loaded heavy with Bibles. They drove forty-eight miles to a nearby town where they divided into five groups, scattering themselves at strategic points in the city. The students were amazed at the receptivity of the non-Christian people to buy the gospel portions. As fast as they could hand them out and make change, just so fast they sold them and were supplied with more.

In just two and one-half short hours they sold over one thousand gospel portions. Their hearts were rejoicing on the way home. One young man began taking account of how many he had sold. He literally leaped with joy when he realized that he had sold 183 gospels. He is a newly converted Muslim and he was thrilled to know that he placed the living word of God into the hands of a non-Christian at the rate of one every minute.

The word of God was spread an seventeen young men, tired but re joicing, were happy to have had part and were anxious to go agai for Him on the morrow. — *Mar (Mrs. Kenneth) Bauman, Yeotmal India.*

THREE PROFITABLE WEEK These have been three very bus and profitable weeks. We mad house-to-house visits in nine sur rounding towns to sell portions o Scripture. I feel that it was jus what was needed to try to ope the towns more. I couldn't believe the fine reception we were give on the whole. I would guess tha 75% of the homes bought some thing and showed interest. We sold thousands of gospels at five cents apiece. In all we sold over $500.00 worth. — *Arthur Keiser, Cachipay, Colombia.*

the reader says

VHERE DOES OUR FIRST ESPONSIBILITY LIE?

A Christian Service Scholarship 'und of $2,700 was recommended by he Executive Committee of the Vestern District Conference. This vas to pay one-half of the tuition f the students who intended to de- ote their full time to church serv- e. After a lengthy discussion, this ortion of the recommendation was efeated. The only reason for its efeat was that it raised the bud- et too high. The last year's budget as lower and was not met. This icident started a chain reaction my mind.

What I consider that reliable in- rmation shows is that a lot of mon- is going out of this community r these so-called radio evangelists. hey beam their programs into our omes day after day and often beg r money. It is reported that one rson contributed $25 a week to ne of these evangelists to pray for m. Do they ever say how much this money is used for evangelis- purposes and how much is used r Cadillacs or other luxuries? Do ey ever make a report how the oney is used? Do the contribu- rs have a voice in deciding how e money is to be spent?

We do not neglect our family, im- rfect as it may be, to respond to stranger's hard luck story. Nei- er should we neglect the organiza- ns which our forefathers founded d which give us complete infor- ation on the way the money is ed and give us a voice in the use it.

We are told that in spring when st birds build their nests and ise their young, the cowbird is afing. Then cowbirds lay their gs in other nests. Other birds are t intelligent enough to get rid of cowbirds' eggs, so they hatch em with their own and raise the ung. These cowbird eggs hatch t a little sooner than the others d sometimes the young cowbirds wd out the rightful owners of nest.

Something similar to this is hap- ning to us. We build schools to in better missionaries, ministers, tors, homemakers. We organize ferences to do better mission rk at home and abroad. We build hospitals and homes to take care of the sick and the feeble. But we let outside ministers, whom we do not know, collect money which should be given to our own institutions.

I have often been thinking about what to do to correct this situation. Should we create an investigating committee and investigate all these different agencies that are collecting money from our constituency and publish its findings? This is fraught with some danger and perhaps would not be advisable. Or do we just have to wait and hope that the people will eventually see the light?

We often hear people criticize the Conference and the schools for so much advertising. They know all this advertising cost comes out of their contributions. But how can our institutions counteract these radio appeals? The persistent appeal for money makes some evangelistic programs look like a business venture. Truth is not so important, but money is. I agree with Frank Epp in his article, "Truth vs. Quacks," in the July 12, 1960, issue of *The Mennonite*. "Religious broadcasters and pamphleteers are peddling a strange kind of truth."

Churches try to overcome prejudices and present the truth. Some radio evangelists build on prejudices and misinformation, mixed with some truth and half truth—almost anything that will bring in the money.

I want to make it clear that not all radio evangelists abuse their privileges, but in this article I am writing about those that do.

Sam Regier
Newton, Kansas

ONE YEAR

If I had but one year to live;
One year to help, one year to give;
One year to love, one year to bless;
One year of better things to stress;

One year to sing, one year to smile;
To brighten earth a little while;
One year to sing my Maker's praise;
One year to fill with work my days;

One year to strive for a reward;
When I should stand before my Lord.
I think that I would spend each day,
In just the very self-same way

That I do now. For from afar
The call may come to cross the bar
At any time, and I must be
Prepared to meet eternity.

So if I have a year to live,
Or just one day in which to give
A pleasant smile, a helping hand,
A mind that tries to understand

A fellow-creature when in need,
'Tis one with me—I take no heed;
But try to live each day He sends
To serve my gracious Master's ends.

—Mary Davis Reed

Mennonite men

Plans and Projects

WITH THE PASSING of another year we are reminded to take inventory of our stock. In church work the stock consists of the things that have been accomplished for the glory of God, for the service to others, and for the growth of individual lives. As we glance back at the year 1960, can we list a good stock of service rendered—a clean stock of committed Christian living?

Mennonite Men, as individuals, as members of local groups, and as members of a conference group need to evaluate their accomplishments and failures and make plans for greater achievements for the year ahead. Especially local Mennonite Men's groups need to examine their programs, service, projects, and their support of district and Conference projects to see whether more can be done to serve the church.

Mennonite Men of the General Conference have organized themselves for the purpose of stimulating greater interest in church and conference activities. Each triennium in connection with the General Conference sessions, Mennonite Men meet to encourage each other, to elect officers, and to accept money and service projects so that local church groups may have the opportunity and be encouraged to a broader service outreach.

General Conference Mennonite Men at the Bluffton Conference adopted several money and service projects. The officers elected at this conference, and who are charged with the responsibility of carrying out these plans and projects, would like to encourage every local laymen's group to support this work. Only as small groups work together can large things be achieved.

The biggest project that was undertaken by the General Conference men was that of raising funds for the Paraguay Roadway. The money raised in this project is not being used directly for road construction, but it is used to pay the expenses of the Pax personnel who have volunteered two years of their life to operate the heavy road building equipment that is being used in construction of the trans-Chaco road. Actual construction costs of the roadway are being paid by the Paraguayan government with the help of Point 4 of the U. S. Government. The Pax personnel, however, are making a valuable contribution in this construction program because in an undeveloped nation like Paraguay it would be impossible to obtain personnel to operate heavy road machinery. The amount budgeted for this project is $11,500 for the Conference triennium.

Also budgeted at the 1959 sessions of the General Conference is $1500 for promotion of Mennonite Boys League and $2000 for the general fund which is used for printing, traveling, postage, incurred in the work by the Conference Mennonite Men's officers. The committee of Mennonite Boys League has prepared a manual and has helped organize a number of boys' clubs throughout the Conference. The work of this committee is much appreciated by the churches who have organized these boys' clubs.

In addition to the adopted budget, the Conference Mennonite Men also have accepted a Bible distribution project. This project, known as "A Thousand Bibles by a Thousand Laymen," was adopted to encourage local groups to raise money to buy Scripture. The money raised in this project will be forwarded to the Board of Missions of the General Conference to be used in the purchase and distribution of Bibles on the various mission fields of our Conference.

These money projects accepted by the delegates at the Bluffton conference warrant the consideration
of every local group of Mennoni
Men. These projects should not
supported in lieu of regular Gener
and District Conference causes, b
rather in addition to these caus
These are primarily laymen's pr
ects and perhaps appeal to the la
men's interest.

During the past year the office
of the General Conference Menn
nite Men published a twenty-fo
page pamphlet entitled *Manual f*
Mennonite Men. The purpose
this manual is to give a brief ou
line of the work and planning
Mennonite Men on a local, distric
and Conference level. A great de
of work went into the publicati
of this pamphlet by a number
different men to make it as usab
and practical as possible.

This manual contains much i
formation that is practical for bo
organized and unorganized men
groups. It contains a brief histo
of the laymen's movement, and ho
Mennonite Men of the General Co
ference was organized. Among i
pages is a copy of the constituti
by which the Conference organi
tion operates, which defines the pu
pose and membership of the sam

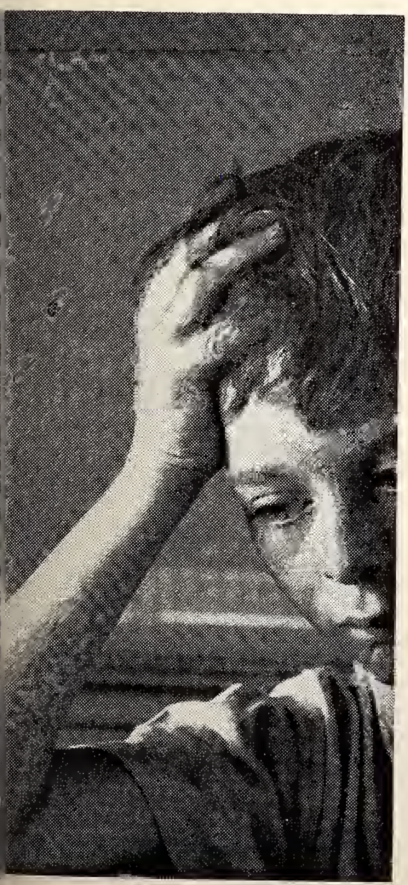
The latter portion of the manu
is designed to help local laymen
groups carry out a forward-lookin
program. There are a number
good suggestions on what steps
take in organizing a men's fello
ship in the local church. It al
contains many suggestions for pr
gram material and plans in whi
the men may reach out in service
the church and community. A lar
number of projects on a person
church, and conference level a
listed to help the dedicated laym
broaden his vision of Christian ser
ice.

The *Manual for Mennonite Me*
belongs in the hands of every offic
of a local brotherhood and ever
man who is interested in the la
movement of our Conference. The
booklets may be obtained by ma
ing your requests known in writin
to the General Conference Menn
nite Church, 722 Main Street, Ne
ton, Kansas. Any contributions fo
Mennonite Men's projects may als
be sent to the same address. B
sure to state clearly to which pro
ect you intend your contribution t
go.

Editor, Richard F. Graber, Moundridge, Ka

The Debt

Carol Zerger



mes used in this story have been ionalized.

Assignment: Wiltwyck School for Boys. Length of stay: three months. Attitude: uneasy.

Uneasy is a relatively mild description of my first day at Wiltwyck School, located ninety miles up the Hudson River from New York City. One might have labeled me a cautious observer as I watched the actions of the ninety-eight boys dubbed "juvenile delinquents."

If you come from Dutch background you will have already caught the significance of the selection of "Wiltwyck" as the name of a school for juvenile delinquents because "Wiltwyck" means "home of the wild ones."

I didn't know what to expect from these "wild ones" who, for the most part, operated through an organized group known as the "gang." It didn't take long to realize that they spoke a strange language, that they fought a lot, and that they were very difficult to discipline. I knew immediately that I had much to learn.

A rainy day was the setting for my first lesson. I visited Group No. 7 which was having indoor games. The latest pop record was blasting forth in the small stone-walled recreation room. Some of the boys danced, some read, some played table games, and in the corner sat Roger shooting marbles. This looked like something I could do—and so it was that I made my first acquaintance and learned to shoot marbles from one of New York's unfortunates.

In the days that followed I learned to know many of the boys and their tragic histories. I found that Tom had often been pushed out of the apartment at night to facilitate his mother's male friends. Martin had seen his mother stabbed to death by one of her paramours. Ted was the product of an incestuous union, and Jamy was nearly blinded when caught between his father and mother who were throwing lye in each other's faces. This, of course, is not to mention the numerous cases like that of Fritz whose mother just didn't care. This evidence made it obvious that these boys were not delinquent by choice but rather because they were victims of circumstance.

Why the unfairness and what could I do to relieve the situation? I knew immediately that my college courses weren't going to help me find meaning in the phrase "Heh, teach, he's slippin' me!" I knew that even though I had had courses in psychology and deviant behavior I was not immediately capable of reacting intelligently to juvenile delinquents.

Knowing this led me to once again realize the position of man—that man *can* accomplish great things but he remains forever a creature of God—that I had accomplished something in terms of a college education but as a human being I was equal to the boys. Our human potential was the same. The difference was I had had a chance and they had not.

I had but one means to resolve this unfairness and this was to share my fortunes in some way. As a Mennonite volunteer, my one basic privilege was a stable religious upbringing. This was something unknown to the boys and the very fact that we were called "Mennonites" aroused many questions. They could not understand how women could be "men"-nonites. The fact that we didn't get paid much was also an interesting item for discussion, but probably the most far-fetched deduction stemmed from the fact that all the members of the V.S. unit were single. One of the boys consequently came to this conclusion: "Mennonites don't marry, right?"

All this points out the fact that the Mennonites were a separate group. One day a member of the V.S. unit was sitting in the main office when one of the boys came in showing a group of visitors around. He said, "That's Mr. Twine's office, that's where we get our mail, that's the records, and (pointing to the V.S.er) that's a Mennonite!"

The boys expected us to be different from the counselors or social workers. They knew quite definitely that Mennonites were never supposed to do anything that was wrong. We tried to show them that not only were we supposed to be good but that we *wanted* to be good. In Bible class we told them we wanted to do good things for others because God did good things for us. The message had to be very simple and short because the attention span of the boys was very low and they had to be very interested before they would listen without starting a fight. Often I thought that what I said fell on deaf ears but was amazed to find that days later they would refer to a Bible story I had given on the flannel graph.

The Bible class was the only formal instruction we had for the boys. But probably just as effective was talking to the boys, playing games with them, reading to them, demonstrating fair play during a sof ball game, and (most dear to m the days at camp. Each boy had chance to spend a week at the Wil wyck campsite, a clearing that ha been made near the trail leadin through a heavily-wooded are Once a week we presented a cam fire service for the boys. We tol them stories and we all learne many new songs together. I wi never forget the rhythmic lines o one of the boys' favorites: "I than you Jesus, I thank you Jesus, thank you Lord, for you've brough me from a mighty long way. You'v been my father, you've been m brother, you've been my sister, m mother, too. Oh you've brought m from a mighty long way. You'v been my bread, you've been my wa ter, you've been my life, my every thing. Oh you've brought me, Ye you've brought me from a might long way."

By the end of the summer we ha all come a mighty long way. Th boys showed a good deal more re spect for us Mennonites than fo their regular supervisors. We re spected the boys by listening t their sometimes wild ideas and que tions and by being genuinely inte ested in them. Many times, o course, the boys were a puzzle. Wha I would have given to know wha went on in their minds at particula moments.

I think of one moment in particu lar—I was walking on the path nea the creek when I noticed Doug bending over a figure in his hand. Moving closer I noticed he was wrapping a piece of long white clot around a tiny dead fish. He the dug a little hole with his finger placed the fish in it and covered i up. Out of two small twigs, h formed a small cross, tying th twigs together with a small blad of grass. He gently stuck the cros in the grave, paused a minute, an then ran off. Do you see any sig nificance in this act of humility i the light of the fact that Dou was one of the most successful gan leaders ever to come to Wiltwyck

And so ended a summer in V.S.— setting fire to my social conscienc —a realization that I must accep responsibilties such as Wiltwyc boys in order to somehow pay bac a huge debt.

It is high time we take the emphasis off the word "voluntary" in the title of one phase of Conference and MCC work. . . . There is demanded of the followers of Jesus Christ more than casually considering whether or not they want to give a year or two of their lives to Christian service. This is not necessarily a demand that all able-bodied young Christians choose a church vocation. It is, however, a challenge to unconditional Christian living. It is a challenge to young men and women to search their motives to make sure they are totally converted to Jesus Christ . . . and because of their convictions present their bodies a living sacrifice unto God.

—J. J. Enz in the November 30, 1948
issue of *The Mennonite*

When It Comes to Praying in Front of Other People

Don Wismer

Dear Pastor,

When I was home for Christmas I was asked to have devotions at our Youth Fellowship Christmas program. I really liked to do it, but when it comes to praying in front of other people it seems I either try to copy the minister's prayer language or else stumble and get embarrassed. What's so proper about "shouldest" and "couldest" and "willt"? I think maybe one trouble is I'm just too self-conscious.

Mary

Dear Mary,

Everyone is self-conscious about doing things in public, no matter what it is. But we are probably more self-conscious about praying publicly than anything else. I don't think it should be that way, but it is.

Perhaps it is because when we pray—if we pray well—we need to expose what is deepest in us. The depth of our religious experience will show, as well as our concerns for which we are praying. I think sometimes self-consciousness is a problem because we really don't have much to pray about, and it shows!

I suggest a few things to you that might help you:

First, be honest with yourself when you pray. To pray for things we don't really care about, or to pray for things because we think we should, will do more harm than good. One thing is sure, it won't impress God favorably! James said, "The prayer of a righteous man has great power in its effect" (James 5:16 RSV). I'm sure the opposite is true, too—that the half-hearted or dishonest prayer does little good. There's no use to praying unless you mean it.

So when you plan your prayer, plan to pray only for those things *you* really care about, or mean. If you don't do this, you will appear to be different than you really are. That's what a hypocrite is. And since God knows our hearts He will know we don't mean what we pray. Better not to pray at all than to pray insincerely. Better to have a short prayer about things you mean than to have a long prayer (and even a beautiful prayer) about things you don't mean.

Second, when you pray begin to think about things that matter to you—things like, your home, your friends, the church, yourself with your hopes and failures, God, salvation, social and world problems. Then express in your prayer your feelings or concerns—whether you feel like praising God or rejoicing, or expressing sorrow or regret or hope or petition.

Third, if you keep in mind that as you pray sincerely, those who listen can have their faith strengthened by your exposing your faith, you'll become less self-conscious and more conscious of others. You will enjoy praying because you know it is a way to share your faith and help others to deepen theirs.

Finally, forms and language are less important than the content. Remember you are talking to a Friend. When you talk to your friends you use the easiest way to express your thoughts. If the old formal forms of English are easy for you, use them. But if you can pray better in everyday English, that's what you want to do. We don't have to worry that God won't understand us.

And don't use the phrases your minister uses unless that is the best way you can express a thought. Don't get in a rut.

Again, I'd say that to plan the prayer beforehand, even perhaps writing it out as you would a talk, helps to think through not only what you want to pray, but how to pray well.

Your Pastor.

CORRECTION: Apologies to John Harder, Butterfield, Minn., who should have been listed as Northern District YPU President in the Dec. 13 youth section.

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

our schools

STUDENTS BEGIN CELL GROUP

A number of concerned Bethel College students have organized a cell group which is similar to those which Dr. Elton Trueblood described during his recent Menno Simons lectures at Bethel College.

The purpose of the cell, among other things, is to stimulate the participants' devotional life, to make worship more meaningful, and to discuss matters which should be of concern to Christians.

The group thus far has been meeting at 5:30 a.m. twice a week. The number of students attending has increased gradually. If the original group grows too large, they will divide into two cells.

FACULTY MEMBERS REPORT ON COUNCIL OF BOARDS

Reports of the Council of Boards sessions given by seminary faculty members: Erland Waltner, S. F. Pannabecker, Leland Harder, Jacob Enz, and C. J. Dyck, were heard by the student assembly on Thursday, December 3, during the regular forum period. Organizational structures, functions and problems, new frontiers and new responsibilities were topics under consideration.

BETHEL SENIOR RECOGNIZED IN SPECIAL ACHIEVEMENT

Melvin Goering, a Bethel College senior, received honors from two sources during the past week; first, he reached the finals in the competition for the Rhodes scholarships, and second, he received honorable mention on the Little All-America academic football eleven, a team sponsored by the College Sports Information Directors of America and the American Peoples Encyclopedia.

Goering, 21, son of Mr. and Mrs. Martin M. Goering of Moundridge, Kansas, was chosen as one of the two Rhodes finalists from Kansas in a competition at Hutchinson, December 14. He then went on to compete, at Des Moines, Iowa, with twelve other finalists from six midwest states for four Rhodes scholarships granted annually to students from Kansas, Minnesota, Missouri, Nebraska, Iowa, and South Dakota.

Although Mel was unsuccessful in his bid to get the Rhodes scholarship, it was nevertheless a great honor for both him and his school that he advanced to the finals. Goering will be graduated from Bethel in June with an A.B. in philosophy. He is an A student who has received an honor scholarship each year he has been at Bethel.

During the fall quarter this year he was chosen senior fellow in Bible and Christian Education and during the current quarter he is a senior fellow in philosophy.

His selection to the Little-America football team was based on both his classroom and gridiron performances. Only one other player from the Kansas College Athletic Conference was named to the team.

An all-around athlete, Goering has starred in football, basketball, and track, currently holding the high-jump record for the school at 6-3½.

Mel has also been a leader in student activities. During his junior year at Bethel he was president of the Student Christian Fellowship.

He explained his interest in philosophy and religion by saying, "They are the two significant areas in which a person can find meaning in life." He plans eventually to teach in a college or university.

INTER-MENNONITE GAMES AT BETHEL COLLEGE

Two Bethel College basketball teams scored victories against teams from other Mennonite colleges in games on December 16. The men's varsity team, the Threshers, outplayed the Goshen College (Indiana) Maple Leaves 96-70 and the girls' team won against the Tabor College girls in a preliminary game. The junior varsity Threshers, however, lost to the Goshen College junior squad in an afternoon game. The touring Maple Leaves played games against all three Mennonite colleges in Kansas.

HENDERSON GIRL CHOSEN AS SPELMAN EXCHANGEE

Marilyn Mierau, a junior from Henderson, Nebraska, has been selected by Bethel College as the 1961 exchange student to Spelman College (for Negro women), Atlanta, Georgia.

Marilyn, the daughter of Mr. a Mrs. Gus C. M rau of Hend son, is planning leave for Atlan during the latt part of Januar She will study Spelman for o semester and turn home at t end of May. Mea while she is busy finishing her w ter quarter courses at Bethel.

The names of the girls who w come to Bethel from Spelman the exchange have not yet been a nounced.

The Spelman exchange progra began one year ago when An Marie Peterson, a junior from M Pleasant, Iowa, and Martha Thi sen, a sophomore from Wheatle Ontario, Canada, went to Atlanta.

This program grew out of a l ter received by the president Bethel College from President Ma ley of Spelman College. Manl wrote, in part, "The exchange several students for a brief peri would be, in our opinion, an enric ing experience for the young wom involved. . . . We believe the pre ence of some white students at Sp man would pave the way for i proved communications and rel tions. . . ."

FOUNDERS DAY CELEBRATED AT FREEMAN JUNIOR COLLEGE

The annual Freeman Colle Founders' Day was again comme orated on the traditional date, D cember 14.

Walter Gering, pastor of the r cently organized General Confe ence Mennonite Church at Elkha Indiana, was the speaker for t day. Mr. Gering grew up in Fre man and served his first pastora at the Bethany Mennonite Chur here. For several years he al taught in the Bible Department Freeman College. After leavi Freeman he served churches Moundridge (Kansas) and Mounta Lake (Minnesota) before going Elkhart.

Mr. Gering is himself a dire descendant of the founding fathe of Freeman College, his patern grandfather having been the fi president of the Freeman board directors. He spoke at two se sions during the day.

MCC news

ACC INCLUDED IN DISCUSSION)F PLANNING "YOUTH CORPS"

MCC was represented by William '. Snyder, executive secretary, at a)ec. 20 discussion meeting in Wash- ıgton on the proposed "Point Four 'outh Corps." The meeting was alled by Congressman Henry S. .euss of Wisconsin, a sponsor of the ill calling for study of the youth orps idea.

The proposed youth corps would ıable young U.S. citizens to serve broad in fields of technical co-op- ·ation such as education, health, griculture, and community devel- pment. Work done by members of ıe corps would probably be simi- .r to that now being done by MCC's axmen. The corps would not be conscientious objector program, owever.

It is hoped that the youth corps ould give future leaders of Ameri- a firsthand look at the problems ith which the U. S. must deal and ·ovide people of underdeveloped ·eas a chance to meet with edu- ted young Americans who are illing to work with their hands ıd to share their technical skills.

In the closing days of the last ssion of Congress, the administra- ›n was authorized to spend $10,000 a study of the feasibility of such corps. President-elect Kennedy dorsed the idea during his cam- ign. Study of the youth corps oposal is being conducted by the ›lorado State University Research ›undation.

Because MCC is interested in en- uraging more effective U. S. tech- :al assistance abroad, its repre- ıtatives will work with other or- nizations in offering counsel to ınners for the youth corps.

:W WAREHOUSE DEDICATED

Iorth Newton, Kan.—Several hun- ·ed persons from MCC constituent ırches in the central Kansas area ended the dedication of the new :C warehouse and Mennonite Dis- er Service Garage on Dec. 4.

The new facilities are housed in :ement block building erected a ›rt distance north of the North wton Clothing Center and Cut- g Room. The building is 40x102 t in area and provides more than 4,000 square feet of floor space. More than 200 men donated labor for the building, the builder reported.

William T. Snyder, MCC executive secretary, gave the dedication message on the topic, "The Modern Jericho Road." He emphasized that compassion and willingness to take responsibility for needy people are still qualifications for those who would follow the example of the Good Samaritan in today's world. Ernest Bachman, chairman of the Kansas Relief Committee, presided at the service.

Following the dedication, a reunion and fellowship meeting for past and present MCC workers was held in the Student Union room of Bethel College. After the fellowship meal, a program featured a panel discussion on "How can ex-MCC workers assist in making the mission of MCC live in our church today?"

PEACE SEMINAR PLANNED

"Our National Government and the Christian Peace Witness" will be the theme of a seminar on government to be held in Washington, D. C., April 27-29. Approximately 25 representative Mennonite leaders will attend the seminar to observe at firsthand the operations of government, to meet with government officials, and to meet with other Christians concerned about a witness to government. The planning committee consists of Elmer Neufeld, executive secretary of the MCC Peace Section; L. J. Franz, Hillsboro, Kan.; Carlton O. Wittlinger, Grantham, Pa.; and Guy F. Hershberger, Goshen, Ind. J. Harold Sherk of the National Service Board for Religious Objectors will assist in direct program planning in Washington.

HOSTETTER VISITS TAIWAN

While on his trip in the interests of MCC, Dr. C. N. Hostetter, Jr., MCC chairman, visited the General Conference mission program and Mennonite churches in Taiwan. Included in this mission program are institutional projects founded by MCC and later turned over to the mission board. Dr. Hostetter is now visiting MCC projects in Indonesia.

1961 ITINERARY INCLUDES TEN COUNTRIES

The European countries will be on the itinerary of next summer's Menno Travel Service European tour. Countries to be visited are: Portugal, France, Holland, Germany, Austria, Italy, Switzerland, Luxembourg, Belgium, and England. The tour will leave Montreal on Friday, July 14, via Canadian Pacific Airlines for Lisbon, Portugal, and will return on the "Empress of Britain" scheduled to leave Liverpool on Tuesday, Aug. 22, and to arrive in Montreal on Tuesday, Aug. 29. For further information, contact your regional Menno Travel Service office.

NSBRO REPORTS GROWING SUPPORT

The 1960 financial report of the National Service Board for Religious Objectors shows that expense shares of MCC and Brethren Service Commission have become less during the past year. This indicates that support for NSBRO is increasing among denominations and individuals other than Mennonites and Brethren.

NEUFELD SPEAKS ON PEACE

Elmer Neufeld, executive secretary of the Peace Section, was among guest speakers at a peace conference sponsored by the Illinois Mennonite Conference in the Roanoke Mennonite Church Dec. 10 and 11. Topics of his addresses were "The Peace Witness in a World of Strife" and "Our Response in the Peace Witness."

CROP REPORT CORRECTED

Despite earlier reports to the contrary, the rice crop at Mennonite Vocational School in Korea was not destroyed by last summer's drought. Leland Voth reports that the rice crop was good and the harvest completed in record time with all the boys and staff co-operating.

VIETNAM RADIO BROADCASTS MENNONITE HOUR PROGRAM

A radio station in Saigon, Vietnam, has agreed to broadcast the Mennonite Hour program, "The Way to Life," once a month on Sunday evening. Appreciation for the work of Mennonites through MCC and the Eastern Mennonite Mission Board was a factor in the granting of the request.

our churches

1960 REPORT

Beatrice Mennonite Church, Beatrice, Neb. 1960 was a very blessed year for our church. We have many things for which to be thankful. Our Junior Choir sings the first Sunday of each month, which we appreciate. J. Herbert Fretz held a series of meetings, Nov. 13-16. He also showed pictures of the Holy Land. On Thanksgiving Day a joint service was held with the First Mennonite Church, for which Leo Miller brought the message. The senior choir gave a program on Dec. 11. The Sunday school gave their program on the evening of Dec. 18. The MCC portable canner was in Beatrice in the beginning of December. During 1960 four members of our church died: Henry Claassen, Alvin Linsenmeyer, H. A. Claassen, and Anna Andreas.—Mrs. Aron N. Claassen.

FORMER PASTOR ATTENDS SEMINARY AT ELKHART

Bethel, Marion, S. D. Our congregation had a farewell for the Ralph Graber family on Aug. 21. He and his family are now living in Elkhart, Ind., where he attends our seminary. Orlando Goering had been serving us. Beginning with the month of Dec., Hugo Mierau is in charge of our services. Sept. 3, Ernest Ortman was united in marriage to Betty Amundson in Sioux Falls, S. D. The C. E. program in Sept. was an all German program with Rev. van der Smissen bringing a German message. That same month Mrs. H. J. Brown, Mrs. John C. Mueller, Mrs. Alfred Waltner, and Mrs. John C. Kaufman were guests of the sewing society. The mission field reported on for that month was Paraguay. Our congregation was greatly shocked and saddened by the sudden death of Elias Ortman, 55. He suffered a heart attack. Elias was the last member of the H. H. Ortman family to be laid to rest. Our Jr. S. S. began its new year in Oct. Seventeen of the pupils had perfect attendance and seven had a two-year record of perfect attendance. The youth group of the church gave a program in the Ortman Home for the Aged Oct. 2. Orlando Goering spoke in German on Psalm 23.—Adelina B. Ortmann

CONGO MISSIONARY RETURNS

Carlock Church, Carlock, Ill. Our Christmas program featured the junior and senior choirs. The annual Thanksgiving service was held Nov. 20, with Levi Keidel as speaker in the morning. Following the dinner fellowship, Vincent Harding and a group from Chicago presented the program. Dr. Merle Schwartz left Oct. 16, returning to the Congo. Mrs. Schwartz and children are living at 208 N. Main, Normal, Ill. Pastor and Mrs. Roth attended the meetings in Bluffton Nov. 14-16. Guest speakers since June were: Robert Ramseyer, Harry Yoder, Dr. and Mrs. Merle Schwartz, and Gary Stenson. On layman's Sunday in Aug. Dr. Robert Stutzman was the speaker. Pastor and Mrs. Roth served on camp staff, and Mr. and Mrs. Richard Baum were cabin counselors in July. The young people were entertained at the parsonage on Oct. 15. The W.C.S. recently completed the mission study of "The Church's Mission in Town and Country," "Africa Disturbed," and "The Way in Africa." Mrs. Pearl Andersohn presented the study. Sewing this year consisted of comfort making, work for Mennonite Hospital, layettes for Africa and Indian missions, blankets, Christmas bundles, 170 pounds of new clothing, 316 pounds of used clothing for relief. Yardage material was given at the white gift service climaxing the Christmas program. Cash assignments were sent each month.

PAXMAN REPORTS

Bethel Lustre Church, Frazer, Mont. On Sept. 21 we had a special service and slides with Larry Bartel of Wolf Point, who was a Paxman on the Congo Mission field. Oct. 3-7 we had morning sessions of prayer and Bible study in the Book of Galatians and evening studies in Revelation, with special features in slides, curios, and songs with the Hoffmans. Rev. Hoffman and Bruno Penner of Glendive were speakers for Harvest Mission Festival. D. B. Wiens of Vancouver, B. C., told of his recent trip to Russia. Missionary services were held with Albert Neufeld of Gospel Missionary Union in Panama. On Nov. 4 Edward Burkhalter, on furlough from India, showed a thirty-minute film on India. —Mrs. Clarence Baerg

SAMUEL ENTZES SPEAK

Bethany, Kingman, Kan. Virgil Ewy and Alana Graber were married Sept. 13. We had our Harvest Festival on Sept. 25. The guest speakers for the morning services were the Samuel Entzes from Congo. Mrs. Entz gave a talk to the children. The afternoon speakers were P. T. Neufeld, who gave a report on home missions, and Mrs. Peter Neufeld (our pastor's wife) who gave a story to the children. Miss Eva Pauls, missionary from India, showed pictures from India in the evening. The offering was $1,175, and all went for missions. Oct. 9, our church had an invitation from the Bethel Church at Inman, for the ordination services for our pastor, Peter Neufeld. Our church extended an invitation to the Bethel Church for the installation services for Pastor and Mrs. Peter N
felt, at which time they were al
received as members into o
church. Our Pastor was a mem
of the Bethel Church, and M
Neufeld was a member from t
Berne, Ind., church. A daught
Cheryl Lynn, was born to Mr. a
Mrs. Clifford Regier on Oct.
On Nov. 13 Loris Habegger fr
Elkhart gave the morning serm
Our church took part in the me
canning project at Pretty Prai
on Nov. 18. On Nov. 27 Pastor a
Mrs. Neufeld held open house at t
parsonage in Kingman.—Mrs. Da
Schrag

HARRY MARTENS VISITS

Friedensfeld, Turpin, Okla.
Nov. 6 we had Harry Martens wi
us to speak in the interest of o
seminary, and also bring a messa
entitled "A Hand on the Shoulde
Halloween evening our young fol
collected many school suppli
which will be sent to needy childre
On Nov. 13 we had our Thanksg
ing Mission Festival. Mr. and M
Samuel Entz were our speakers.
the evening they showed pictur
of Congo. The offering for the d
was $1,570 which will help suppo
home and foreign missions. T
Thurs. before Thanksgiving our L
dies' Aid was invited to the Calva
Church in Liberal for a Thanksgi
ing dinner. The two following ev
nings a number from our chur
were present at their Mission F
tival. On Nov. 20 a number fro
our church were present at the gol
en wedding anniversary of Mr. a
Mrs. J. J. Becker of Buhler, Kan.

EXCHANGE PROGRAMS

Bethesda, Marion, S. D. The N
tional Day of Prayer was observ
Oct. 5. On Oct. 11 the Ladies' Mi
sion Society of the Salem (Sout
Church brought us a program. The
main feature was a panel discu
sion about problems the rural a
city churches face and what we c
do about them. The Lord saw fit
call Gary Schmidt, son of Claren
Schmidt, to his heavenly hom
through an accident on their far
Oct. 17. Gary was 10 years ol
Oct. 23 Mr. Knoff of the Unite
Mission was the guest speaker
C. E. Henry Tiahrt had a strok
Oct. 22, after which he was take
to the Freeman Hospital but neve
regained consciousness until th
Lord called him home at the age
71. His funeral was held Oct. 2
We have quite a few members o
the sick list. Kathryn Schartne
had a stroke and was in the ho
pital eighteen days. Nov. 3, th
Ladies' Mission Society packe
clothes for relief. On Nov. 6 the
gave a program with Mrs. Ed. Gr
ber telling of the work in Mexic
On Nov. 20, they met and went
sing for the sick and shut-ins. Pa
tor and Mrs. van der Smissen a
companied them. A few corn-pic

; bees were held—one for Jesse
fer, who had an accident by haul-
; alfalfa bales, and one for An-
w Kehn. There were seventeen
n working, and the ladies of the
rch served the meals. On Nov.
Harvest Mission Festival was
served with guest speaker, Hugo
erau.

JDENT SERVES AS PASTOR

ST CHURCH OF CHRISTIAN, MOUND-
GE, KAN. Floyd Quenzer, student
Bethel College, is serving us as
erim pastor. Mr. and Mrs. D. J.
cky observed their golden wed-
g anniversary with open house
Sept. 11. Ruth Elaine Sommer-
d and LeRoy Voth were united in
rriage on Oct. 9. Ezra Yoder, Pax-
n working on the road project
Paraguay, and H. A. Fast who
wed pictures and reported on
recent trip to Russia, were re-
t guest speakers of the Adult
dy Group. Harvest Day Thanks-
ing was observed Nov. 6, with
nard Wiebe speaking both morn-
and evening. An inspiring week
meetings with Mr. Wiebe followed. Our Board of Christian Service sponsored a bedding drive during the month of Nov. The following articles were donated and delivered to the MCC Relief Center: fifteen comforters, four quilts, seventeen blankets, and six sheets. Holy Communion was observed Nov. 27 with Harris Waltner of the West Zion Church officiating at the service.

CHURCH MARKS ANNIVERSARY

FIRST CHURCH, HILLSBORO, KAN. Nov. 13 was a day of special blessings; our church celebrated its 75th anniversary. Many visitors, also members of long ago, were greeted. The junior department presented their offering of $201 recently for a children's home in Hong Kong. It also marked the beginning of a week of evening meetings with Walter Gering of Elkhart, Ind., as speaker. In Oct. Dr. and Mrs. Herbert Friesen gave a program on the medical work in Indonesia. The Glenn Schrags, who were in service in a children's home this summer, told of their experiences. We are happy to welcome Mr. and Mrs. Elwyn Klassen and son Verlan from Lehigh, and Mr. and Mrs. Pete Hiebert of the Alexanderwohl Church, as members into our fellowship. Fifty-nine Christmas bundles and eight leper bundles were taken to MCC at Newton. Seven-hundred-and-one cans of meat were processed by our church for MCC. Mr. and Mrs. P. D. Funk observed their golden wedding anniversary on Oct. 30. The same day Mr. and Mrs. Dave Toews celebrated their silver anniversary. The following members were married this summer: John Knaak to Wendy Acree, James Regier to Joyce Olleck, Merle Schroeder to Darlene Suderman, John Unruh to Eileen Jost, Donald Funk to Rosa May Lowry, Lloyd Schultz to Carolyn Allen, and Charles Abrahams to Genevive Winter. A daughter was born to Mr. and Mrs. Lester Flaming; a son, John Edward, to Mr. and Mrs. Garry Graham; a son, Scott Wayne, to Mr. and Mrs. Donald Krause; a daughter, Carla Von, to Mr. and Mrs. Carl Calem; twin sons, Mark Allen and Michael Lee, to Mr. and Mrs. Paul Pankratz.—Mrs. Jacob E. Klassen

r conference

inued from back page

RICULTURIST WANTED R MEXICO SERVICE

he Board of Christian Service is
king for a person with farming
erience, preferably with some
ining in agriculture, to supervise
agriculture experimental service
r Cuauhtemoc, Mexico. A good
gram of far-reaching signifi-
ce has been started, but a new
ector is needed by June of next
r. Anyone interested is urged
write to Henry A. Fast, Board of
istian Service, 722 Main, New-
, Kansas.

ISTIAN SERVICE BOARD OMMENDS NEW BOOK

hristian Attitudes Toward War
Roland H. Bainton (Abingdon
ss) is a new book recommended
the Board of Christian Service.
author, a non-Mennonite paci-
traces the history of attitudes
n by the church toward war
evaluates their importance and
ct.

e examines the stands taken
n antiquity to the present by
ers of the Old and New Testa-
ts, by prominent thinkers of the
s, ministers, emperors, popes,
generals. His purpose is to determine which of these attitudes is relevant to the atomic age or whether a new one should be formulated.

PARAGUAY MENNONITES HELP LENGUA INDIANS

The Board of Christian Service has loaned the Menno Colony in Paraguay $2,000 to purchase a tractor and other equipment for use by the mission to the Lengua Indians in the colony's Indian settlement project.

Many Indians are currently moving into the area around the Mennonite colonies and more are expected. The Mennonites of Paraguay are trying to help them settle and get established as a part of the community.

1-W MEN WILL FUNCTION AS MOBILE MDS UNIT

The Board of Christian Service is going ahead with plans for a new avenue of Voluntary Service for 1-W men. Persons interested in working as a mobile Mennonite Disaster Service team should apply to the board. Such a team will work in reconstruction and rehabilitation in areas suffering from tornadoes or other disaster, being ready to move about as the need demands.

Equipment and tools will need to be purchased for this team. The Board of Christian Service has prepared a list of needed equipment and will supply such a list to men's groups, Sunday school classes, or other organizations interested in taking this up as a project.

SERVICE OFFICES RECRUIT PERSONNEL FOR 1961

The Board of Christian Service will again co-operate with Mennonite Central Committee this year in recruiting personnel for their service programs. Leo Driedger from the Board of Christian Service with Ned Mueller and Urbane Peachey from the personnel office of MCC are scheduled to interview students and present types of service to the following schools:

Canadian Mennonite Bible College, Winnipeg, Man., January 9, 10; Freeman Junior College, Freeman, S. D., February 13, 14; Bethel College, North Newton, Kan., February 20, 21; Grace Bible Institute, Omaha, Neb., February 23, 24; Bluffton College, Bluffton, Ohio, March 14, 15.

our conference

INFORMATION IS AVAILABLE ON WINTER SERVICE

The Board of Christian Service has prepared a flier on winter service. Copies are being mailed to all pastors of General Conference congregations. Persons interested in entering some form of Voluntary Service should get a copy of this flier from their pastors or write to the Board of Christian Service, 722 Main Street, Newton, Kansas.

OHIO STUDENT GROUP ACQUIRES NEW CENTER

Months of hoping and planning were rewarded in November as the Mennonite Student Fellowship in Columbus, Ohio, moved to a more permanent location at 1993 Indianola Avenue. Begun spontaneously in 1958 for the purpose of Bible study and mutual encouragement in the Christian life, this predominantly student group has continued to grow into an emerging church. Although the cordial atmosphere of Christian fellowship in private homes was greatly appreciated, we have happily outgrown even the largest homes.

The new Mennonite center provides more space for regular Sunday worship services as well as room for informal meetings during the week, for reading, and recreation. Located near the Ohio State University, this center offers an excellent opportunity for witnessing to the campus community.

The current average regular attendance of 28 adults represents General Conference, Conservative, and (Old) Mennonite groups and mission churches in two foreign countries. In the absence of an ordained pastor, ministry to the group has been shared by local members and guest speakers. We hope that the presently increasing permanent membership will enable us to realize our central concern for a continuing Christian witness to university students. We invite your interest and prayers as we build the church of Christ in Columbus.

HENRY A. FAST WILL ATTEND WHITE HOUSE CONFERENCE

Henry A. Fast will be the G
eral Conference delegate to
White House Conference on Ag
in Washington, D. C., January 9
1961. He will attend the confere
in behalf of the Board of Christ
Service, to learn more of progr
ing for aging, an important asp
of the board's work.

The bill providing for a Wh
House Conference on Aging w
passed in 1958. Secretary Arthur
Flemming, Department of Heal
Education, and Welfare, was m
responsible for planning and c
ducting the conference. A Natio
Advisory Committee of 150 citiz
assisted in the nationwide effort.

President Eisenhower has s
that this conference is "a great s
forward by the American people
help our older citizens cope w
their problems, take advantage
their opportunities, and make th
full contribution to the life a
strength of America." Presid
Eisenhower will address the op
ing plenary session on January
and President-elect John F. Kenne
will speak at the final session
the conference.

Official guests from foreign cou
tries are being invited to atten
as well as members of Congre
state governors, and other pub
officials. Some 2,700 delegates a
expected.

Dr. Fast will serve as record
for a workshop on "The Role
Religion in the Life of the Old
Person." The general theme f
the conference is "Aging with
Future—Every Citizen's Concern.

HENRY NEUFELD IS IN CHARGE OF DISASTER SERVICE BUS

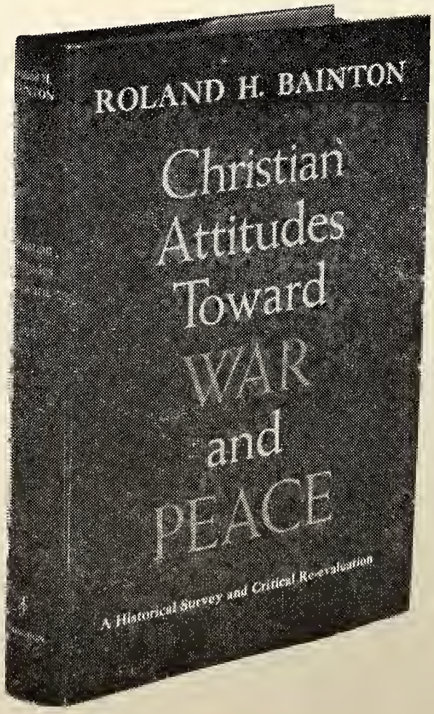
The Kansas division of Mennoni
Disaster Service has named Hen
R. Neufeld of North Newton cust
dian of their recently acquired bu
He will be responsible for the u
keep and maintenance of the bu
and for making it available wh
needed by MDS workmen. Ne
feld is a member of the Mennonit
Men's group of the Faith Mennonit
Church in Newton.

continued on page

A BOOK FOR THOUGHTFUL READING

Pacifism, the just war, the crusade—these are the three attitudes the Christian church has espoused throughout history. Dr. Bainton examines the stands taken by men from Bible times to the present atomic age. Which attitude is relevant for today, or do we need a new one? He is also concerned with the question of conscience, its claims and rights, and the compatibility of military service and the Christian ethic.

In addition to being a history of Christian attitudes toward war and peace, this book furnishes the background every Christian needs for formulating his own stand. $4.75.


ROLAND H. BAINTON
Christian Attitudes Toward WAR and PEACE
A Historical Survey and Critical Re-evaluation

Order from the MENNONITE BOOKSTORES, Berne, Indiana; 720 Main Street, Newton, Kansas; Rosthern, Saskatchewan.

JANUARY 10, 1961

THE MENNONITE

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

ASSOCIATED MENNONITE BIBLICAL LIBRARIES

in this issue

ARTICLES

ANOTHER KIND OF SLAVERY
Max E. Miller 19
MUSIC AT HOME
Ruth Elliat Narramare 23
EARLY CONFERENCE LEADERSHIP
Haward D. Raid 21
TRIED BUT NOT FOUND 22
POEM
HOW DO YOU KNOW? 20
DEPARTMENTS
EDITORIALS 18
YOUTH
At the Grass Raots 25
OUR SCHOOLS 29
MCC NEWS 29
OUR CHURCHES 31

CONTRIBUTORS

Max E. Miller, pastar, Gaad Shepherd Church, Siaux Falls, S. D.; Ruth Elliot Narramare, ca-authar with her husband, Clyde M. Narramare, af the baaks, **Young Only Once** and **This Way to Happiness;** Haward D. Raid, an the faculty of Bluffton Callege; Anna Kreider, seniar, Bluffton Callege.

CREDITS
Caver, U. S. Farest Service Phata; page 25, Rabert W. Regier.

of things to come

Jan. 2-14—"Faith and Life" radia speaker, L. R. Amstutz.
Jan. 16-21—"Faith and Life" radio speaker, P. A. Wedel
Jan. 18-25—Week af Prayer far Christian Unity
Jan. 29-Feb. 5—Yauth Week
Feb. 12—Race Relatians Sunday
Feb. 17—Warld Day af Prayer
March 6—Ministers and Physicians Canference
March 26—Palm Sunday
March 31—Gaad Friday
April 2—Easter
May 11—Ascensian Day
May 21—Pentecast

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Rabert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 76 **NUMBER 2**

MAINTAIN THE CHRISTMAS GLOW The Christmas sp it of "great joy" was not meant to cease with the celebration of Chr tmas. It was intended to be a permanent inner attitude. Too soon e fall into the daily—and sometimes monotonous—round of duties a d obligations and lose the inner joy and spiritual glow which is hi hlighted during the Christmas season. This should not be.

But real joy is not something that can be turned on by sim y deciding that we will be joyful. It glows from the inner life of n individual as a by-product of a full acceptance of the Christ i o our lives, and a dedicated obedience to His will and service. T is is where the emphasis must be placed if we would have the mu c of Christmas continue throughout the entire year.

The article in this issue on "Music at Home" gives some spec l emphasis upon the way this inner joy may be expressed by the fam y. If this is but a routine program it may not do much for us. But if it is the vital expression of an inner spiritual glow it can have a p ofound influence upon us and upon others.

Genuine joy is contagious and may well be one of the strong t witnesses we can bear to the true Christian spirit. The music of t e saved soul so far excels the common round of so-called popular so s that there is really no comparison. To sing from the heart with t e spirit and the understanding is not merely to express our praise a d gratitude. It also has a profound influence upon others. May e maintain the Christmas glow!

PRAYER FOR CHRISTIAN UNITY Our Lord's High Pries Prayer as recorded in the Gospel of John expresses a strong hope r unity among His followers: "That they may all be one." The Fai and Order Commission of the World Council of Churches has des nated January 18-25 as a special Week of Prayer for Christian Uni . It is putting out a leaflet for the week with a special subject for ea day of the week under the general theme, "Jesus Christ, the Light the World." There are also daily readings, meditations, and praye

Christians certainly need more "unity" among themselves and t various denominations. But our unity must be in Jesus Christ, a no set of goals or rules can unify us properly if not centered in o Savior. We become one with each other as we become one in Hi

NATIONAL YOUTH WEEK This year's calendar again will filled with a number of special "weeks." The National Sunday Scho Association designates the theme "Surrender to God" for Nation Youth Week, January 29 to February 5.

This is an effort to help youth face the many problems of life becoming conscious of their responsibilities to God and their relatio ship to the Christian group of which they are a part.

Instead of a blanket criticism of our youth, churches should gi careful consideration as to the best ways of helping them make th full "surrender," and thus help them adjust properly to the comple world in which we all find ourselves.

ANOTHER KIND OF SLAVERY

Max E. Miller

ABRAHAM LINCOLN ONCE wrote "The liquor traffic is a cancer to society, eating out the vitals and threatening destruction, and all attempts to regulate it will aggravate the evil. There must be no attempt to regulate the cancer; it must be eradicated, not a root must be left behind; for until this is done all classes must continue in danger of becoming victims of strong drink."

It is an alarming fact that each year seventy million Americans spend ten billion dollars on alcoholic beverages. It is furthermore estimated that four million alcoholics are victims of a situation from which they cry out for help.

Is there escape from this enslavement? Or, more important, what is its source and cause?

This is not primarily a social problem. It is an expression of a far deeper problem originating in a spiritual problem and need. It reaches into a deeper inner source whose outward expressions are symtoms and should receive utmost attention.

Perhaps no one is to be pitied more than the alcoholic—not because he is an alcoholic but because he reveals so much about so many of us. Unless we begin to recognize the cause that results in this behavior (overlooking what he states is driving him to it), we can be of little help to him or to each other other.

The only difference between an alcoholic and many of us is that he chooses drink—the most effective momentary escape. Instead of confronting his problems, he becomes a slave to them. The alarming truth is that each of us is much like the alcoholic. Each of us is probably the slave of some problem. In our lives there are areas that require outside help. Our admission that we are human and in need of help prepares the way for a fuller life. Alcohol is by no means the only pitfall. There are the habits of profane language, unnecessary mannerisms ranging from excessive blinking of eyes to stammering or even claiming physical illness. We too may very easily be slaves to problems reflected in the alcoholic. We are different only because we have learned to use more socially accepted compensations. There is the assurance, however, that instead of becoming victims we may rise above these. Let us recognize that few of us are free of the problems that the alcoholic reveals.

THE SECOND TRUTH is that help is available. One of the greatest aids to the solution of our problems is in the fellowship and community of the church. Here is the love that is most effective. Most churches are too uncommitted to God to permit His Holy Spirit to work in and through them. The genuine spirit of brotherhood is absent.

Ours in an age of self-centered faith, in which people are lonely and frightened, in which insecurities result. Out of this emerge ways by which individuals seek to regain what they fear is being lost. Everyone establishes for himself an escape from himself and the problems that seem insurmountable.

How have we faced our most crucial problems? Within us we may be the same "germ" that produces the alcoholic. May the church of our day rediscover the real meaning of being a brotherhood in which all individuals are accepted in love instead of criticism. The assurance that men and women not only understand but are ready to help can be among the most comforting.

Perhaps greater consideration needs to be given to the "cell group," where individuals meet regularly to discuss problems. In such a fellowship of love, the need to impress those about us is removed. Each individual is accepted even as Christ fully accepts us.

It is then that the church may discover a weapon as powerful as that of Alcoholics Anonymous, which seems to have caught the spirit of Jesus and is able to provide help to victims that the church has been unable to reach.

Christ sought to give to all me full life. Life seems to be full difficulties that are feared and f which we try to escape. And the Good News is that help i available to all who recognize th need and reach out to sources t can help them.

Unless God becomes personal our lives, our basic problems a anxieties will remain. God p vides the means by which we m become the victors instead of tims of life's demands.

The inability of man to adjust problems is real. It results in consumption of liquor as amo the easiest escapes. Alcohol a war stand together in their simi effect upon individuals and soci No greater menace to life, heal and character exists. Both rev spiritual unpreparedness.

May we not look upon others cr ically but rather recognize that ea of us reflects inner needs. May t fellowship of our churches be su that genuine love and warmth brotherhood prevail at all times that all in need, which includes ea of us, may find a literal haven rest.

THE ONLY SOLUTION to the proble we face is to strive after the spi of God as revealed in Jesus Chri This will make us capable of co fronting anything, this will provi the means by which we may gro into the fullness of God. Jes clearly set forth the example. H was a life so positive that there wa only one way to grow—in God- lik ness. In Jesus we discover one wh had made the basic choice that le to further right choices. This lea to fullness of life in which pea with God and with self and wit others is to be found.

May the positive life of Jes challange us to so live that we sha more fully bear His spirit and imag Jesus revealed that life is to be ou going, buoyant, vigorous, stron free, and abundant. Liquor and a our other compensations reveal tha our life is not yet filled with tha eternal spirit which Jesus seeks t impart in us.

HOW DO YOU KNOW?

Can I be sure that God made sea and land?
My mind is small, too limited to know,
But I believe I see His handwork show
Itself on earth, in sky, through stone and sand.
How can I think for me this world He planned
When He withholds the rain, or makes floods flow,
When He allows destructive storms to blow?
I feel His power, glory in His mighty hand.
Can I explain the ways of life and death:
Why babe who born unasked becomes the man
Helpless, uncertain of another breath;
Why good, like bad man, knows his span
Is limited, and that his body must return to earth?
I know, alone through faith in Him, I can.

—Emma Schwartz
Freeman, South Dakota

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite church and the cause of Christ. Published every Tuesday, except the weeks o July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kansas, or 720 Main, Newton, Kansas. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kansas.**

edication, states Howard
. Raid, was the key to cre-
ivity in the pioneer Iowa
iurches.

arly onference eadership

IN THE MIDDLE nineteenth century, the Donnellson and West Point Mennonite churches in Iowa were under the leadership of one man, Henry Ellenberger. Ellenberger had been ordained and had served as minister in the Friedelsheim Church for twelve years, 1812-24, and at Eppstein for twenty-six years, 1824-50. He came to the United States at the age of sixty-seven and took up a new work. It was a pioneer work with two struggling churches with no resources, with all of the people themselves struggling to barely make an existence.

It was natural that the two churches should work together. They worked together drawing up their own constitutions in 1853. They worked together in conference meetings several times. And thus it was that in the 1859 meeting in the new stone church of the Zion congregation that our people got to discussing the idea of joining all Mennonites in a conference. This fellowship has been good they said. "We have enjoyed the rich fellowship of Christian brothers and we cherish this for our other Mennonite brethren throughout this new land."

Conference Beginnings There had been talk of a conference of Mennonites before this. J. H. Oberholtzer had written of it in his *Volksblatt* a number of times. Canadian churches had also spoken about it and said it would be a good thing. But nothing had been done. Remember that these people were pioneer folks. Remember also that they had a background of faith and trust in God and belonged to a church which had been tested in persecution. In addition, they had had considerable training and experience in organizational matters. Also, their ministers were well trained, devoted Christian leaders.

The result of the conference at Donnellson in 1859 was a series of resolutions. The purpose, as quoted from their minutes, was as follows: "The purpose of this conference is to devise ways, on the one hand for the centralization of the Mennonite churches, but chiefly on the other hand for supplying isolated Mennonite families with the Gospel blessings."

Another resolution stressed the importance of missionary efforts. On the first Sunday of each month, missions received a special offering.

They appointed a committee of Daniel Krehbiel, Jacob Ellenberger, Jacob Krehbiel I, and Jacob Krehbiel III, to promote the idea of a conference. They were to contact other Mennonite churches and invite them to join this union.

It was also decided to have these resolutions published in the *Christliche Volksblatt*. The next meeting was planned for the second day of Pentecost in 1860 at West Point, Iowa. Finally they authorized the funds to carry out this work. John C. Krehbiel served as chairman, and Christian Schowalter was the secretary.

Motives One might well raise the question why these men went ahead to act when the others had not? In part, perhaps they acted because of these points which we have mentioned—faith and leadership. In part, also there was this very strong desire for the work of missions. These pioneers were so filled with the Holy Spirit that they wanted to spread the gospel to others.

Thus it was that the conference was held in West Point in the following year. As far as I know, at that time almost all of the Mennonites in America lived east of the Donnellson community. There were settlements which had been in Pennsylvania for 150 years. To me this is something like the audacity of Paul when he preached to the learned people in Athens.

The little Iowa churches boldly went ahead with their plans for the conference. They did not know if there would be any other people attending. They had not received word of any delegates even up to the very last day. Conditions worked out, however, so that J. H. Oberholtzer and Enos Loux from eastern Pennsylvania could attend. Oberholtzer reported that on Saturday morning they arrived by rail at the Mississippi River opposite Burlington. Here the ferry boats crossed and recrossed every five minutes. Oberholtzer and Loux crossed, went into the city, expecting to seek other means of transportation to reach West Point about twenty-five miles beyond. While going along the street they were met by Daniel Krehbiel and two other men. What a tremendous faith these men had that someone would come from the east, that the conference would go on. Knowing the probable conditions of the mud roads, it would have taken considerable faith on my part to drive the twenty-five miles with a team and wagon to Burlington.

The action that followed in the conference is well known to all of us. One major point of the conference in West Point was that the supreme purpose was the uniting of all Mennonites in order to serve God. They realized that even though they were Christians, their human nature often asserted itself. Therefore they agreed not to discuss nonessentials, for nonessentials are seldom of the nature that man's salvation is dependent upon them. Each person was to judge for himself and decide how he could give an account before God. Furthermore, they began with the assumption that each is a brother and that each is engaged in the great conflict between the "powers of light" and the "powers of darkness." Only through united efforts could they hope for victory.

What a tremendous basis on which to begin any church movement! Certainly no stronger foundation could be established. They were children of God, seeking His will and His way, and they were not concerned about the details. You can imagine there would have been plenty of details to divide them —the manner of dress, of hairdo for the ladies, and a host of other problems that could have ruined the entire conference. But they put the emphasis upon the essentials.

Ministers Henry Ellenberger, the first ordained pastor of the Zion and West Point churches, was also the first ordained Mennonite minister west of the Mississippi River. He was to counsel and to shepherd these two congregations through initial period of their organization. He continued to preach for a number of years even at his greatly advanced age. In 1853 Ellenberger was aided in the work of the ministry by David Ruth, Jacob Schneble, Jacob Krehbiel II. In 1861 Jacob Krehbiel II passed away. The young schoolteacher, Christian Schowalter, was chosen by lot to be minister. These men were mature, experienced, and trained ministers, at least having an education far superior to that of their parishioners.

Out of this combination of dedicated leaders and parishioners came much creative work for the Gene al Conference and the kingdom of G d. Not only was the conference actu lly begun here with the action at e 1859 session, but also in 1853 e first Mennonite school west of e Mississippi was established wh h was operated for 65 years.

The members of these congre ations were the first (Mr. Dar el Krehbiel) to present the idea o a conference school which was la r established at Wadsworth and r which Christian Schowalter p epared the outline of study a d taught for a number of years. Wa sworth was considered to be a fo runner of Bluffton College as w l as of Mennonite Biblical Semina .

Christian Krehbiel who was a member of this congregation w s to migrate to Halstead, Kansas, a start the Halstead Seminary whi is considered to be one of the fo runners of Bethel College.

In 1866 the first session of wh was then called the Western D trict Conference was held here. Th conference was later called the M dle District and now is a part the Central District. Thus we s that there was a great deal of c ativity and a great deal of acti from this pioneer church.

Tried But Not Found

THIS STORY IS true.

In happened a few years ago in a Mennonite church.

A young Mennonite lady whom we shall call Donna began to work in a factory in a neighboring city. At the next table worked a very quiet older man, whom we shall call Mr. Kelly. Since their work did not require rapt attention, they often chatted about the work, their hobbies, their homes, Donna's church. Her church experiences meant a great deal to her, so she asked, "Why don't you visit my church, Mr. Kelly?"

"Thank you," responded Mr Kelly. And then with some feeling he added, "Do you know that in the fifteen years I've lived in this town, no one has ever invited me to church?" Fifteen years without a church! Donna's invitation became more definite, and it was often repeated.

Each week end Donna asked Mr. Kelly if she would see him in church on Sunday. Although Mr. Kelly was grateful for the original invitation, actually accepting it was more difficult for him. There would be all those strange faces, and Mr. Kelly made friends slowly. He wasn't in the habit of going. Then too, it was a few miles over and back. So for several months Donna found her urgings produced no results. But finally the smiling "No" became "Maybe."

And then one Sunday, from her place in the choir, Donna saw him. Mr. Kelly had come to church after fifteen years. Mr Kelly was in church, where God could more easily speak to him.

After church Donna hurried to tell him how glad she was he had come. But after-church traffic is slow, wi aisles frequently blocked by conver ing friends and relatives. And M Kelly was not one to stand co spicuously in a group of stranger So by the time Donna reached th front of the church she saw hi climbing into his car. He dro away.

The next day Donna was eag to hear his impressions. "I was s glad to see you in church, Mr. Kell How did you like it?"

"All right, I suppose," he an swered. "But only one person talke to me."

Could this happen in your church

Does your Christian love ove come your reticence enough that yo give the stranger a touch of God' love and help him want to return

Or will you fail God and M Kelly next Sunday?

We tend to live on the level of the music we listen to. In this article, Ruth Elliot Narramore also emphasizes the direct correlation between our musical diet and spiritual growth.

MUSIC AT HOME

NNER AND THE dishes were fin-
ied. Mr. and Mrs. Martin had set-
d themselves in the living room
enjoy a "quiet evening at home,"
behind the daily newspaper and
e beside a basket of mending. A
aque hung on the wall above the
eplace which read, "Thou wilt
ep him in perfect peace whose
nd is stayed on Thee."

Suddenly a series of bombastic
unds broke the serenity of the
ne. Carol, their teen-age daugh-
, had gone to her room to play
ne of the latest "hit" records.
was loud. A voice was scratch-
out a monotonous drone to a
thm band accompaniment. "If
u can't rock, roll . . . roll . . .
you can't roll, rock. . . ."

Half an hour went by. The sound
rced every corner of the house
h lyrics about "you ole alley
."

At last Mr. Martin put down his
per and glared over his glasses
his wife. "I'm getting fed up with
s degrading racket," he exploded.
o we have to listen to this junk
our own home?"

With that, he strode determinedly
his daughter's room and de-
nded in an angry voice that she
op that horrible noise." Carol,
ling very much abused and mis-
lerstood, sulked off to bed.

HE MARTIN FAMILY is not the only
facing this kind of problem.
When it confronts Christians, as in the case of the Martins, more is involved than the question merely of classical music versus popular music. The problem has a spiritual significance that influences every member of the family.

Yet young people like Carol Martin, and many adults, do not realize the direct correlation between musical diet and spiritual growth. "What difference does it make?" they insist. "We like this kind of music."

But it is not a matter simply of personal liking or cultural taste. And it does make a difference. A well-known religious recording company has as its slogan: "We tend to live on the level of the music we listen to." This is true. Music creates an environment and sets an atmosphere for living. Subtle and insistent, it creeps into the crevices of our minds and lodges there in spite of ourselves. Everyone has had the experience of being "haunted" by a certain melody. All day long it lingers with us, no matter what we do.

Someone has said that music is the universal language. And it is, because it is the expression of emotions that we all feel. Through music we reveal our loves, joys, griefs, hopes, disappointments, faith. Music is a gift from God. It is the "sugar" that keeps us from becoming sour and bitter. We, as Christians, should always remember that God is the creator of "every good and perfect gift," including music.

Music has untold power. It soothes tired nerves, it lulls a baby to sleep, it sets laughter ringing in the heart, it cheers the sad, it excites the emotions, and it brings poise to the disturbed mind.

Satan knows all this. It is not surprising, then, that he has stolen God's gift of music and has distorted some of it. The devil's music is a demoralizing, degenerating, and subversive substitute. Are we as Christians to endorse this counterfeit and ignore the real God-given value of music?

Yet, many are doing this very thing—unwittingly. And the shame lies in the lap of the home. Why? Because children and young people enjoy the music they are taught. Naturally, what they hear in the home sets the pattern for their musical appreciation. If they do not enjoy good music, it is probably that they have not been exposed to it at home.

Music should form an important part of every Christian home. Surely no one has more reason to sing and to enjoy beautiful music than Christians. God has put a song in our hearts. Because we are His children we have a greater capacity for appreciation than the unregenerate. The Bible is full of references to music and admonitions to "sing unto the Lord." God tells us, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16). Are we doing this?

"Teaching and admonishing . . . through psalms and hymns and spiritual songs"—this is a method parents can use to teach children the truths of God. What better way can a child learn Bible doctrines than through singing of the great hymns of the faith? But be sure to explain and discuss the meaning of the words with him. Spiritual truths that are sung will stay with a child all through life. Every Christian parent should seize this natural opportunity to teach his child the things of God.

Often when our little girl goes to bed, we play records of hymns, making sure to keep the volume low. We find that this relaxes her and takes her mind off other distractions that might hinder her from going to sleep. But more than that, it presents a marvelous opportunity to talk to her about the Lord. "Mommie," she will ask, "tell me about the song they are singing, 'The Old Rugged Cross.' " Then I sit down beside her bed and tell her the story of that cross and the Christ who died there in her stead. What could be more wonderful?

Part of our responsibility as Christian parents is to teach our children to discriminate between that which is suitable and that which is not suitable in music. Surprisingly enough, this is not a difficult task if it is begun early. True, children and young people are exposed to the devil's music on every hand. They hear it on TV, the radio, and juke boxes. Yet, if we are consistent and do not allow inappropriate music to dominate our homes, and if we discuss the fact with them that much of the music we hear in public places is undesirable, our children soon learn to discriminate. Even a very young child can be taught to discern the difference between what is acceptable and what is not.

I recall an experience that took place when our little girl was about three years old. She had been watching a children's program on TV while I was in the kitchen preparing dinner. Time ran out and the program that followed was far from suitable. Before I could get into the living room, Melodie came running to me. "Mommie," she panted excitedly, "come in quick and turn off the TV. It's got that awful wiggly music on it."

I had to smile in spite of myself. "Wiggly music?" I asked. "Why do you call it that?"

"Because, Mommie," she replied innocently, "it makes me feel like I wanna wiggle!"

At three, Melodie knew this was not appropriate music for a Christian. I praised the Lord that she was learning this lesson so young.

To be "educated to good music" is more than a stock phrase to be thrown around by "eccentric, longhair" musicians. Like good manners and wise judgment, music is something that is usually learned and cultivated in the home. But outside factors can also come into play.

Sally was a typical teen-ager. Although she had been a Christian for several years her idea of music was very shallow. However, she enjoyed singing. Since some of her pals were in the church choir, she decided to join also.

This was the beginning of a new experience for Sally. Never before had she had much appreciation for anthems or stately hymns. They were something she merely sat through on Sunday and ridiculed after she went home. But now she found herself actually learning these numbers and they did not seem so peculiar any more. Although Sally did not realize it, as the weeks flew by a great change was taking place in her musical development. One evening about four months after she had joined the choir Sally hummed cheerfully as she and her mother were doing the supper dishes.

"What are you singing?" her mother asked.

"Oh!" Sally laughed. "That song is 'God Is Our Refuge and Strength.' "

"What?"

"That's right," Sally assured her. "It's an anthem that we've been working on in choir. And I just love it."

Sally's face lit up in a smile. "You know, Mom," she continued, "when I first started choir I didn't care much for the anthems and the heavier music that we sang.
But now that we've practiced th
a lot and I know the numbers I
think they are simply beauti
It's sure funny what a differe
it makes when you know and
derstand a song."

Today, fine music can become
part of every Christian home.
cordings by many top-rated Chr
tian artists are now availab
Through this medium they can co
directly into your home and give
concert at your own convenien
Even in the remotest rural comn
nities, families can be blessed
rich, consecrated voices. Orchest
arrangements of great hymns a
an inspiration to any Christian fa
ily. If you do not have a reco
collection of sacred music, yo
home is lacking in a very importa
area.

Not long ago a Christian you
man told me about his extensi
record collection. Most of his
bums were of a fine, classical ca
ber.

"Do you have any sacred reco
ings," I asked, "or recordings
well-known hymns sung and play
by some of our fine Christian
tists?"

"No, I don't," he answered.

How lopsided, I thought. Go
music? Yes, but lacking in the
spiration and warmth of the gosp

Americans today are very co
scious of atmosphere in the hom
Much emphasis is placed upon col
harmony and the blending of
architectural scheme to the perso
al needs of the family. People thi
nothing of spending money on fi
carpets and lovely furnishings
order to create a pleasing effe
Yet, all too often they fail to reco
nize the value of music in creati
a desirable home atmosphere. T
right kind of music keeps discipli
problems at a minimum. It i
proves dispositions and charges t
entire emotional climate of t
home. It is difficult to be angry
upset while singing a cheerf
chorus or a favorite hymn or eve
listening to someone else sing.

A song is a magical thing. It
the sunbeam that lights up a smil
It is a tonic that cheers the sou
It is the expression of the believer
heart. And it is the blessed heritag
of every Christian home.

—*Reprinted by permissio*

AT THE GRASS ROOTS

is one-act play by Anna Kreider the story of Dave — just back m Pax — and of Dave's family. e play requires six characters: ve Mitchell, age 21; John Mitch- his father; Martha Mitchell, his ther; Grandma; Aunt Effie; and cle Fred.

SCENE 1

he kitchen of the Mitchell ne. Any appropriate furnishings y be used, but only a table and r chairs near center front are essary. (See page 28 for stage ign.) As curtain rises, John sits left side of table, David and Mar- behind table. Martha is darning ks. Empty chair at right. It is ning.

ARTHA: (*Sighs contentedly*) , this is just like old times, vy. We missed you so much when were in Jordan.

OHN: It certainly is good to e you home again, Son.

AVE: (*With a relaxed smile, ng back his chair*) Well, it's d to *be* home. But it doesn't quite like old times, Mom.

ARTHA: (*A bit hurt*) Why, 's that?

AVE: (*Thoughtfully*) Aw, I ss it's just me that's different.

OHN: You still tip back your ir the way you used to.

AVE: (*Grins and brings chair n with a bang*) That sort of g isn't what I meant. Pax serv- as done something to me. Some gs don't seem so important to me now. I can hardly wait to tell the church people.

JOHN: (*Soberly*) That message is needed around here.

MARTHA: Just what are you going to say at the fellowship supper tomorrow night?

DAVE: (*Dramatically, with gestures*) I want to tell the people what it is like—what it meant—to work with those Arab refugees, to see their poverty, to try to understand their fierce nationalism and their hatred for their enemies. (*Rises*) I'd like to describe the joy on the faces of the little ragged children when they opened their Christmas bundles. I'd like to show the thrill of hard-won friendship with a person of another culture and religion—

MARTHA: (*Looking proudly at Dave and then at John*) Why that's beautiful, Davy. Almost like a poem!

DAVE: But that isn't the best part. I want to tell the folks what I've discovered about peace—real peace that comes with the wonder and power of Christian love in a world sick with hate.

JOHN: Well, that's what the church has taught you from little up, isn't it?

DAVE: Yes, but now I have participated in it. I actually felt the love of Christ working through us. When that mob I told you about burst into our Relief Center, they meant business. The way we and our Arab friends were able to prevent the burning, to get them to overcome their hatred, and to save our very lives . . . well it was a real miracle, a miracle brought about through co-operation.

JOHN: That should mean a great deal to all of us. I'm beginning to think that any kind of co-operation is a miracle.

DAVE: (*Returning to earth*) What do you mean? (*Sits*)

JOHN: We church members don't always practice the pacifism we preach.

MARTHA: Don't expect too much at this supper meeting tomorrow night. Everyone's carrying on so . . . . (*Her voice trails off vaguely*)

JOHN: After the program the congregation will be balloting on remodeling the sanctuary. They've been fighting for weeks.

DAVE: (*Shocked*) Fighting!

MARTHA: Oh, yes, so much noise and bad feeling. (*Gestures helplessly*) It's about arranging the front of the church.

JOHN: You see, the architect and the remodeling committee have recommended that we run the center aisle right up through the chancel—that's the front part of the church—to an altar, the way the bigger churches in town have it, with pulpit and lectern at the sides.

MARTHA: But a lot of church members like it better the old way with the pulpit in the middle. (*Complainingly*) And everybody is jumping on your father because he is chairman of the congregation.

JOHN: So the spirit of fellowship and peace may be a bit strained at this supper. You get the idea?

DAVE? (*In a superior tone*) I think that's a silly thing to get all worked up over.

(*Grandma enters on Dave's speech and comes down right, her knitting in her hand*)

GRANDMA: Mattie Stevens is just having a fit. I declare, the phone got too hot to hold! She's all in a stew about this "divided chancel" business. If having the preacher stand in the middle was good enough for her for seventy years, it's good enough for anybody. She thinks the Presbyterians and Lutherans are leading us straight to the devil. And she puts all the blame on you! (*Points to John*)

MARTHA: Oh, John, I wish you wouldn't antagonize people.

JOHN: I'm just saying what I think is right.

(*Grandma has meanwhile seated herself comfortably at right, facing audience. She knits.*)

GRANDMA: And that's not all. Mattie and Rosie Miller aren't even speaking anymore, they're so mad. Rosie wants an altar and a middle aisle leading up to it the way they had it at Springfield when she was young. She called Mattie an old country fool that couldn't stand change. (*Martha greatly distressed*) So of course Mattie won't work in Rosie's Circle and she's calling up everyone she can think of so they can hear her story first.

DAVE: It's disgraceful for Christian women to act like that.

JOHN: They aren't the only ones. Jim Williams quit the choir because the director opposed a divided choir loft.

GRANDMA: But the sewing is the best place to hear a good scrap. Last Thursday some of them got so mad they couldn't see their quilting. The preacher's wife had to sneak back later and rip out all that messy stitching.

MARTHA: (*Complaining*) And Mary Graber deliberately cut me on the street yesterday because of the stand you have taken, John. Why are you always speaking out? It just makes trouble.

JOHN: There's no use pussyfooting around. In a democracy everybody has a right to his own opinion. Each person has to study the facts and make his decision.

MARTHA: And it makes for such bad feeling. (*Weakly*) I think people ought to get along—

JOHN: Others can have their opinions too. But if anybody wants to know, I favor the divided chancel without apology. I think it's more worshipful. Our worship has become man-centered—a preacher's religion. The altar and cross should be in the center to point us to God.

DAVE: I suppose the other side thinks their reasons are good too.

JOHN: (*Heartily*) Why sure! That's why everybody's fighting—

MARTHA: (*Sighs*) Not me. I don't like to disagree with people.

JOHN: (*Continues*) But after the vote is taken, the majority will rule, and until then they'll have quite a jolly time arguing.

DAVE: But, Dad, this is serious! Christians aren't supposed to settle their differences by fighting about them. Isn't anybody in this church interested in peace?

(*Knock at the door, left. Martha rises and opens it*)

MARTHA: Oh, do come in, Effie, and Fred too! I have the cake pans all ready for you. (*Picks up a paper bag near the door; hands to Effie*) (*John and Dave rise*)

DAVE: Hi, Aunt Effie and Uncle Fred.

FRED: Are you getting settled back into the old routine by now?

EFFIE: (*Beaming*) We want to hear all about your Pax work tomorrow night at the supper—(*Almost without breath, she turns on John, shaking her finger at him*)—And John Mitchell! Mabel told me this morning that she heard you say that a side pulpit would be better acoo—acoos—well anyhow it has to do with hearing the preacher. Now that just doesn't make sense. Even Fred said that with loud-speakers it wouldn't matter. (*Dave and Martha exchange troubled glances as Martha, unnoticed by her guests, attempts hostess duties*)

JOHN: In the first place Mabel didn't hear what I said—

EFFIE: (*Continues*) And I hear you've been going around asking people of other churches.

JOHN: Why, yes—

EFFIE: The Lutherans can just keep out of this! When you ce start fancying up the church ou never know where it will stop. We might end up being Catholics!

FRED: Now Effie, the Luthe ns have been going strong for ur hundred years and they don't s w signs of being Catholics yet. (*M r- tha nods hesitant agreement*)

EFFIE: Well, like I say, t's keep the Lutherans out of this. ur fathers didn't need to sit and l ok at any candles on the altar in o er to worship and neither do e. (*Martha nods*)

JOHN: Now see here, Effie. Th re are plenty of people who *want* n altar at the very end in our w chancel.

EFFIE: There are plenty of o- ple spouting off silly notions. If u church leaders aren't going to ll them what's what, I have a m d to do it myself.

GRANDMA: And that, I supp e, would solve the whole thing.

DAVE: (*Indignantly to Mart*) Are all the church members aro d here using their best energy in bickering?

MARTHA: Shhh! Davy! We'll y some way to smooth things ove

JOHN: (*Roaring*) Smooth thi s over! That never solves anythi g. Argument can be useful.

EFFIE: (*Gesturing with the c e pans*) On *that* score you're rig t. And here's another thing—wh 's this business of having a preach g pulpit and a Bible-reading pul ?

JOHN: You mean a lectern?

FRED: (*Patiently*) That's s - posed to emphasize the special va e of Scriptures in the service.

EFFIE: Emphasizes, my eye. t just takes the Bible out of e preaching, that's what. We've t to fight for our beliefs?

DAVE: (*A bit too loudly*) A t Effie, are you a pacifist?

EFFIE: Of course I am! Th can't take that away from either!

GRANDMA: (*Sweetly*) Tha right. Why don't you and Ro Miller and Mattie Hartman star Peace Club?

EFFIE: (*Drops shoulders a pauses*) Now what do you mean that? You know that Rosie and M tie are a couple of quarrelsom

DAVE: (*Exasperated*) Is there Christian love left in this churc (*Martha in an uncertain way tr to restrain him as he steps f* *ard.)* What kind of a battle is is in the name of the church?

MARTHA: Davy, don't make a ene! You'll just cause trouble. *Weakly)* Why don't we just forget e whole thing?

FRED: (*To Martha*) Oh, this is ry important to our people, either ay. But Effie, we have to be going you want to stop in at Steiners t this evening. It's getting late. *Iurries her toward door, left)*

EFFIE: (*Looking back*) Well, I pe this gets settled without our ving to sacrifice our beliefs.

JOHN: I hope so too, Effie.

EFFIE: Now wait a minute— *red eases her out of the door)*

FRED: Well, goodnight, folks. e're eager to hear your speech morrow evening, Dave.

mid "Goodnights," John closes e door after them)

GRANDMA: I'm plumb worn out. n going to bed. (*Exits right*)

MARTHA: Goodnight, Grandma.

DAVE: (*With clenched fists*) I n't keep still about this. *You* were people who taught me to be a cifist! (*Pauses for effect*) I was ing to tell about my Pax expe- nce tomorrow but I think a good l-fashioned sermon on Christian e would be more to the point.

JOHN: (*Slowly*) I do appreciate ur idealism, Dave, but it takes re than a lofty vision to decide details of a new building. When u get down to the grass roots— ll, you can't do any planting thout getting a little dirty.

AVE: (*Bitingly*) I can't see that yone here is planting for peace. *ense uncomfortable silence)*

AVE: Will you please excuse ? I'm going over to Sally's. *lts out the door, left)*

ARTHA: But, Davy, It's so —

OHN: (*Sinks thoughtfully into hair*) Let the boy alone.

(*Curtain*)

SCENE 2

The following afternoon. Grand- is seated behind the table, slow- peeling apples. Dave enters at it, crosses to table, and grabs eral peeled apple slices)

AVE: I'm glad you're baking le pies for the supper tonight, ndma. (*Swings into a chair*) No- y can beat your apple pies. *rts eating apples)*

RANDMA: (*Sighs*) The competition for baked things at church suppers just isn't what it used to be. People are too busy.

DAVE: Like campaigning for a center pulpit or a divided chancel?

GRANDMA: Yes, like that. This supper is going to see some mighty interesting doings.

DAVE: You know, some of those issues are more complicated than I thought.

GRANDMA: Last night you thought it was a silly problem.

DAVE: (*Ignoring that comment*) Sally says it will ruin the choir to have an aisle through the chancel, dividing the choir.

GRANDMA: I expect she knows, too, being organist and all.

DAVE: Some mornings there might be just one tenor for one side and three basses for the other. And she says it would be awfully hard for her to see, even using mirrors, with the organ behind the pulpit. (*Absently takes more apple*)

GRANDMA: That's too bad, but there are a whole mess of problems worse than that.

DAVE: Sally says the preacher considers the whole chancel problem as the threat of high-church liturgy and symbolism to our tradition of simple, gospel-centered services. Grandma, he's right! (*Pounds table for emphasis*) Those fancy things that come with a divided chancel aren't good for our church.

GRANDMA: Now you sound just like Effie.

DAVE: (*Nonplussed for a second*) No, you don't understand. A person can't just lie down and let the other side take over, especially not when the other side is in the wrong.

GRANDMA: Your father believes he's right in pushing for the divided chancel. He can be just as stubborn as you. So, what do you do then?

DAVE: Fight it out, I guess. If you believe in something, you have to state your case. Make the other side back down.

GRANDMA: (*Sharply*) Then as soon as you're involved in such a problem, you are willing to say tnat Christian love doesn't work?

DAVE: (*Quickly*) No, of course not. (*Hesitates, shaken*) I mean, well, at the grass roots it's different —no, not that either. (*Shakes his head helplessly*) Oh, I don't know.

GRANDMA: (*Softly*) That Pax vision is hard to hang on to sometimes, isn't it?

DAVE: (*Distressed*) Grandma, it seemed so definite and powerful to me when I was in Jordan. I felt Christ's love at work on the world's problems. But here—oh, it's stupid to let such little things throw me.

GRANDMA: (*Peels her apples in silence for a moment*) I'll have to tell you about Abbie Edward's boy. His name was Sam. Or was it Jake? (*Dave swipes several more apple pieces and tilts his chair back comfortably for some lengthy reminiscing*) No, I guess it was Sam. He was one of the up-and-coming young men of our church back in Woodville. He went to Africa, and he was such a fine missionary. We were all so proud of how many souls he saved. He was bound and determined to save the whole world. After quite a while he came back to America to preach. But you know, back here, where most folks wore shoes and went to school, saving souls didn't seem to be as simple as he thought. The problems had so many sides to them and he was never quite sure who was saved around here. Finally he got so muddled up he had to go back to Africa. (*Gives Dave a keen look*) The everyday American problems had Abbie's boy beat.

DAVE: (*Slowly*) The everyday problems, huh?

JOHN: (*Calling off-stage*) Dave! (*Enters at right*) Oh, here you are. Say, how long will your speech take tonight? I'll need to know in planning the business meeting. (*Also grabs apple slices, and Grandma glares at them both*)

DAVE: No more than fifteen minutes. I thought I'd just tell about the situation in Jordan — what I did there. Not much background or sermonizing.

JOHN: (*Disappointed*) Why did you change your mind? You thought the principles of peace and Christian love were the most important.

DAVE: Aw, it'll take too long. The business meeting is the main thing, after all.

GRANDMA: And that could take all night.

JOHN: They'll be arguing till Doomsday (*Bangs table for emphasis*) unless some basic attitudes are changed.

DAVE: You know, Dad, if I were chairman of the meeting I wouldn't allow any more of that fussing around. I'd give them mimeographed lists of the arguments on both sides and put it right to a vote. You just have to go by majority vote and the rest of the people can go soak their heads.

(*John and Grandma exchange startled glances, eyebrows raised*) (*Martha and Effie burst in at left*)

EFFIE: (*Gesticulating with her purse*) And, Martha, if they get their altar, we don't need to take it lying down. We'll just cancel our pledges. We'll—

MARTHA: (*Nodding soothingly*) Yes, yes. Let's go into the dining room; that's where I keep that cloth they asked for—(*They cross behind table to right with Effie still storming*)

EFFIE: They don't need to think they can howl us down — (*They exit*)

GRANDMA: (*To Dave*) So they'd just soak their heads and all would be peaceful, eh?

DAVE: (*Bitterly*) Well, who's interested in peace around here anyway? All they care about is just the remodeling. I was a dreamer to think that noble principles would mean anything to this bunch. (*To John*) Your approach is much more practical.

JOHN: (*Sits*) Except that it hasn't gotten us anywhere. (*Pause*) Dave, I got to thinking last night after you left. I believe you were more nearly right than I wanted to admit. I had gotten so wrapped up in the little details of this remodeling that I couldn't see the larger principles applying to it. It just isn't right to sacrifice peace for the sake of architecture. Maybe you and your mother were on the right track; we ought to just smooth things over and forget details.

DAVE: (*Protesting*) Hey, don't desert your stand now; those details are important! A peace that ignores the real points of disagreement between people is just a big fake; it can't possibly last. (*More humbly*) I had no business preaching around here about Christian love last night. I wasn't practicing it or I would have taken a little more trouble to understand.

JOHN: Understanding the facts of the problem isn't enough. I think that was my mistake. It was handier just to forget the people that were involved and our need of loving and understanding each other.

DAVE: Well, I was more intolerant of people's reactions than you were. As if saying "Thou shalt not fight" were a short cut everyone could take and not be bothered with working out human relationships. Principles should be put to work to help working people.

JOHN: (*Ruefully*) The same way with my cold facts. They make just as poor a boss for people.

GRANDMA: In other words, it looks to me like some folks ought to get down on their knees and ask the good Lord to be the boss. Then maybe this business could get straightened out.

DAVE: (*With a little gasp*) Why, you've hit the nail on the head!

JOHN: (*Nodding*) That's it! We have been trying to untangle a knotty problem without His leading. When you consider how many different kinds of people we must deal with right down at the grass roots —why, it's plain to see that only as we have fellowship in Him could we ever resolve our differences.

DAVE: We must lose ourselves and our little plans in something greater. It makes sense.

JOHN: (*With a smile toward Grandma*) "Except the Lord build the house, they labor in vain that build it." (*Back to Dave*) Somehow the church folks must feel that tonight. It makes all the difference in the world.

DAVE: (*Excitedly*) Say, I'm the speaker, and you're the chairman. Christ can use us!

JOHN: You could tell the people what you really experienced in Pax work, how Christian love and cooperation built peaceful solutions.

DAVE: That's a starter, but then couldn't we, you and I, somehow show how we've come step by step to realizing how we must lose ourselves in Him and His purpose in this situation?

JOHN: We must have the courage to confess our own weaknesses.

DAVE: And get them to confess theirs?

JOHN: Well, not in so many words, but we shall pray together, asking the Lord as never before for forgiveness, and for His guidance in remodeling the church.

GRANDMA: That's going to be a new idea, asking Him how He wants His house.

DAVE: Some may think we're simple-minded.

JOHN: Yes, they may not be in a fitting mood in the beginning, b
I am convinced that we must fir
of all take a fresh look at our r
lationship to one another und
God. That's our best way for
peaceful solution tonight.

(*Enter Martha and Effie, right, t
latter with a tablecloth over h
arm. They catch the last thr
words, see Dave and Grandma no*

MARTHA: (*Relieved*) Oh, I'm
glad it's all settled. Which way w
it be—a pulpit-centered chancel o
divided one? (*Dave and John ri
exchanging grins*)

DAVE: We didn't talk about th

EFFIE: (*Briskly*) Well, *then*—

DAVE: But with Christ leadi
we can eventually find a soluti

JOHN: And soon we can gath
in harmony at our new altar.

EFFIE: (*Breaking in*) And w
says there'll be an altar, Jo
Mitchell? That will be over
dead body. Mabel says so, too. W
fight for our beliefs. They are p
cious to us.

DAVE: Applying the principle
active good will to the everyd
American problems (*turns to Gra
ma during this phrase; she smi
understandingly*) won't mean ea
changes or solutions.

JOHN: (*Turning toward au
ence*) No, nor will the job ever
finished. As long as there are peo
there will be work to do for pe
at the grass roots.

Curtain

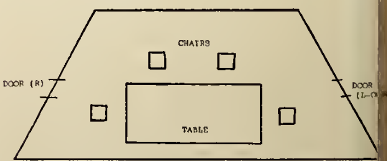
Suggestion for youth fellowshi

Discuss whether or not John a
Dave came to a workable conc
sion. Did they really have the
to a peaceful settlement at
church that night?

Role play what might have h
pened at the church supper if D
and John carried out their idea.

Extra copies of this play may
secured at no extra expense. W
to: Youth Editor, 722 Main Str
Newton, Kansas.

Stage Design



YOUTH is sponsored by the Young Peo
Union of the General Conference Menn
Church. Editor, Muriel Thiessen, 722 M
Newton, Kansas.

ur schools

NIORS PREPARE FOR ORALS
BETHEL COLLEGE

Che Bethel College senior oral nprehensive examination sched- released by Mrs. Vernelle Walt-, assistant registrar, shows that prospective graduates will go ore three-member faculty ex-ining boards during Saturday rnings, January 7, 14, and 21.

The 45-minute examination may er any aspect of the student's olastic progress and will espe-lly include the student's ability organize and interpret the Book Job from the Bible. In addition, student will also be prepared discuss *Masque of Reason,* by bert Frost; *JB,* by Archibald Mac-sh; and *The Answer to Job,* by ng.

An evaluation report blank shows t the examiners will be interest-in the basic motivation of the dent, his interests and apprecia-ns, reading habits, recreational oits, thought life, facility of ex-ssion, Christian - philosophical mulations, integration of subject tter and correlation with life sit-ions, and quality of thought and oression.

Following each examination, the ard will meet to evaluate the dent's responses. The student y meet with the chairman of the mining board for a conference ative to his performance. The re-t is filed as part of the student's manent record of performance Bethel College.

BETHEL CHOIR PLANS TOUR

The 45-voice Bethel College choir, under the direction of Walter Jost, will give performances in Nebraska, South Dakota, Minnesota, and Manitoba during the first week of March 1961.

The tour will take the choir first to Henderson, Neb., where they will perform in the Bethesda Mennonite Church on Wednesday, March 1. The following day, March 2, they will sing in the First Mennonite Church in Beatrice.

On March 3 they will appear in the high school auditorium at Mountain Lake, Minnesota.

Three programs have been scheduled for Winnipeg, Man., for Sunday, March 5, although the places and times of these performances have not yet been announced.

The tour will close at Freeman, South Dakota, with a performance in Pioneer Hall on March 6.

BETHEL IS RECIPIENT OF TWO SIZABLE DONATIONS

The Esso Education Foundation has given Bethel College an unrestricted grant of $2,000 toward expenses associated with undergraduate education.

The Bethel grant is one of the 374 which will be given to various colleges and universities during the 1960-61 academic year. The Foundation, since its inception in 1955, has given grants totalling nearly nine and one-half million dollars.

The Esso Foundation, established by Standard Oil Company (New Jersey), is also supported by five domestic affiliates of Jersey Standard: Humble Oil, Esso Export Corporation, Esso Research and Engineering Company, Interstate Oil Pipe Line Company, and Jersey Production Research Company.

The Bethel College development fund for the proposed new fine arts building was swelled by a $10,000 gift from Clarence W. Schmidt of Great Bend, Kansas, during the Christmas week.

Schmidt, a graduate of the Bethel College Academy in 1920 and a student at the college from 1920-23, is a pharmacist in Great Bend. He is a member of the Methodist Church.

The Bethel College development fund has now received over $17,000 since the fund's inauguration three months ago. Over $14,000 of this amount is expressly designated for the fine arts building.

FJC LISTS HONOR STUDENTS

Freeman Junior College has released the following list of honor students: Kenneth Graber, Charles Kaufman, Mavis Preheim, Naomi Walter, Carol Peters, Judy Senner, Melba Ensz, Doyle Preheim, Orvis Kaufman, Jeral Becker, Sharon Waldner, Loren Preheim, Della Kehn, Lois Thieszen, Mary Ratzlaff, Doris Senner, Virginia Ortman, Darla Albrecht, LeAnne Kaufman, Ruth Miller, Corene Mierau, Eldon Senner, Renee Schrag, Ruth Buhler, Norman Gross, LaVonne Tieszen, Sharon Waltner, LaDonna Thomas, Orville Ortman, Carity Preheim, Gayle Preheim, Judith Preheim, Sherman Waltner, Donna Fretz, Burton Kaufman, Janet Preheim, Janette Deckert, Dennis Graber, and Janice Kehn.

CC news

IOLE MILK MADE AVAILABLE
OM CANADIAN GOVERNMENT

he Relief Office in Akron, Penn-vania, has recently been in-ned that the Canadian govern-nt is making available for dis-ution large quantities of pow-ed whole milk on the same terms Canadian pork was made avail-e during 1960. Shipping costs will be the only expenses involved.

Up to 500,000 pounds of the powdered milk will be available to MCC beginning in January 1961. The powder is packaged in thirty pound tins. Whole milk is very valuable to the relief program as a supplement for babies and small children, as only non-fat powdered milk is available from the U. S. government.

By the end of December, MCC will have received approximately 1,250,000 pounds of luncheon meat from the Canadian government during the year 1960. Luncheon meat was shipped to Vietnam, Korea, Hong Kong, Haiti, Germany, Austria, Egypt, Chile, Indonesia, and Crete. The Canadian surplus pork program has now officially closed.

VERN PREHEIM REPORTS FROM ALGERIA

After the first days of the recent fighting in Algiers, Vern Preheim wrote to confirm that they are safe and, except for being somewhat handicapped in their work, have not been directly affected by the situation.

"The damage resulting and the implications of these demonstrations are serious," he said, "but more serious and heartbreaking were the casualties resulting from the fighting."

He indicated that the Preheim residence was quite near the location of some of the fighting: "There was some activity on our street and we often heard tear gas bombs exploding. The extra policemen called in to control the situation are living in a school across the street from us.

"Everything seems to be quiet today (Dec. 14) and indications are that slowly Algiers will return to normal state. Most of the business places are still closed as they have been ever since the beginning of de Gaulle's visit."

The Preheims are working with the French Protestant relief organization, CIMADE, through which MCC distributes material aid in Algeria.

MCC SHIPS GOODS TO CRETE

The first relief shipment to Crete of nearly eight tons of clothing and bedding was sent Dec. 20. The shipment consisted of 2,130 Christmas bundles, 9,586 pounds of new and used clothing, and 1,496 pounds of bedding. Food supplies have also been requested and will be sent soon.

This represents the first step in the one-year program of material aid to Crete approved by the MCC Executive Committee Nov. 18-19. The program is designed particularly for victims of this year's crop failure in Crete.

STUDENT FELLOWSHIP GIVES PIANO TO KOREAN SCHOOL

The Mennonite Student Fellowship at Ohio State University has contributed a piano to the Mennonite Vocational School at Kyong San, Korea. The piano was placed in the new chapel at the school and is used each morning for chapel services and for Sunday services. Many of the 180 boys at the school are interested in music and several play the piano quite well.

MAJORITY OF PAXMEN WORK ON CONSTRUCTION

A recent survey shows that of forty-four Paxmen in Europe, 20 men (45%) are working on construction projects, 10 men (23%) are in agricultural assistance, 6 men (14%) each are in office work and institutional assistance, and 2 men (5%) are in refugee work. The high number of men in construction work is partially due to the building project in Aridea, Greece, and will probably decrease after completion of that project.

MCC SUMMARIZES MATERIAL AID IN 1960

Year end reports on the material aid program of Mennonite Central Committee indicate a definite expansion during 1960. Increases in both the food and clothing aspects of the program are reported by John Hostetler, director of material aid.

Clothing

Contributions received at the five clothing centers have increased considerably this year in comparison with the past two years. A total of 609,000 pounds were received compared to 485,000 pounds received last year.

A total of 31,560 Christmas bundles have been or will be shipped to twelve countries: Algeria, Austria, Crete, Formosa, France, Germany, Hong Kong, Indonesia, Jordan, Korea, Paraguay, and Vietnam.

New developments in the relief clothing program are the construction of the warehouse at North Newton, Kan., and the formation of the West Coast Relief Committee. The West Coast Relief Committee is expected to operate the clothing center at Reedley, Calif.

Food

Three main sources of MCC relief food are the U. S. government, the Canadian government, and the Mennonite constituency.

U. S. surplus commodities
used in the Hong Kong and Cal
ta feeding programs and are
tributed in Korea, Vietnam,
dan, Algeria, Indonesia, Haiti,
the Congo. MCC has recently
ceived government approval for
additional 225,000 pounds of rice
the drought-stricken Bedouins
Jordan.

The Canadian government
provided MCC with 1,265,724 pou
of luncheon meat during the
year. The meat was shipped
Vietnam, Korea, Hong Kong, H
Germany, Crete, Austria, Eg
Chile, and Indonesia. Beginning
January 1961 the Canadian gov
ment is making available powde
whole milk for shipping to th
areas.

Meat canning is the chief di
contribution of Mennonite com
nities to food relief. The MCC
able meat canner began opera
in the Hillsboro, Kan., commu
on Nov. 14. After Thanksgiving
canner went north through com
nities in Nebraska, South Dak
and Minnesota, then east thro
Illinois, Indiana, Ohio, and will
turn west through Missouri, en
the canning season in Kansas
Oklahoma in February The
ning project is important in
25,000 cans per year are neede
continue the present feeding
gram of 1,400 - 1,500 meals se
five days a week in Hong Kong.
year 4,800 cans of MCC meat
shipped to Algeria.

Individual community pro
provide other types of food
ucts. The Kansas Relief Comm
has contributed two carloads
flour, of which 450 bags were d
nated for Jordan, Germany, Aus
and France, and 400 bags for
mosa. The recently organized
Coast Relief Committee has
lected seventy sacks of rice and
cartons of raisins, which are
ready for shipment to the Far

Communities in Oregon
essed 6,384 cans of fruit, which
shipped to Hong Kong and to
Mennonite Vocational School in
rea. Canned vegetables and
and 3,000 pounds of dried corn
contributed by the Relief and
ice Committee of the Lancaster,
area.

ır churches

SPITAL DAY IN BEATRICE

st Church, Beatrice, Neb. The ual Mennonite Hospital Dona- Day was held Nov. 1. $373.00 in 1 and $56.60 gifts in kind were ived. The Beatrice Mennonite rch invited our church to wor- with them on Thanksgiving . Our pastor, Leo Miller, brought message. All the women of the rch had their annual business ting and Christmas party on . 8. On Dec. 5, the MCC relief ner was here. From both Men- ite churches, 1,296 cans of pork 944 cans of lard were canned. young married group went car- g at the State Home. Our annual rch meeting is planned for Jan. and 12, 1961.—Emma Jantzen

TON HARDER SPEAKS

aski Church, Pulaski, Iowa. Thanksgiving night we had a rch supper and program includ- numbers by our men's chorus. on Harder was the guest speak- at our youth's worship, Dec. 3 4. He also filled the pulpit, Sun. other three Iowa churches, yland, Eicher, and Donnellson, participated. Our youth har- ed nine bushels of popcorn n their plot of ground near the sonage. We had our Christmas gram with the children perform- and bringing mittens for their . Our annual business meeting held at the church Dec. 29. A ber of singers helped sing in "Messiah" in Bloomfield, Iowa. rs. Chas. Bachman

JRCH FURNITURE DEDICATED

gthal, Pawnee Rock, Kan. A pulpit and Communion table e dedicated July 17. The organ had been installed in church dedicated July 24. An ice cream al sponsored by the Youth Fel- ship was held at Rudiger Park Aug. 7. Donavan Unruh, who returned from Congo, spoke. roup of young people from the or Church near Goessel gave a gram at the Youth Fellowship ting on Oct. 2. Main feature on program was a debate on the ect, "Young People's Responsi- y in the Church." The Men's owship had a cookout on Oct. 17 which the women and children invited. Bible study began Oct. with the study of the First tle of John. Loris Habegger e on "You in the World of flict," on Nov. 6. A farewell and ption was held Nov. 6, for Mr. Mrs. Bruce Griffin and family, ionaries from Africa. Word has been received that they have safely arrived at their station in Africa. Ernest Bachman was guest speaker in church on Nov. 20. A Youth Fellowship banquet was held Nov. 25 at which Jim Juhnke was guest speaker. Enos Sibanda and John Apyio, students at Bethel College from Africa spoke on "Christianity in a Changing Africa" at the C. E. program Nov. 27. The men of the church gave Christmas baskets to the needy. A baby boy, Stanley Ryan, born Dec. 29, 1959, has been adopted by Mr. and Mrs. Robert Boese on Nov. 30.

VISITING SPEAKERS LISTED

Brudertal, Hillsboro, Kan. Elizabeth D. Goertz, who for many years served as missionary nurse in China, is now nursing supervisor at the Hillsboro Home for the Aged. Oct. 2, Mr. and Mrs. John Dougherty of Buffalo, N. Y., presented the Mission of Opening Closed Churches in song and pictures to our congregation. Mrs. Dougherty is the daughter of the John P. Sudermans of Pandora, Ohio. Surrounding Mennonite churches were invited to the meeting on Oct. 23 at which the Norman Wingerts reported of experiences under MCC in the Far East. Henry Hege of Geary, Okla., was the guest speaker at the annual Fall Christian Life meetings, Nov. 13-18. William C. and Mathilde Voth of Newton, Kan., reported on missions in Taiwan. Nov. 23 and 24. Other recent visiting ministers have been Boyd Bonebrake of Deer Creek, Okla., on Oct. 23; and Henry Goossen of Johannestal Church, Hillsboro, Kan., on Oct. 30. The young people's group conducted a "car wash" on Nov. 4 as a fund-raising project. Our junior choir participated in the junior choir festival at Bethel College, Nov. 13. Our congregation joined the MCC relief canning project in the Hillsboro area on Nov. 14-16 Nov. 27, the junior C. E. sponsored a program given by the ladies from the Hopefield Church (Moundridge). The play "Mercy at the Cross" was given.—Mrs. H. R. Nickel

PASTOR'S MESSAGE APPRECIATED

Inman Church, Inman, Kan. Pastor Ben Rahn has been giving a series of messages on the "Second Coming of Christ." These messages have been very timely and instructive as he compares different passages pertaining to the second coming. The pastor and his wife have had open house at the parsonage at various times for members of the congregation. We have enjoyed these times of fellowship with them. Our C. E. groups have sponsored different speakers in recent months. G. W. Peters, pastor of the Buhler M. B. Church, gave an illustrated message of his recent trip and work among Mennonites of South America. Lyman Mueller gave an informative report and showed slides of the work done among the American Indians in Montana. The laymen held their annual turkey supper on Nov. 13. They also sponsored detective George W. Ledbetter of Wichita at an evening service on Nov. 20. A large number were present to hear his inspiring message. Christmas project for the children was warm children's caps or scarfs. These were sent to the Mennonite relief center.

SPECIAL MEETINGS HELD

Springfield, Pleasant Valley, Pa. Our church held a series of "Abundant Life" meetings with Paul Wicherd from the Denver congregation bringing us the messages. A homecoming service was held on Oct. 30, with Pastor Landis bringing us the message, "A Witnessing Faith." A church family fellowship supper was held Nov. 19. Charles Mann, a missionary to Congo, brought the message. The adult C. E. had charge of the Thanksgiving vesper services at Frederick Home. Our missionary society had a candlelight service on Dec. 11.

SAMUEL ENTZ SPEAKS

First Church, Burns, Kan. Oct. 2 we observed Communion. For our annual Harvest Festival, Oct. 9, Missionary Samuel E. Entz gave a very interesting sermon in the morning. Special music was given by a men's quartet from the Alexanderwohl Church. In the afternoon Mr. Entz showed pictures of his work in Congo. A mixed octet from the Alexanderwohl Church gave the special music. Delmar E. Stucky, son of Mr. and Mrs. Ed. J. T. Stucky, and Marjorie Anne Scott were married at the Nazarene Church in Newton, Kan., on Sept. 20. Darrel Stucky and Mr. and Mrs. Delmar E. Stucky have gone to Allentown, Pa., for their 1-W service. The missionary film, "Makoto," was shown at our C. E. program Oct. 16. Elizabeth Foth of Brooklyn, N. Y., was our visiting speaker on Oct. 23. The Community Thanksgiving service was held at the Burns H. S. Auditorium with Ted Roth as the speaker. Douglas Scott was born to Mr. and Mrs. Harold Thiessen in Sept. Mr. and Mrs. John Stucky are the parents of a daughter, Monica Ranelle, born Nov. 9. Mr. and Mrs. Harold J. Esau are the parents of a daughter, Doris Lucille, born Dec. 1.

EIGHT MEMBERS IN COLLEGE

Walton Church, Walton, Kan. Our pastor attended the Study Conference at Donnellson, Iowa, last June 20-23. The church took part in the union services at Goessel Aug. 7-14. Wm. Stauffer of Sugarcreek, Ohio, was the speaker. Our Youth Fellowship has charge of the regular services the first Sun. eve of the month at the Union Rescue Mission in Wichita. During the summer a loud-speaker was installed in the main auditorium and in the basement. On July 24, the Peter Duerksens, missionaries to Japan, were in our midst. He gave the morning message. The Nickel family of singers had the morning services Aug. 21. The following young folks of the church left the first of Sept. for various schools: Mary Sue and Virgil Graves to Bethel College; Delbert Voth to Wichita U.; Dennis Eck and Roland Voth to Manhattan State U.; Merle Voth to Emporia State Teachers College; Larry Buller to Friends U., Wichita; and Jeanne Schmidt enrolled in a college in North Dakota. Bruce Voth is in 1-W service in Calif. The Geo. S. Neufeld family, missionaries to the Congo, were with us on Oct. 9. On Oct. 23 J. W. Bergen of Colby, Kan., gave the morning message. Our annual mission sale and supper was held Oct. 26. H. D. Burkholder from the Grace Bible Institute gave the morning message on Nov. 13. The message was given by a Gideon brother, Alvin Goossen, of Newton, on Nov. 20. The Youth Fellowship sponsored a Harvest Festival banquet for which the proceeds went for a church organ. We had our annual church meeting on Dec. 27. —Mrs. Mabel Reusser

NEW PASTOR INSTALLED

Goessel Church, Goessel, Kan. There was a reception dinner for our new pastor, Levi Koehn, Mrs. Koehn, and Sharon on Sept. 4. The installation service was in the morning. Our former pastor, Leo Miller, and family left for Beatrice, Neb. We were fortunate not to be without a minister for a single Sun. Roland Goering of Halstead was the speaker for our fall series of Sunday evening services. On Nov. 14, 1475 pounds of beef, yielding 456 cans of meat and 17 gallons of tallow, were canned for relief. The work is well planned and is done on a big scale, one church group succeeding the other in rapid succession. There were twenty helpers. Mr. and Mrs. D. J. Buller observed their fortieth wedding anniversary with open house at the church on Nov. 13. Our Thanksgiving Day offering for missions was $192.72 by the children, and $1,186.26 by the adults. Our S. S. officers are elected each fall: supt., Kermit Dirksen; asst. supt., Roland Dirksen; asst. primary supt., Mrs. Orie Richert; treas., Eldon Woelk; asst. treas., Keith Ratzlaff; secy., Beth Pankratz; asst. secy., Carl Woelk. Mrs. John R. Schmidt was the speaker for the Mission Friends Circle Christmas program. A Christmas program sponsored by the Goessel YWCA was presented on December 11 by the sewing circles of Goessel, Alexanderwohl, and Tabor churches. An offering was taken for the Goessel Hospital and Home for Christmas.

MISSION FILM SHOWN

Tabor, Newton, Kan. The mission film, "Makoto," was shown at one of our C. E. programs. Produced by our Board of Missions, this film is the story of a Japanese youth who discovers what it means to be a disciple of Jesus Christ. On Sept. 18 Loris Habegger of the staff of Mennonite Biblical Seminary showed the film, "This Day," and also spoke to us on the challenge of the Christian ministry.
Sept. 25 residents of the Bethe
Home in Goessel were taken
for automobile rides. This proj
was sponsored by our Evangeli
Committee. The Sept. C. E. progr
was in the form of a panel disc
sion on one of the Conference go
"Every Member a Christian W
ness." Four topics were discuss
"To people outside the church,"
our own church members," "To
children and youth," and "In
everyday contacts." Wednes
night services, beginning Oct. 5,
cluded various kinds of progra
The Mary-Martha Sewing Ci
sponsored a mission program. M
Herbert R. Schmidt spoke
showed pictures of India miss
work. J. E. Hartzler was spea
for one week of evening servi
included in the messages each
ning were twenty minutes of
tures of his trip to Russia. An
vent program was presented by
Willing Helpers Sewing Society
Nov. 28. An offering was recei
for Christmas bundles. MCC m
canning project netted 676 cans
meat and 218 cans of lard.—M
Ben F. Voth

CHURCH RENOVATED

Mennonite Country Church, M
roe, Wash. In September we c
pleted the renovation of the chu
interior, dedicated our new pe
and hosted the Washington S
and C. E. Convention. The fine
lowship with our sister churc
was thoroughly enjoyed. Mr.
Mrs. Menno Peters celebrated t
silver wedding anniversary on S
18.

NOTICE TO YOUNG PEOPLE INTERESTED IN CAREERS IN WELFARE INSTITUTIONS

The Association of Mennonite Hospitals and Homes annually brings together representatives of Mennonite hospitals and homes and other welfare institutions to discuss their services to the Mennonite community and to share experiences, needs, and visions of service for Christ in the church.

This Association meets annually just prior to the annual meeting of the Protestant Hospital Association. In 1961 the Association of Mennonite Hospitals and Homes will meet in Kansas City, Missouri, February 1 and 2.

The Board of Christian Service is making available travel grants to the 1961 meetings of the Association of Mennonite Hospitals and Homes for upper level students in our schools and colleges interested in exploring possible career opportunities in welfare service. These travel grants will make available round-trip coach fare or its equivalent, if travel is by car, and up to two nights lodging (but not meals), as guests of the Board of Christian Service.

Young persons interested in exploring these scholarship grants should write immediately to the Board of Christian Service, 722 Main, Newton, Kansas, giving the following information:

1. A report of their present tr
ing plans in school.

2. A statement of recomme
tion and evaluation by their m
professor at school.

3. A statement of their ca
and service interests and experi
to date.

The selection of persons recei
scholarship grants will be m
under the direction of the C
mittee on Homes and Hospital
the Board of Christian Service
will be announced about three w
in advance of the annual Ass
tion of Mennonite Hospitals
Homes meeting.

JANUARY 17, 1961

THE MENNONITE

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

Cry for the City

in this issue

ARTICLES
TODAY I MUST ABIDE AT THY HOUSE
Irvin E. Richert 35
MAN OF CONVICTION
Ellis G. Guthrie 38
CENTENNIAL CONVERSATION AND REPENTANCE
Erland Waltner 39
POEMS
QUIET PRESENCE
Clara M. Marrison 36
CRY FOR THE CITY
Emma Blasser Hartzler 37
NEW YEAR'S THOUGHTS
Hermina Peters 44
DEPARTMENTS
EDITORIALS 34
YOUTH
Trouble with Reading 42
When the Crutches Broke 43
OUR SCHOOLS 44
MCC NEWS 44
OUR CHURCHES 45
OUR CONFERENCE 48

CREDITS
Cover, Muriel Thiessen.

CONTRIBUTORS
Irvin E. Richert, pastor, Buhler (Kansas) Church; Emma Blasser Hartzler, pastor's wife, Goshen, Indiana; Ellis Guthrie, pastor, Church of the Brethren, Eaton, Ohio; Erland Waltner, president, General Conference and Mennonite Biblical Seminary; Dan Wismer, pastor, Arvada, Colorado; Charsten Christensen, free-lance writer.

of things to come

Jan. 16-21—"Faith and Life" radio speaker, P. A. Wedel
Jan. 18-25—Week of Prayer for Christian Unity
Jan. 29-Feb. 5—Youth Week
Feb. 12—Race Relations Sunday
Feb. 17—World Day of Prayer
March 6—Ministers and Physicians Conference
March 26—Palm Sunday
March 31—Good Friday
April 2—Easter
May 11—Ascension Day
May 21—Pentecost

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 76 **NUMBER 3**

TOWARD MENNONITE UNITY It seems fitting that at t beginning of the "Week of Prayer for Christian Unity" (Janua 18-25), we should give attention to the soul-searching article in tl issue on "Centennial Conversation and Repentance" by our Conf ence president, Erland Waltner. It is easier to speak of world-wi Christian unity than to humbly repent for our own part in divisio in our own denomination.

True unity begins at home and on the level of our common herita and beliefs. Seldom do divisions occur because one side is wholly fault and the other is a perfect example of Christian life. Both sic are at fault, and then each tries to justify itself by criticizing the oth

Happily, the period of divisions seems to have passed. Today find a deep desire to unite, not only on the top level but also at t grass roots. A first step to such unity is the frank and humble adm sion that we all have been in the wrong and have been a cause fomenting divisions.

It is a cause of real spiritual embarrassment that our small group Mennonites should be so divided and subdivided into the traditior "seventeen" groups. Fortunately there are real attempts made heal whatever breaches there may have been. There are attem to work together in increasing harmony toward the goal of a m positive unity. This special week of prayer for church unity shou be taken seriously by all of us, for only in the true spirit of pra and repentance can former wounds be healed and true unity ultima ly accomplished.

We thank God for the progress that has been made in recent ye towards a more co-operative Christian service and witness. But need to go much farther in the direction of true Christian unity Christ our common Lord. But we cannot go farther until we deeper.

Is it not time to give serious consideration and planning to a tr "All-Mennonite Conference," where all the various groups both la and small can meet together in humble devotion to our Lord a in serious consideration of joining to form a "United Mennor Church?" Other and much larger denominations have been do this for some time with encouraging results.

May we in this "Week of Prayer for Unity" pray toward the e "that we all may be one" and that our Conference leaders may le us forward toward this goal.

Does such unity seem impossible? But "all things are possible him that believeth." It is high time that we put up the shades our small factionalism and allow the Light of the World to illumin our varied groups that we may see each other and ourselves as co mon needy sinners, saved by grace, and as common brothers in family of God.

A DIVINE REPORT For three months our Sunday school l sons deal with the Apostle John's report of the life and teachings Jesus. What an opportunity to become much more intimately quainted with the wondrous story as we take time for a special stu of the Gospel according to St. John.

oday I Must Abide at Thy House

us spoke these words to a hated little man—a man in need. In this poignant article, Irvin E.
chert confirms that Jesus continues to speak these same words to us—whatever our situation.

MORE SURPRISED host there prob-
y never was than a short, dis-
d man who lived in the city of
icho.
e had not planned it this way.
ugh curious by nature, he had
meant to draw the Master's at-
tion to himself nor entertain the
ster in his own house. True, he
have friends, but he no doubt
many more enemies than
nds. For, you see, he was a
lican—a tax collector. His name
Zacchaeus.
acchaeus' home was the home of
nan who was more than just
ually interested in Jesus and
at He was teaching. It was a
se where many were forbidden
nter. It was against Jewish law
Jesus to accept the hospitality of
chaeus. Jesus went there not
ause He was invited, but because
had simply stated that he was
ning to his house! Zacchaeus
ld have invited Jesus before if
would have had any hope that
us would condescend to come, but
had been so sure that it was
hopeless to expect the Master to come to see him. Zacchaeus was overjoyed when Jesus said, "Zacchaeus, make haste and come down; for today I must abide at thy house."

Why did Jesus go there? Because here was a groping soul who needed Jesus badly, who was ripe for the gospel of redemption. As the host, Zacchaeus made the most important speech in his whole life when he stood up and said: "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore to him fourfold." Then Jesus said to him: "This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost."

JESUS COMES TO many different kinds of homes today. Many people become the somewhat surprised or startled hosts of Jesus the Christ. There is the home of the bereaved. Here is a home where a loved member of the family has been taken away in death. This is a grief-stricken home. At the door of this home Jesus stands and knocks and then speaks: "Today I must abide at thy house."

So suddenly does He come—perhaps unexpected, perhaps uninvited. Death often comes unexpectedly and unannounced. Suddenly you are face to face with death itself. You are numbed and crushed. In your dire need your heart hears, faintly at first and then more strongly, the call of Jesus: "Make haste and come down, for today I must abide at thy house."

Why does He come to you? He comes because you need Him. He wants to speak to you. He wants to pour out His divine love upon you. He wants to ease the pain, drive out any bitterness, and lighten your load.

THERE IS THE troubled home. This home finds itself in deep distress. It is seething with discord, hate, and distrust. This is the home where perhaps a nice veneer of harmony has been carefully placed over a core of unregenerate and selfish interests and motives. The husband and wife, having entered the holy estate of marriage with little understanding and shallow motives, now begin to find that selfishness and marriage do not go together. Yet they cling to their selfishness and their home is fast becoming a hell on earth instead of a foretaste of heaven. Even the children have become expendable and have become victims and pawns in this diabolical struggle.

Upon the door of this home the Savior knocks and calls. Many times He has knocked before, but has been ignored. As the clamor inside of this house increases, the call of Jesus rings out in piercing tones and can be heard if heeded: "Make haste and come down, for today I must abide at thy house."

Why does He come to this home? Certainly He would be welcome to abide in some other home, a loving home where His love and gentle graces would be more appreciated. But the Lord Jesus comes where He is needed and nowhere is He needed more than in a home which is about to disintegrate because of sin. Jesus himself said: "The Son of man is come to seek and to save that which was lost" (Luke 19:10).

There is also the loving Christian home. This is the home that is founded upon love. Here God is honored and obeyed. There is a strong bond of unity in this home. There is a strong "we" feeling—a unity which has been achieved by the grace of God and through the redemptive love of Jesus.

The onlooker might say, "Now there is a home where Jesus does not have to stop and minister. Things are going along just fine with them." However, look who is at that door, knocking. It is the Master, and we hear Him say: "Make haste and come down, for today I must abide at thy house." But why does Jesus go there where He is not needed? As our gaze goes back to this home, we see door open and the host joyou greet the Master! Here is a mem of the family being welcomed ba He belongs to them and they long to Him.

Momentarily their Lord had b gone from their house because t had ignored Him. Immediately t had felt the chill and emptiness His absence. The Bible had b left unopened. Cross words l been spoken in thoughtlessness few temptations had become r ed in the minds of that fan and were about to bear fruit. slow lethargy of self-satisfact like a narcotic had begun to d some of the family members. short, their happy home was not happy anymore.

Yes, Jesus comes here too, He is needed. And as He is comed in, He begins His work redemptive grace. He again comes their Divine Companion. helps them see the error of th ways. He forgives their shortc ings and then paints before th eyes a vision of their glorious c ing as children of God.

There are many situations wh we could mention as we think Christ making His divine calls u the homes of men. The young n who has wandered away from ho lives alone in sin and misery. Th is no home here, but Jesus still ca "Make haste and come down, today I must abide at thy hou

Or there is the young person is struggling with the questio "What shall I do with my li What kind of work should I Where should I settle down? Wh shall I marry?"

To each one the Master co and says: "Make haste and co down, for today I must abide at house." The Lord Jesus knows our needs even before we ask H and He comes to us to help us love us, and to save us.

Do you hear Him calling to y Are you going to let Him in? H long are you going to keep H waiting outside?

A QUIET PRESENCE

Come sit in silence for awhile,

And turn your thoughts to Him;

The gracious and the Holy Lord,

That He may enter in.

To bless your mind with quietness;

To bless with love your heart;

God's Holy presence comes to guide,

All those who pray apart.

—*Clara M. Morrison*

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite church and the cause of Christ. Published every Tuesday, except the week July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage at North Newton, Kansas. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kansas, or 720 M Newton, Kansas. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters: change of ad Form 3579 to 720 Main, Newton, Kansas.**

CRY FOR THE CITY

Emma Blosser Hartzler

e sought for the house of Goodness.

the streets of distinction
d the avenues of architectural platitudes,
ound the armed wall she rode
her lofty chariot
eing but things, things, things.

arching
the milling market-place
nong commuting tradesmen,
nid confusion
d the callous crowd
thered in the coliseum.

arching
the hollow halls of religion
lled with frozen forms and tokens pharisaical.
arching
high political places
here means meet ends
ught in the wheels of their own whirlings.

Jerusalem
ould that they knew
e things that belong to your peace,
t they are hidden from you.
ndon, Paris, Rome,
icago, Nashville, Goshen—

arching
e ruins of civilization long dead
d the realms of science yet unborn.
arching
In your own finite minds
And disagreeing even among your great.
—Knowledge is the only good
—No, it must be reason
—No, no, pleasure . . .
Knowing not that
Tools of truth are not the truth.

Searching
Within your own experience,
Learning her lessons, but too late . . .
Scars of sin do not erase.
You sit in the voluptuous lap of Evil,
Content in her embrace.

Cry, cry, cry for the city,
For tomorrow is the enemy come—
Crushing your body
Beneath the crumbling of your walls,
Choking your cries
In the dust of your disintegration,
Swooping down as a vulture
Devouring your fleshly decay.
And all because you knew not
When God was visiting you.

Goodness dwells in the House of God
High on the hill of Absolute Truth.
She wears her white robes of Compassion
As humbly
She walks by His side,
She graces His throne with gold gladness
As kneeling
In His will to abide.

George Fox's doctrine of "the inner light" rested on one central idea: "God is a spirit, and they that worship him must worship him in spirit and in truth."

Man with Conviction

Ellis G. Guthrie

Of special interest to Mennonites is George Fox, founder of the second of the three historical churches. In order they are: Mennonites, Society of Friends (or Quakers), and the Church of the Brethren.

George Fox was born to pious parents in the small town of Fenny Drayton, England, in 1624. He was an introvert as a child and did not play with others. As a young man he suffered depression and mental conflict. He could not reconcile the lives of "professors" (alleged Christians) with their claim to be Christians.

Soon he left home to seek peace for his troubled soul. It is clear that George Fox was psychotic in his early years. But before we become critical we ought to wonder why we can so easily accept the fact that so many people who claim to be Christian in word are so un-Christian in deed.

Three discoveries helped George to inner peace and mental health: 1) That the most holy place is not church but the soul of man where God and man can meet; 2) The understanding that it was not necessary to be bred at Cambridge or Oxford to be a minister of Christ; 3) That Christ is the same today as ever and can visit all men.

Sometime after these discoveries, while walking in the fields, George Fox heard these words: "Thy name is written in the Lamb's book of life." This was to him the voice of God. He accepted it, believed it, and from then onward he was a "Child of the Light." (The original name of the Friends was "The Children of Light.")

From this time on George Fox was a dedicated man. He committed his life without reservation to Christ who was and is the Light. The peace of God which was now his was not of the same stuff that people seek today. He was not content to feel God's peace. Instead, his aim in life was to serve Him who had given him peace by helping others to find the "Light."

George Fox's commitment to Christ can be seen in three areas. The first is in the area of peace.

Fox spent many months in prison. At Derby he spent nearly a year. The first six months came about as a result of his regular ministry. The second because he refused to join the army. To him it was wrong to take life and so strong was his conviction that he suffered greatly for it by preaching against violence.

Young people deciding the stand they should take in regard to service in the army ought to read the life of George Fox before deciding to go contrary to the historic peace position of their church.

The second area which points
George Fox's complete commitm
to the "Light" was in his belief t
taking the oath was wrong.

In 1664 the Conventicle Act v
passed forbidding a meeting of m
than five people. This cut at
very life of the Quakers. True
his nature, George Fox was in
place where danger was at
greatest. He was arrested and s
to prison. He could have secu
his release except for the fact t
he refused to take the oath. T
time he spent three years in pri
He had scanty food. He was s
ject to cold and rain in his pri
cell. Yet he never wavered. T
imprisonment broke his health.
spent the rest of his life in gr
suffering. Following a tour
America he again spent fourt
months in prison. Does it nee
be added that he again refuse
take the oath?

The third area which illustra
George Fox's complete commitm
to Christ is in the area of eva
lism. There can hardly be a be
example than that of George F

Fox continually went preach
to all who would hear. He tou
the British Isles. He preached
stantly in England. After the
prisonment that broke his hea
he went to America.

George Fox first went to the
bados Island, then Jamaica,
then on to the Colonies. Du
his trip he suffered intensely.
America he traveled hundreds
miles through cold, heat, r
swamps, by boat, by land,
through dangers of all kinds
preach "the everlasting truth."

Following his imprisonment
his return from America he m
a tour through Holland and
of Germany. Later he again
ited the continent. The rigors
life were beginning to tell. He
little traveling after that.

On January 10, 1691, he preac
his last sermon. He preached w
power to a large group. After
meeting he told his friends tha
felt the cold strike his heart. U
reaching his dwelling he lay do
Gradually he grew weaker.
faith remained steadfast in the
of death as it had in danger
imprisonment. Thus died this g
man of God.

CENTENNIAL CONVERSATION AND REPENTANCE

Erland Waltner

AS EARLY AS 1955 at the Chicago Study Conference on the Believers' Church, David Schroeder in discussing "General Conference Mennonites and Inter-Mennonite Relations" wrote these heart-searching and prophetic words:

> "We must share with our forefathers responsibility for the guilt of divisions that have occurred, in that we have shared and perpetuated the spirit which caused them and we must now come repentant to our God confessing our sin and seeking forgiveness of God and reconciliation with His people." (*Believers' Church,* p. 185).

As preparations were made for the General Conference Centennial, various voices expressed concern that this observance should not only reflect our praise and gratitude for God's grace through a hundred years of history, but that a centennial is also a time for corporate self-examination and repentance.

The fact that the Mennonite Brethren Conference was also to celebrate its centennial in 1960 and the fact that the division which occasioned the formation of that conference involved the forefathers of a major segment of those who are in the General Conference Mennonite Church today sharpened the conviction that there should be "earnest conversation" between these two Mennonite groups during their centennial year.

Those who attended the 1959 General Conference Centennial at Bluffton, Ohio, will recall that greetings were brought to this gathering by Dan E. Friesen, president of the Mennonite Brethren Conference, who had come as an invited fraternal delegate. In response, the centennial conference in session authorized the following communication.

"Dear Brethren in the Lord Jesus Christ:

"Christian greetings in the Name of Him who loved us and washed us from our sins by His own precious blood.

"As we of the General Conference Mennonite Church gather for our Centennial sessions at Bluffton, Ohio, August 12-20, 1959, we are mindful that you of the Mennonite

Brethren Church are also on the threshold of your own Centennial. This unique circumstance in the history of our respective conferences prompts us to communicate to you our sincere appreciation for the contribution which your group has made to the life and witness of the larger Mennonite brotherhood in the world and to our own Conference fellowship.

"We have appreciated especially your emphasis on the imperative of the new birth in Christian experience, your zeal for evangelism, and your dedication to the cause of Christian missions. We have been deeply grateful for those areas in which it was possible for our respective conferences to co-operate in the service of our Lord, especially in such programs as that of the Mennonite Central Committee.

"While we are grateful for the work and witness which the Lord has made possible through the General Conference Mennonite Church, we also recognize that in the past and even now we have not always succeeded in fulfilling the will of God. It is our deep desire, in a spirit of penitence and humility, to move forward to higher levels of spiritual living and Christian witness. It is our earnest hope that in such further growth by the grace of God we may enjoy increasing fellowship with you as a sister Mennonite group and may find more and more areas in which we may work together in the service of our Lord Jesus Christ as the Holy Spirit may lead."

At the 1960 Centennial Study Conference on "Church Unity" at Donnellson, Iowa, however, the probing work of the Spirit seemed to go still deeper. William Klassen in a vibrant paper on "The Future of Inter-Mennonite Co-operation" ple

"Let us begin serious inter-Mennonite conversation. At this centennial conference we ought to make overtures to both the Mennonite Brethren and to the (Old) Mennonites, sincerely and penitently admitting that our church life has not always exemplified Christ's spirit. . . . Concretely, we would need to say to the Mennonite Brethren that we share in the guilt of their withdrawal . . . and the way they were treated a hundred years ago. As long as we pride ourselves in our heritage, we must also be willing to repent of the failures. Furthermore, the attitudes of our forefathers have often been ours also. For this we repent and acknowledge that God has used our Mennonite Brethren in a marvelous way to awaken our own churches and to keep us spiritually alert" (Church Unity Conference, Unpublished Papers

In a deeply moving open discussion session, it was decided to draft and send a further communication to the Mennonite Brethren Conference. Three brethren were selected to prepare the draft, after which it was approved by the assembled body as follows:

"Greetings to the Mennonite Brethren in the observance of their centennial year.

"We, the delegates of the General Conference Mennonite Church, assembled in our Centennial Study Conference at Donnellson, Iowa, from June 20-23 (1960), to discuss the theme 'Christian Unity in Faith and Witness,' wish to convey brotherly concerns and greetings in the spirit of Ephesians 4:13, 'Till we all come in the unity of faith, and of the knowledge of the Son of God.

Since it is true that:

1. The General Conference Mennonite Church was founded for purposes of greater unity in faith and witness;
2. The Conference has always been heterogeneous as far as its religious and cultural background is concerned;
3. The Conference has undergone many varying influences throughout the century in its religious beliefs and practices;
4. The Conference is dedicated to a church polity of congregationalism on the local, district, regional, and Conference level;

It is imperative that we:

1. Examine the biblical and theological basis of unity in faith and witness;
2. Evaluate the accomplishments and failures of our past in this area;
3. Explore possible areas of greater agreement in faith and witness in the General Conference;
4. Clarify our position in relation to the wider Mennonite fellowship and to other Christian groups.

—Statement made at the Centennial Conference on "Christian Unity in Faith and Witness," held in Donnellson, Iowa, in June 1960.

to a perfect man, unto the meas-
e of the stature of the fulness of
rist.'

'During these days of fellowship
d prayer and serious study of the
riptures we are reminded of our
mmon unbroken heritage for 335
ars from 1525 to 1860. We regret,
wever, that circumstances and
ents developed so that a rupture
the brotherhood occurred a cen-
ry ago.

'We, of this generation, do not
lly know what events took place
at led to separation. We are, how-
er, sorry for all feelings, words,
d deeds expressed by our fathers
an unbrotherly way and in a man-
r contrary to the spirit of Christ.
e are sorry that these events re-
lted in such an intense break
thin the Anabaptist-Mennonite
otherhood that for a full century
o parallel lines of explanation
ve been advanced as to the his-
ical facts and that these parallel
planations are still perpetuated
lay.

'We recognize the need for spir-
al renewal that existed within the
nnonite brotherhood in Russia
century ago and we now feel con-
ained by our Lord to seek for
re discussion as to what did hap-
n in Russia, and thus understand
at which now prevents us as a
w generation of the church from
ving a closer fellowship.

'It is our prayer that for the sake
the gospel of Jesus Christ, the
ke of our children, and in behalf
a more united Mennonite witness
thin the Christian brotherhood,
orts be made in the spirit of hu-
lity to explore ways in which we
ald develop closer fellowship in
h areas where we live and work
e by side.

'In spite of human weaknesses,
thank God for the way He has
d both conferences to proclaim
gospel, and for those common
eriences of service such as MCC
d in the Congo which have en-
hed our respective fellowships."

Both the 1959 Bluffton Conference
ter and also the 1960 Centennial
dy Conference statement were
ivered in person by the chair-
n of the General Conference at
Centennial sessions of the Men-
ite Brethren Conference at Reed-
, California, November 13-16,
0. On this occasion God's Spirit
s graciously at work. In response
these communications, the fol-
ing official reply has come from
Mennonite Brethren Conference:

The joint efforts of Christian service of both conferences, yours and ours, in the alleviation of suffering, of the peace witness, and of other services of common interests, evoke in our hearts a response of gratitude to God that we are enabled to be "laborers together with God." Our desire reciprocates your expressions of concerns for a closer fellowship in the pursuit of these united ventures of faith with an increasing measure of love and understanding for one another.

The General Conference Mennonite
Church

℅ Erland Waltner

Elkhart, Indiana

Dear Brethren in Christ:

Christian greetings with the words of the Apostle Paul, when he said, "God is faithful, by whom ye were called unto the fellowship of His Son" (1 Cor. 1:9).

Pursuant of the official communications and greetings of your Centennial Conference of August 12, 1959, and the Centennial Study Conference of June 20-23, 1960, conveyed to us by your President, Erland Waltner, we accept your gracious words with a deep sense of humility and appreciation.

The joint efforts of Christian service of both conferences, yours and ours, in the alleviation of suffering, of the peace witness, and of other services of common interests, evoke in our hearts a response of gratitude to God that we are enabled to be "laborers together with God." Our desire reciprocates your expressions of concerns for a closer fellowship in the pursuit of these united ventures of faith with an increasing measure of love and understanding for one another.

We, too, share your concerns that the separation of 1860 occasioned "many feelings, words, and deeds that were not brotherly." We recognize that certain attitudes on our part, have been colored with intolerance, even to the point of reservations of mutual fellowship and love. We deeply regret our failings and weaknesses of the past and hasten to say that we are motivated by the Spirit of love to ask forgiveness where we have acted coldly and unbrotherly.

At a time when the world is torn with strife, without and within, there comes to us the fervent plea and heart-throbs of our Savior, when He prayed, "Holy Father, keep through thine own name those whom thou hast given me, that they all may be one as we are" (John 17:11b). Even though we have our distinct responsibilities, as separate conferences, we believe it is well pleasing to God that we express our mutual respect, love, and consideration for one another, and to strengthen our gospel witness in a world that is in desperate need of the salvation of God.

Being assured that God looks with favor on "him that is poor and of a contrite heart" (Isa. 66:2b), we are

Fraternally yours in Christ,

Dan F. Friesen, Chairman
Conference of the
Mennonite Brethren Church

These communications are hereby released and shared as a testimony of what the Spirit of God is doing in the area of inter-Mennonite relationships. This testimony and these communications, however, are also a call to local congregations and to individual members of the General Conference to consider prayerfully and earnestly the implications of these expressions of repentance and forgiveness, and renewal of fellowship. These "centennial conversations" are surely not the end of all that needs to happen or ought to happen, but under God and the light and power of the Holy Spirit, they may be the harbingers of a new day of better inter-Mennonite relationships which will honor our Lord and Savior Jesus Christ and which will strengthen our witness of peace in a world of division and conflict.

To and from a pastor

TROUBLE WITH READING

Don Wismer

Dear Pastor,

I have been trying to read the Bible, but I cannot keep up my interest in it particularly the Old Testament. The New Testament is interesting to me. I tried reading the whole Bible through once but made it through only the first four books. I have read the New Testament through several times and like to read it.

This bothers me, because as a Christian I should be interested in the whole Bible and not just parts of it. Some parts of the Old Testament are interesting, for instance, Proverbs, Psalms, and parts of Genesis. But I have trouble understanding and appreciating the rest.

Joe

Dear Joe,

When you get into any library you find a wide variety of books. Some are really interesting. When you start reading them you can hardly put them down. And some are so uninteresting you don't even try to finish them—unless you have to. A book has to be interestingly written or about a particularly interesting subject to make you want to read through it.

For example, take a book on ancient Greece. You probably would not pick it up just to pass the time. But if you'd be writing a paper in school on "Education in Ancient Civilizations" you would read it because it had information there that you needed.

Now the Bible is a book only in the sense that it has one theme—God—and because in its present form is bound as one book. But it really is a library—a religious library. So like any library the Bible has some books that are more interesting than others, and some that are easier reading too. Psalms or Esther or Job are fairly easy to read, and so are New Testament books like John or Acts or Mark. Just as you would in a library, you may want to choose the books you read according to your interests and needs. There isn't anything wrong with choosing the book you want to read. You wouldn't think it necessary to start in one end of a library and read through everything in the order they appear on the shelves. At some time, of course, you will want to read all the books, because they are all relevant to the main theme and help us to avoid getting too narrow a view of the subject.

Libraries usually have an orderly arrangement of their books. The Bible does, too. But it is not basically a historical order. The books are grouped mainly by broad types—historical, law, prophets, wisdom literature. So if you want to read about Israel in a historical framework, you'll have to skip around. For example, Amos and Hosea lived before Isaiah, but Isaiah is first in the Bible. Then, too, First and Second Chronicles cover the same historical period as Second Samuel and First and Second Kings. Paul's letters seemed to be arranged according to size.

So in light of these things let me suggest a few pointers that might be helpful to you:

1. Choose the book in view of your reason for reading. If you are studying the history of Israel you can get most of that from Genesis 11 to Nehemiah, omitting Esther and Ruth. If you want to read purely devotional material, keep on with Psalms. The later chapters of Job are also very good. There are others, of course. If you are studying Jewish law, then Leviticus is important along with Deuteronomy.

2. Do not expect to get help from each verse or chapter. Sometimes a verse stands out. But the writers didn't write just verses. They wrote like writers today—with larger purpose in mind than the idea of one verse. Read each book like you'd read a novel, seeing each part in light of the whole. It helps me when I read the shorter chapters, or incidents, to try to think what the reason was for that part to be included. Why did the author put it in? Why didn't he omit it? How does it help him to make his major point? It gets me to thinking, and helps me arrive

a better understanding of the ıole book.

3. Use reference books. There is lot of background information out the Bible that can help us derstand it better. For example, velation takes on new light if we ow it was written by one who had en banished from the country by e Roman authorities, that it was itten during a time when Chrisnity was considered an illegal reion and punishable by death. A od Bible dictionary is helpful and esn't cost more than $10.00. Cone commentaries can help us unrstand the major points and give ief outlines and interpretations the books. You can get them for about $15-$20. Any pastor can help you make a good selection. Remember, they are *helps.* They don't replace reading the Bible.

4. Work at it. Isaiah doesn't read like a "Western." But with good background information, it and books like Daniel and Revelation can be just as exciting and of deeper value. As you read the books more, they become more familiar and take on more meaning. In many ways, in beauty of expression, parts of the Old Testament far surpass much of the New Testament. They are rich! They are like a diamond mine—there's a lot of digging, but when the diamonds are uncovered there is sheer joy.

5. Finally, the Old Testament gives vital background information for understanding the New Testament. The hopes of the Old Testament are fulfilled in the New. We can hardly understand how Christ fulfilled the law if we don't know what the law was.

Those were great men who strode in the Old Testament. When we study them in their own times their faith is amazing. We can always be inspired by that!

Your Pastor

P.S. In looking over my letters to you, I noticed a former letter you might care to read over again now (January 5, 1960, issue of *The Mennonite*).

hen the Crutches Broke

Charsten Christensen

MISSIONARY TO INDIA tells of a ly there who had walked for ars with crutches because of a nal affliction. One day, attempt; to get down some steps, she pped and fell, breaking one of crutches, and losing the other the way. At the bottom of the ps she lay helpless, calling for p. Since it was noon, the servts were absent. After some time, en no help seemed to be coming way, she prayed fervently as she w herself to the banister. ıtching it desperately, she got her feet after a great struggle. wly she began to walk. She has n walking ever since—without ıtches.

Crutches may be of great variety: 's parents, friends, money, educan, real or imagined talent—any nber of helps upon which one ns too hard.

Caruso, probably the greatest ten- the world has ever seen or will , thought as a youth that he had at possibilities. This vanity was nediately pierced by his very first vocal teacher, who dismissed him rather ungraciously because he couldn't sing properly. He therefore went to another teacher who had patience with his seeming voice handicap. The result was near miraculous: he became world famous.

u must distinguish beeen what you see Jesus rist to be and what He s done for you.

Glen was sent on ahead to the local schoolhouse to light the fire one cold day. He poured gasoline into the heater, thinking it to be kerosene. In the explosion he was horribly burned from his hips down. Doctors said that he would never walk again. But the youth determined that not only would he walk, but he would become a good athlete. He massaged his legs every day. He exercised those practically nonexistent muscles for days and years. It paid off. He was to see the day when he broke all current records for the mile run. Glen's full name? Glen Cunningham, of course.

When Adam Clarke was a schoolboy, his teacher pointed him out to a visitor and said, "There is the most stupid boy in the school." The kindly visitor said later to the boy, "Never mind that thoughtless remark, my lad: you may be a great scholar some day. Don't be discouraged. Try hard and keep on trying." Adam had not realized before exactly how he stood in academic affairs. This incident served to "knock the props from under him." He dug in from this time on and became one of the greatest scholars of his age. He mastered twenty-seven languages. We remember him best for his commentary on the Bible which many people still agree is the best commentary ever written by a single individual.

Fanny Crosby, whose hymns have been of inspiration and comfort to millions, was blind. John Bunyan wrote his masterpiece, *Pilgrim's Progress,* in prison. William Cowper, the hymn writer and poet, found salvation for his troubled soul while in an asylum for mental patients at St. Albans.

After becoming totally blind, Milton wrote his epic, *Paradise Lost.* Handel strugged with poverty for years in his little flat in Brook Street. He wrote the music to his "The Messiah" to pay some of his bills, but always insisted that God gave him the inspiration for it.

And so the list could be extended. It is not necessarily a misfortune "when the crutches break." Instead it may be the spur, the stimulus, that causes one to lean hard on God and on the abilities He has given.

—*Youth Christian Companion*
By permission

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

our schools

LATE AFTERNOON CLASSES BEGUN AT BLUFFTON

Registration for second semester resident students at Bluffton College was held in Founders Hall on January 10. A number of courses are being offered in the late afternoon which may be of interest to teachers who have not yet completed all of their requirements for a baccalaureate degree.

Some of these courses offered include Family (Dr. I.W. Bauman), History of Art (Mr. Darvin Luginbuhl), Social Psychology (instructor to be announced), the Teaching of Folk Games (Miss Mariellen Selenberger), and Elementary Education Seminar (Miss Ada La

A new course, Introduction to the Fine Arts, a two-hour course, will be offered with Miss Helen Mar as instructor. This course is being offered on an experimental basis for a maximum of ten students. It may be used to meet the general education requirement for two hours of music or art appreciation. It will be a study of the inter-relationships among the humanities, particularly music and art, as is to be observed in several periods of history, notably the Renaissance and Baroque periods.

The second semester will begin on Wednesday, February 1.

"Help to Emerging Nations" is the topic of Mr. E. Gordon Alderfer, speaker for the Bluffton College Vesper Service, in the Ramseyer Chapel on Sunday, January 15.

The A Cappella Choir, under the direction of Prof. Earl Lehman, is providing two numbers of special music: "I Sat Down Under a Shadow" by Barstow and "Love Divine" by Prichard (arranged by Jones).

Mr. Alderfer, assistant executive director of CARE, the nonprofit overseas aid agency, has just returned from a three-month survey in Colombia, preparatory to the initiation of a joint community development program for that country.

NEW YEAR'S THOUGHTS

Another year is past and gone.
We ask ourselves—What have we done
To prove our love and faith to God?
Have we been following where He trod?
Have we been helping where we could?
Have we been loving as we should?

Have we been witnessing for Him
Who came to save our souls from sin?
How much of our money have we given
For treasure that's laid up in heaven?
How many prayers have we said?
Have we some soul to Jesus led?

O Savior, help this coming year
To serve Thee faithful while we're here.
Help us to live in such a way
That Thou canst say to us some day,
When all our days on earth are done:
"Well done, come home, thou faithful one."

—Hermina Peters

MCC news

MCC ANNUAL MEETING WILL CONVENE JAN. 20

Akron, Pa. (MCC) — Mennonite Central Committee will hold its Annual Meeting on Jan. 20 and 2 at the Atlantic Hotel, Chicago. The meeting, which is open to interested persons, will begin at 10:00 a.m. on Jan. 20. An inspirational service will be held on the evening of Jan. 20, to which Mennonites in the Chicago area are invited.

One of the major problems to be faced at the meeting is the extent to which MCC should respond to widening areas of tension arising in today's world.

Peter J. Dyck, MCC director in Europe and North Africa, will come to the meeting to interpret new developments in working with the European Mennonites in programs common interest. Later he will it the Canadian Mennonite Relief d Immigration Council and the C offices in Waterloo, Ont., and ron, Pa.

nder a new membership arrange- nt, C. A. DeFehr will represent Mennonite Brethren and new mbers of MCC will be David ufeld and Esko Loewen of the neral Conference Mennonite urch, Amos Horst of the Lan- ster Conference of the Mennonite urch, and E. J. Swalm of the ethren in Christ Church.

DICAL WORK PROGRESSES THAILAND

n Prae, a town of 50,000 people the north central part of Thai- d, an MCC physician, James Stei- , M.D., of Sterling, Ohio, began dical service in January 1960. e is in a fertile valley surround- by mountains and is primarily agricultural society. The Prae ristian Hospital offers services an area of 300,000.

he Prae Mission Station was ned in 1893 by "the pioneer of rth Siam," Daniel McGilvary, a sbyterian missionary of whom it aid that "neither Carey nor Jud- surpassed him in strength of th and zeal of purpose." Today there are nine organized Church of Christ in Thailand churches in the Prae area, with 1500 communicant members. The medical work began in 1895 and from a small beginning it has expanded into a large and respected institution. The hospital is located on the edge of town with houses for workers and a Christian school for 960 pupils also on the compound. Not directly on the compound but very near is the local church with over 500 members. Dr. Steiner as the licensed head and director of the Prae Hospital is directly responsible to the Medical Committee of the Church of Christ in Thailand.

The Prae Christian Hospital is entirely self-supporting. The cost of maintenance, repairs, equipment, expansion, and operation during the past 10 years has come entirely from local donors and from hospital receipts.

From receipts and from the gifts of Thai well-wishers and supporters in the community, the hospital recently constructed a new reenforced concrete administrative and surgical unit including outpatient department, pharmacy, and laboratory. At present a new building containing six private rooms is being constructed. The rest of the 35-bed unit is located in Thai-type wooden buildings. In 1958 the hospital cared for 5400 outpatients and 1560 inpatients.

The reason for MCC's sending a doctor to Prae is that the hospital faced immediate closing unless a doctor with a first-class license took over leadership. The government is in the process of up-grading its medical laws and now requires that the certified head and director of all hospitals hold a first-class medical license. Dr. Steiner has recently passed examinations entitling him to a Thai medical license.

Unfortunately the Thai Christian doctor who labored at Prae for many years did not have formal training and therefore holds only a second-class doctor's certificate. This doctor has built up the hospital's reputation in the community and has carried the load except when there has been an American doctor, which has been less than half the time.

MCC has been requested to supply a doctor until July 1963. At that time the son of the Thai Christian doctor, now studying medicine in the U.S., will return to Prae to assume responsibility for the hospital. *—Based on reports from Dr. James Steiner of Prae Christian Hospital.*

ur churches

NDAY SCHOOL CONFERENCE

ACE, PANDORA, OHIO. May we have ong of praise and thanksgiving hin our hearts toward our Heav- y Father through the coming r. Our church had a wonderful istmas. The pastor's sermon on e Truth of God" was based on n 3:16. The children gave an piring Christmas program in the ning. On Sept. 24-25 a S. S. ference of area churches was d. Speakers were Willard Claas- t of Newton, Kan., and William ssen of Elkhart, Ind. There special emphasis on Christian cation, presentation of the "Liv- Faith Graded Series," and a kshop for officers and teachers. commemorated the Lord's Sup- and received new members on . 2. L. L. Ramseyer was our st minister Oct. 9 in the absence astor Virgil Gerig. The women the four mission groups had a luck supper after which Irena chty of Berne, Ind., was the aker. Miss Liechty has since rned to the Congo. Mrs. Mary el passed away Oct. 9 in the Dunkirk Rest Home. One Sun. eve Dr. Oliver Lugibihl spoke on his 1-W service in the Division of Indian Health in Okla. Our church was host for the Prince of Peace contest. A fall meeting of Men's Fellowship featured Richard Phillips, science instructor of Findlay High School. On Nov. 20 a consecration service for little children was held. In the evening Robert W. Hartzler of Goshen, Ind., spoke on stewardship and plans for the future. Wilmer Shelly was guest speaker on Thanksgiving morning. —Mrs. L. A. Amstutz

MISSIONS CONFERENCE HELD

FIRST CHURCH, WADSWORTH, OHIO. The annual Harvest Home Sunday was held on Oct. During the month of Nov. a Missions Conference was held in co-operation with other area Mennonite churches. On Nov. 13 a baptismal service was held and the following united with the church: Kenneth Beery, Philip Charles, Frank Hunsberger, Theodore Keener, Russel Riggenbach, and Kenneth Shoup. The Boys League has again started their meetings with Sanford Rohrer and Robert Beck as leaders. A Cherub Choir under the direction of Mrs. Elton Beery has been organized. The junior Sunday school presented their program the morning of Dec. 18, and the adult program was in the evening. A number from the church participated in the singing of "The Messiah" by Handel, which was given by the community chorus.—Mrs. Paul Klassen

1960 REPORT

BETHEL, MT. LAKE, MINN. The Wednesday adult Bible classes, prayer meetings, S. S. teachers' meetings, as well as all three mission societies and the three choirs continued all summer last year. Home Missions was vigorously pushed by the conference. Children's Day and Mission Festival in June, Harvest Festival in October, and Thanksgiving were among the highpoints in our church year. Special speakers were: Miss Martha Burkhalter, India; Dr.

and Mrs. J. R. Schmidt, Paraguay, and Arnold Regier, Congo. The Fresh Air Program brought to our community seventeen children from Woodlawn in Chicago. Retreats at Swan Lake of all different age groups including the aged brought renewal of consecration. Release time classes as well as Bible classes for all ages were resumed again in fall. Handel's "Messiah" was again sung by the community choir on December 10 and 11. Our church had its annual meeting on October 5. The Homebuilders Fellowship report a very blessed and profitable workshop which was held on Nov. 12-14, with Rev. Erwin Goering as speaker. The Christmas program for the children was held on Dec. 18.—Aganetha Fast

1-W ASSISTS CHURCH WORK

Petter Memorial Church, Lame Deer, Mont. Lyman Mueller, 1-W worker at Lame Deer, Montana, recently completed two years service as recreational leader. Lyman returned to his home in Wichita, Kan., the first part of Nov. During his two years Lyman provided recreation and crafts for the Cheyenne Indian children on the Northern Cheyenne Indian Reservation at Lame Deer. He made improvements on the Community Cabin where he carried on this program. This building is property of the Board of Missions. In addition he also made a cement shuffleboard court. This was made with help from the young people of Inman, Kan. During Lyman's two years at Lame Deer he also helped at the Petter Memorial Mennonite Church. Here he taught a class of junior boys and girls and assisted at times with phases of the work.—Donavin Diller

SEVERAL MISSIONARIES VISIT

East Swamp, Quakertown, Pa. Marjorie Bleam showed slides of her summer trip including the Hawaiian Islands and some of our mission stations in the west. Missionaries visiting us this fall were Han Vandenberg from Taiwan, Mary Flynn from the Sudan, and Jess Nicholson from Cuba. The latter two working under the United World Mission. A son was welcomed into the family of Mr. and Mrs. Raymond Gruver on Nov. 4. Churches of our rural area held their union Thanksgiving service in our church on Nov. 23. Robert Landis brought the message on "Grace of Being Thankful." We held a praise service Thanksgiving morning. In the evening thirty young people gave a service at the jail in Doylestown. Pastor John Sprunger is preaching a series of Sunday morning messages from Galatians. Evening messages are centered on the theme of the church. The Intermediate C. E. opened the Christmas season with a candlelight service, "The Light of Men," on Dec. 18. The Sunday school program was given Christmas night in the form of a play, "Rehearsal for Christmas."

SHELLY SPEAKS AT CONFERENCE

Deep Run, Bedminster, Pa. Shirley Moyer who has been working at Prairie View Hospital, Newton, Kan., for several years has returned to Pennsylvania to work in Philadelphia. Her sister Doris is very enthusiastic about her first year of college life at Bluffton, Ohio. Andrew Shelly of Newton, Kan., was speaker at our Annual Fall Bible Conference. His topic was "Bible Stewardship" with discussion periods after the messages using charts to help bring out various parts. Orley Swartzentruber, who so kindly supplied the pulpit most of the time during the absence of a pastor, brought a Thanksgiving message the Sunday previous Thanksgiving. As a congregation we participated in a community Thanksgiving service at the St. Peters Hillton Church. Three new deacons and one deaconess were elected at our annual congregational meeting. Ronald Krehbiel brought his first sermon as our new pastor at the morning worship service Nov. 27, and he and Mrs. Krehbiel were received into membership. In the afternoon an installation service was held for Pastor Krehbiel with A. S. Rosenberger, Howard Habeggar, Alvin Beachy, and David Habegger taking part. Many of our members attended "We Are Pilgrims" at the Souderton High School. Lillie Fretz and Kenneth Wasser participated in it.

PAUL PEACHEY SPEAKS

Eden, Moundridge, Kan. Paul Peachey brought us the morning message on Aug. 31. Miss Ingeborg Mattes, a trainee from Germany, is staying with the J. O. Schrag family for the first six months of her term in America. She attends worship services regularly and takes an active part in the church choir. Recent speakers at our Sun. evening meetings have been: Ronald Rich from Bethel College, Harry Martens from Mennonite Biblical Seminary, and H. A. Fast from Bethel College. Oct. 27, the "Mennonite Men" held their annual banquet with J. W. Fretz as guest speaker. Elmer Friesen, pastor of the Pretty Prairie Church, was the speaker for our annual week of fall meetings. At our Harvest Festival on Nov. 27, Orlando Waltner gave the sermon and a report of his recent trip to the General Conference mission fields in Africa and India. Offerings were taken for missions and relief. Highlights in the church's Christmas activities were the musical program given by the Ch
Society on Dec. 18 and the Chi
mas Eve program given by
Junior Sunday school dept. In l
ing back over the past year we
a church must confess that we
not worthy of all the blessi
which the Lord has bestowed u
us. May His goodness lead us
repentance and to a more comp
dedication to His cause here
earth in the coming year.—Mrs
J. G.

CHARTER MEMBER DIES

Friedensfeld, Turpin, Okla.
last Sun. in Nov. Mr. and Mrs
B. Regier, Mr. and Mrs. Arnold
gier and boys, and Mr. and
Eugene Regier drove to Lar
Colo., to attend the wedding of
nie Koehn and Linda Higbee,
2. The Homebuilder Class ha
Christmas dinner with He
Boeses, Eugene Regier, and Che
Windsor in charge. Fifty-two v
present. Mr. and Mrs. Clifton Isa
were guests. Eugene Regier is
new president, Mrs. Chet Wind
sec.-treas. The class bought a t
color revolving light for Christ
tree which was used Christmas
for the Christmas hymn sing
candlelight service. Christmas tr
were bought by Raymond Bec
Chester Windsor, and Gene
wer. Abraham Dirks, a cha
member of our church, passed a
Dec. 16. On Dec. 25 Mr. and
Fred Windsor observed their
tieth wedding anniversary. We
very happy to have so many of
young people home for Christ
vacation.—Mrs. Chester Winds

S. S. ATTENDANCE DOUBLES

Mennonite Country Church,
roe, Washington. In October
began having separate opening
closing exercises for the junio
partment. Attendance has dou
and continues to increase so
it is necessary to order more
terial every few weeks. Attend
contests include a Class-of
Month award, which the Ki
garten has captured twice, the
time with a perfect record. Oc
was our Harvest Home and
sions Festival. Myron Hilty of
Bellingham Lighthouse Mission
guest speaker. On the afternoo
Oct. 23 we were invited to fe
ship with the First Menno
Church at their Mission Fest
In the evening of the same
they returned the visit and
C. E. sponsored the missionary
"Home Front." Two new mem
were accepted into the church
confession of faith on Nov. 13.
choir sang the cantata "The
and the Star" on Dec. 18, and
Sunday school presented the Ch
mas Eve program.—Mrs. Irma
gen.

ır conference

inued from back page

TY PARTICIPANTS ATTEND
MP PROGRAM WORKSHOP

'ifty people participated in a Re-
at Program Workshop which was
d at Camp Friedenswald, Cas-
olis, Michigan. Camp leaders
ıe from California, Idaho, Mani-
a, Kansas, Ontario, Saskatche-
n, South Dakota, Indiana, Ohio
l Pennsylvania for study of meth-
of church camping, December
to 31.

.reas receiving special attention
'e worship, study, nature, music,
ning programs, outdoor skills,
reation, crafts, hobbies, and work
jects. Work was also done on
ieving balance in camp program
make this endeavor a more sig-
cant part of the Christian edu-
ion program of the church.

'he registration list included the
owing participants. California:
'man Klingenburg, Reedley; Ron-
Lichti, Paso Robles; Wendel
npel, Reedley. Idaho: Mr. and
;. Edwin Becker, Aberdeen; El-
Harder, Aberdeen. Indiana:
'don Dyck, Nappanee; Sally
okmyer, Goshen; Mrs. Harold
;ier, Elkhart; Leonard Wiebe,
t Wayne. Kansas: Milton Har-
Newton; Walter Neufeld, Hills-
o; Vernon Pauls, North Newton;
lin Bartel, Newton. Manitoba:
A. Teichroeb, Altona; Frank
ıc, Steinbach. Ohio: Rose Marie
ber, Kidron; Kenneth Shelly,
nton. Ontario: Hedy Sawadsky,
:hener; Pete Isaak, Kitchener;
la Reimer, Waterloo; Walt Un-
Waterloo; Mary Jacobson, Cop-
Cliff; Bertha Thiessen, Copper
f; Bill Dick, Leamington; John
nies, Leamington; Herbert Enns,
mington; Marlies Dick, Vine-
l; Lydia Neufeld, Niagara-on-
Lake; Ernest Rempel, Leaming-
Saskatchewan: Bill Thiessen,
dheim; Irvin and Donna Dried-
Saskatoon; Kay Martens, Swift
rent; Tina Driedger, Rosthern.
th Dakota: Lily Becker, Marion.
nsylvania: Norman Geissinger,
ısville; John Sprunger, Quaker-
n.

ıe following persons had charge
'various areas of the program:
ı Gaeddert, Henderson, Nebras-
Jacob T. Friesen, Bluffton,
); Bill Dick, Scarboro, Ontario; Roy Henry, Newton, Kansas; Arlene Hartzler, Goshen, Indiana; James Reusser, Dalton, Ohio; Mariellen Shellenberger, Bluffton, Ohio; Stanley Bohn, Kansas City, Kansas; Arthur Isaak, Souderton, Pennsylvania; Dan Graber, Cassopolis, Michigan; Betty van der Smissen, Iowa City, Iowa; Mr. and Mrs. Jerry Elliot, Novelty, Ohio; Alfred Heer, Paso Robles, California; and Maynard Shelly, Newton, Kansas.

WOMEN IN CHURCH VOCATIONS MEET IN ELKHART

The fourth annual conference of Women in Church Vocations convened at Mennonite Biblical Seminary, Elkhart, Indiana, on December 31, 1960, and January 1, 1961.

In attendance at the conference were Hedy Sawadsky, presently working in the Waterloo-Kitchener Mennonite Church in Waterloo, Ontario; Gladys Siebert, Henderson, Nebraska, and Jane Herstine, Quakertown, Pennsylvania, both attending Mennonite Biblical Seminary; Cornelia Lehn and Muriel Thiessen, employed in the General Conference editorial offices in Newton, Kansas; Mrs. Bertha Harder, WCV adviser at the seminary; and Marvin Ewert, chairman of the Committee on Women in Church Vocations. Visitors at the sessions were Katie Kehler and Cay Snyder, students at the seminary.

Guest speaker for the Sunday afternoon session of the conference was Jacob J. Enz, professor at the seminary. A tape recording was made of parts of the conference and will be sent to WCV members overseas, Martha Janzen Giesbrecht and Virginia Claassen in Japan and Marion Keeney Preheim in Algeria.

NEUFELDS LEAVE FOR S. AMERICA

A G. Neufeld of Margaret, Manitoba, left early in January for South America, where he will serve Mennonite congregations for a year or possibly two years. He is accompanied by his wife.

Stopping in Mexico en route, where their daughter Anne is teaching, Neufeld preached to the Mennonite congregation at Cuauhtemoc. Proceeding to South America, Neufeld's schedule is as follows:

January and February: Brazil and Uruguay; March and April: Argentina and the Fernheim Colony in Paraguay; May, June, and July: Neuland, Paraguay; August and September: Menno, Paraguay; October to December: Friesland, Paraguay.

Neufeld is a pastor of the Bergthal churches in Manitoba. He spent some time in South America in 1955, preaching and visiting homes. The Board of Missions is sponsoring his trip to South America where he will work under the auspices of the Mennonite churches.

into the beyond

Mrs. Peter F. Funk (nee Elizabeth Penner), member of the Brudertal Church, Hillsboro, Kansas, was born July 13, 1890, and passed away October 2, 1960.

Herman Epp, member of the First Mennonite Church, Beatrice, Nebraska, was born February 19, 1898, and passed away October 31, 1960.

Albert Badertscher, member of the Salem Mennonite Church, near Dalton, Ohio, was born January 9, 1897, and died at the Cleveland (Ohio) Clinic, November 19, 1960.

Mrs. Helen (Isaac) Simpkinson, member of the First Mennonite Church, Upland, California, was born in Russia, December 27, 1890, and passed away December 16, 1960.

Henry A. Regier, of Reedley California, and member of the First Mennonite Church, Reedley, was born August 17, 1888, and died December 20, 1960.

H. A. Woelk, a charter member of the Goessel Mennonite Church, Goessel, Kansas, was born November 24, 1874, and passed away August 9, 1960.

John H. Pankratz, member of the Goessel Mennonite Church, Goessel, Kansas, was born September 7, 1909, and died October 9, 1960.

Mrs. John Woelk, nee Anna Franz, member of the Goessel Mennonite Church, Goessel, Kansas, was born June 8, 1910, and passed away quite suddenly October 20, 1960.

Isaak P. Unruh, a charter member of the Goessel Mennonite Church, Goessel, Kansas, was born February 18, 1884, and died in Kansas City, Missouri, November 23, 1960.

our conference

170 MEN SERVE IN ALTERNATIVE SERVICE

Wilfred Unruh, associate executive secretary of the Board of Christian Service, reports that there are presently 170 General Conference Mennonite men in alternative service. Twenty-three (13.5 per cent) of these serve overseas: Pax, 19; relief, 2; missions, 1; Menno Travel Service, 1.

Fifty-six (33 per cent) are in Voluntary Service in the United States and Canada: VS, 31; 1-W missions-supporting, 8; Mennonite Central Committee staff, 7. Ninety-one (53-5 per cent) are earning regular salaries while employed by a government-approved institution.

HISTORY OF MISSIONS PUBLISHED; NOW ON SALE AT BOOKSTORES

In answer to numerous requests for information regarding the history of General Conference Mennonite missions, the Board of Missions has published a book covering that aspect of the work of the church. Materials were developed by classes on missions at Mennonite Biblical Seminary and edited by S. F. Pannabecker, professor of missions at the seminary. In addition to covering our fields, an introductory chapter and the final one on "The Mission Today" gives helpful information.

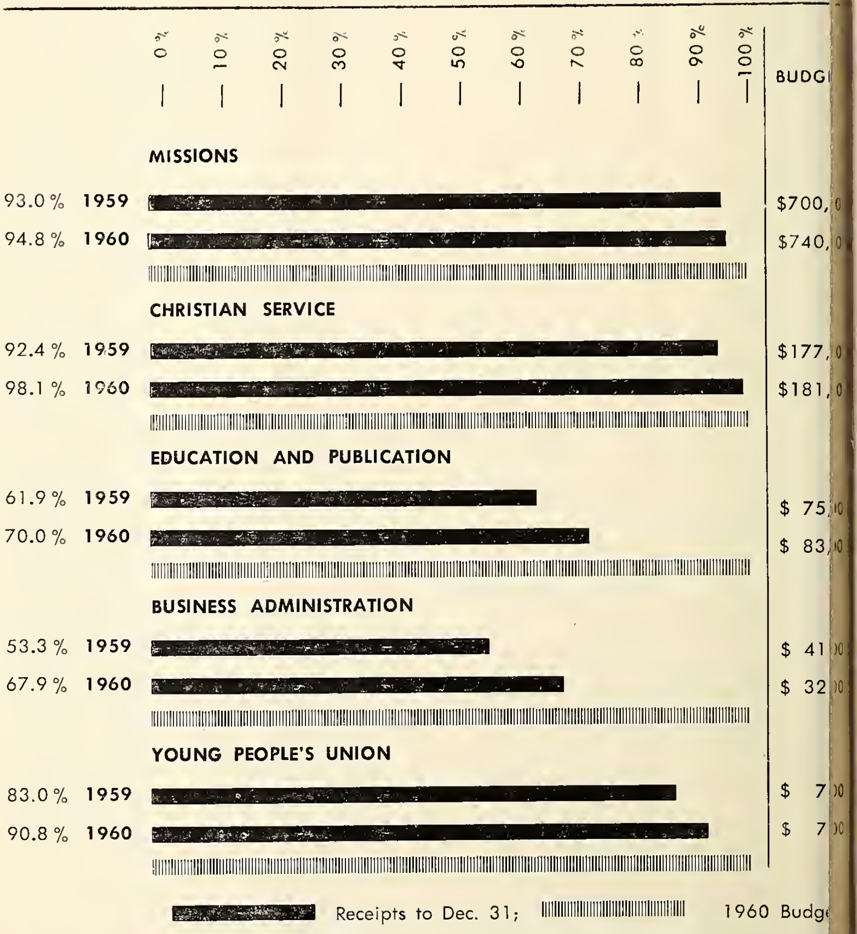
The Christian Mission will find ready acceptance in homes and churches. It will be helpful for a personal understanding of missions and as a study guide in the churches. It can be secured from Mennonite bookstores for $1.00.

GLIMPSES INTO MISSIONS

The itinerary of Formosa missionary, J. N. Vandenberg, has taken him into Central Illinois. On January 15 he and Andrew R. Shelly were the speakers at a mission rally in Washington, Illinois. Vandenberg plans to attend the second semester of Mennonite Biblical Seminary before returning to Formosa.

Huldah Myers of Quakertown, Pennsylvania, has arrived in the United States on furlough. She is a teacher in the mission schools in Colombia.

December 31, 1959, as compared to December 31, 1960



conference stewardship

YOUR CONFERENCE TREASURER

1960 is history! The accomplishments of our Conference in its world-wide endeavor were possible because of faith and devotion on the part of individual church members. 90.9% of the amount budgeted for the year was actually received. This, as you will note, is about 2% above the 1959 figure. With this response you have indicated to the many who are directly responsible for initiating and implementing various programs that you do stand behind them. Does our accomplishment as a Conference in 1960 indicate that we should aggressively move ahead in faith in 1961? I for one feel that our Lord is challenging us to rise to the needs of the world.

Many individuals and a few churches sent in their moneys during the past year specifying simply that these be used "where most needed." This, to some extent at least, made it possible to give more adequate support to the two boards which historically have lagged behind in receipts. This is greatly appreciated.

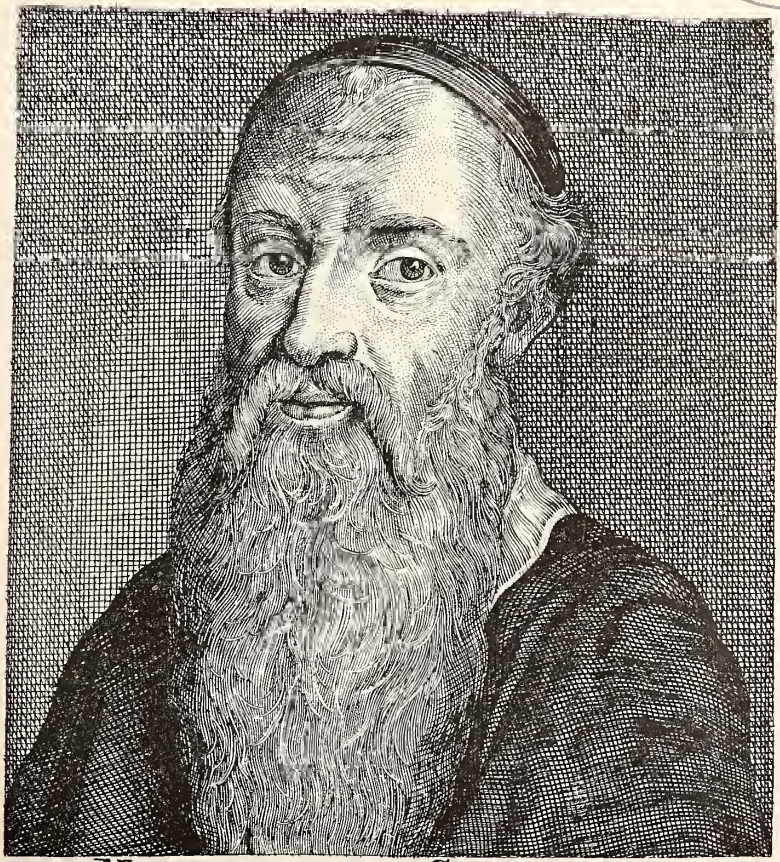
Of the approximately $7 00 more received in 1960 than in 1959, about $40,000 came in December. This is to be expected in part. But if individuals or as churches could shift some of this to the summer months, year-end anxieties would be reduced.

May we all be challenged to take our Christian stewardship seriously in 1961.—Wm. L. Friesen

JANUARY 24, 1961

THE MENNONITE

ASSOCIATED … TE BIB…



MENNO SIMONIS
Witmarſumia-Friſo,
Deſerta Pontif. Eccleſia cujus ſacerdos fuerat, coetibus Anabaptisticis tunc inde moderandis praeſuit, eorumque deſaecationibus, qui Mennoniſtae dicuntur, nomen dedit atque obiit inter Hamburg. et Lubec.
Nat. 1486. Den. 1561.

in this issue

A major portion of the material for this issue was planned and supplied by the Committee on the Ministry.

COVER

An anonymous engraving based on a German engraving done by Jacobus Burghart in 1683. The inscription is translated "He deserted the state church of which he had been a priest to become a part of the assembly of Anabaptists; from thence he was in charge of directing and guiding their various groups. He gave his name to those who are called Mennonites. He died between Homburg and Lübeck in 1561."

ARTICLES

THE DIGNITY OF THE MINISTRY
Harris Waltner 51
REWARDS
Henry Hege, Aaron J. Epp,
Arthur E. Regier 53
THE CALL
James Waltner, Robert M. Landis,
Albert Epp, Arnold Epp 54
QUADRICENTENNIAL CELEBRATION
Harold S. Bender 55

DEPARTMENTS

EDITORIALS
R. L. Hartzler 50
MENNONITE MEN
Prayer-Answering Service 56
MENNONITE YOUTH
The Parents Have the Floor............... 57
OUR SCHOOLS 60
MCC NEWS 62
OUR CONFERENCE 64

CREDITS

Cover, courtesy of the Bethel College Historical Library; page 62, courtesy of Mennonite Central Committee.

of things to come

Jan. 29-Feb. 5—Youth Week
Jan. 31—Four hundredth anniversary, Menno Simons' death.
Feb. 12—Race Relations Sunday
Feb. 17—World Day of Prayer
March 6—Ministers and Physicians Conference
March 21—Western District Women's Missionary Organization meeting at Pretty Prairie, Kansas.
March 26—Palm Sunday
March 31—Good Friday
April 2—Easter
April 27-30—Central District Conference, Calvary Mennonite Church, Washington, Illinois.
May 11—Ascension Day
May 21—Pentecost

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Art Director:** Robert W. Regier.

VOLUME 76 **NUMBER 4**

Guest writer, R. L. Hartzler

LET YOUTH BE CHALLENGED Do you know some youn man who might be incited to want something demanding yet i wardly rewarding in life, who might be susceptible to the pull something more than a self-remunerating vocation or business caree If so, we entreat that you encourage him to consider the Christia ministry. In so saying, we have in mind more particularly the pa toral form of ministry, as it is the neediest, most exacting, and with most significant form of service peculiar to the Christian ministr

Before anyone feels to challenge this assertion, let it be noted th the pastoral minister deals directly with the eternal destiny of huma souls and there can be no more significant role than that. It neediest in that we constantly have more churches needing ministe than there are qualified or available ministers to supply. It is t most exacting because a pastoral minister should be able to do mo things and do them well than in any other role. He must be ab to read widely, think clearly, and commune deeply that the illumin tion of the Spirit may enlighten him—that he in turn enlighten othe He must be a comforter of the sick and aged, an inspirer of the acti a counsellor of youth, a restorer of the indifferent, and an evangel the unbeliever. He must, moreover, render these services to folks varying degrees of understanding, emotional poise, and spiritual co prehension.

If you know some young man who should be so challenged, y are the one to call it to his attention and give him encourageme It may be that in so doing the voice will be yours, but the call will God's.

LET LAYMEN BE CHALLENGED At a recent meeting the General Conference Committee on the Ministry, thought w given to the fact that during some time past a number of men ha been drawn from the role of the pastoral ministry to some form quasi- or even non-pastoral service, while we still have a number churches (seventeen at present) who have no regular pastors. Th seems to be a tendency on the part of some to think of the minis as a potentially fruitful field for the recruitment of such necess personnel.

The committee recognizes that there are justifiable reasons fo man to turn to some other form of service. The committee, howe feels that too often the ministry is considered first as a field for qu rather than last as it should be, particularly when administrative r are to be filled.

It seems that when a qualified layman has held a responsible p tion with some business firm or other organization for five, ten, more years, it is taken for granted that he could not be secured such-and-such a position in the over-all program of the church. W should not such a layman be frankly challenged to take up su service for Christ and the church? Sacrifice necessary? Certai but did the Christian enterprise ever go forward by any other mea

This is not designed to place some sort of hedge around the m istry with a "Hand Off" sign posted. Rather it is to urge that wh ever a layman might fill a position just as well or even better tha minister, every effort be put forth to that end, leaving those w have been called to the ministry of the word of God to fulfill th charge in that respect.

THE DIGNITY OF THE MINISTRY

Harris Waltner

An eminent Methodist preacher, who has more than forty years in the Lord's service, says that he was greatly influenced toward the ministry by the attitude of his parents toward their pastor. As a child, Clovis Chappell was impressed by the honor that his parents showed their pastor, a frequent visitor in their home. Reflecting on his call, he says: "Early it came into my boyish heart to say, 'I should like to be the kind of man that father and mother could honor as they honor our minister.' "

Not always has the ministry been so commended to children by their elders. The dignity of the ministry depends upon the minister himself, the people, and the power of God.

When the minister is held in honor it reflects first of all the person who is filling the office of the ministry. In ordination the church confers an office upon the minister; it authorizes him to do the functions of a minister. It formally recognizes him as such. It is a solemn and sacred occasion.

Yet, basically, the qualities that make for respect and honor are not conferred upon him by the church. Rather, they come from within and are recognized in him as a person. If he shows himself to be a man of God outside the pulpit as well as in it, serving not by constraint but willingly, not for gain but eagerly, not as domineering but as an example (1 Peter 5:2), then he will bring dignity to his office. If he conveys the spirit of dedication that is marked with love for Jesus Christ and the people He came to seek and to save, the pastor will command the respect of Christian laymen.

Not always do preachers command respect by what they do and the attitudes they reveal. James Stewart reminds the minister that "what he speaks to men in the name of God is going to be mightily reinforced or mercilessly negatived by the quality of life behind it."

A good minister will be humbly aware that he has been called by God to the highest type of service among men. While much has been given to him, much is expected of him.

Hartzell Spence, a layman, gives his view of the minister's task: "He is expected, in his personal life, to be an example of saintliness and devotion to God, a cut above even his most dedicated parishioner. In this age, too, he must have enough courage to stand up and be counted on the great ethical questions of our time, and yet be tactful enough to lead his parishioners to share his own beliefs. He must walk sure-footedly along the cutting edge of life, amid the tragedies, frustrations, monotonies, and precious dreams of men and women assailed on every hand by uncertainty and change and fear. Above all, the minister must believe, and by example and persuasion prove, that God is not somewhere on the sidelines of life, as He is for so many persons today, but is the end and all of being."

This calling demands the best that any man can give. It also demands the best young men that any home or any church can give.

The dignity of the ministry depends also upon the people. When a minister is held in honor it reflects the spirit of a congregation which seeks to uphold the pastor in his divine calling. No minister can be effective if the congregation does not stand beside him in prayerful assistance. The minister is not a god who can say and do miraculous things by himself. He is dependent upon the intercession, understanding, encouragement, assistance, and support of the people.

Sometimes the expectations of a congregation far exceed the limitations of the best of men. Someone made this observation of a church: "When they seek a pastor they want the strength of an eagle, the grace of a swan, the gentleness of a dove, the friendliness of a sparrow, the eyes of a hawk, the night hours of an owl; and when they catch that bird they expect him to live on the food of a canary." Such impossible expectations do not command r spect for the ministry. Neither personal criticisms of church lea ers loudly voiced in the presence children. A layman writes: "A b growing up in a home isn't like to be challenged to become a m ister if the chief topic of convers tion Sunday noon is destructi criticism of the morning sermon. isn't challenging to have chur members look upon their minist as their slave rather than their le er. It doesn't inspire youth to cept responsibilities of a church they feel that anyone who does hear him preach exactly what th believe, and stress their own pre diced interpretations, will be wa ing until time for his re-election vote against him." Not only preacher, but also the people sha responsibility in making the m istry a high and holy calling.

THE DIGNITY OF THE ministry a depends upon God. It is He t calls men and women to this ta and promises "I will be with th (Joshua 1:5). When a minister held in honor it demonstrates power of God which transcends weakness and unworthiness of man and enables him to be an strument of God's grace unto oth God has moved even quite ordin men (like the twelve disciples) be great in His work. He has dowed them with the necess skills once they had the faith. living God is back of the minis Hence it will always be an hor able calling.

After over forty years of ser as a minister, Clovis Chappell te fies: "If I had my life to live again, and if God were again honor me with His call, I should today with greater eagerness tha did yesterday, 'Here am I, s me.' "

As a junior pastor of only se years in His service, I too w say the same.

SOURCES

Clovis Chappell, **Anointed to Pr** Abingdon-Cokesbury Press. James S. S art, **Heralds of God,** Charles Scrib Sons. Hartzel Spence, "Should You the Clergy?" New York Life Insur Company.

The Minister Nobody Wanted

ONE OF THE TOUGHEST tasks a church faces is the wise choice of a wise minister.

A member of the official board undergoing this painful process finally lost patience. He'd watched the Pastoral Relations Committee reject applicant after applicant for some fault, alleged or otherwise. It was time for a bit of soul-searching on the part of the committee. So he stood up and read a letter purporting to be from another applicant.

"Gentlemen . . . Understanding your pulpit is vacant, I should like to apply for the position.

"I have many qualifications. . . . I've been a preacher with much success and also had some success as a writer. Some say I'm a good organizer. I've been a leader most places I've been.

"I am over fifty years of age. I have never preached in one place for more than three years. In some places I have left town after my work has caused riots and disturbances.

"I must admit I have been in jail three or four times, but not because of any real wrong doing.

"My health is not too good though I still get a great deal done.

"The churches I have preached in have been small though located in several large cities.

"I've not got along too well with religious leaders in towns where I have preached. In fact, some have threatened me and even attacked me physically.

"I am not too good at keeping records. I have been known to forget whom I have baptized.

"However, if you can use me, I shall do my best for you."

The board member looked over the congregation. "Well, what do you think? Shall we hire him?"

The good church folks were aghast. Hire an unhealthy, troublemaking, absent-minded, ex-jailbird? Was the board member crazy? Who signed that application? Who had such colossal nerve?

The board member eyed them all keenly before he answered. "It's signed, The Apostle Paul."

The American Issue, October 1960

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite church and the cause of Christ. Published every Tuesday, except the wee July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage at North Newton, Kansas. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kansas, or 720 Newton, Kansas. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters: change of a Form 3579 to 720 Main, Newton, Kansas.**

REWARDS

come to the pastoral minister as he continually answers his calling — that of being a spokesman for God at the point of people's greatest needs.

FIRST AND MOST important re-
rd is and ever has been the won-
and joy that I was found worthy
be called by Him into this so
rvelous work — that a sinner
ed by grace should be fitted to
ng the gospel of our Lord and
ior Jesus Christ to a world that
so in need of this life-bringing
ssage. I shall always be grate-
to Him for this.

Iy second reward consists of the
nfort, cheer, strength, direction,
guidance that has been my
vilege to bring into the lives of
ny during these thirty years of
k. To young and to old, to the
ppy and to the sad, we in the
istry can bring Christ with His
r-present love and mercy as well
with His admonition and warn-
. To have a soul bowed down
n grief lift up its head again and
ve the world that has seemed
dark, to speed a happy young
ple on life's road in the reading
he vows and the sermon of help
cheer—these have been my re-
ds.

inally, the privilege of adding to
sum total of this world's good
against the evil that is so ram-
t has amply rewarded me when
remuneration of other values
n was very small. *Henry Hege,*
ry, Oklahoma.

CHRISTIAN MINISTRY has many
ards. Just to live is a reward
tself. It is literally impossible
separate an adequate ministry
n a life rich in relationships with
ple. The pastor meets humani-
t some of the key stations in
when children come into the
e, when youth and adults meet
Christ as Savior and are baptized upon this confession, and when a couple exchange vows publicly in marriage. A minister meets the families when loved ones die and the survivors look realistically at death. These are crucial moments in life and how fortunate it is to be able to share life at its greatest dimension on those occasions!

But the ministry allows more than this. One is constantly speaking in behalf of God, though as an imperfect medium. This is a message and experience which has come from beyond himself. It has been a great reward to me to be able to speak fearlessly the will of God, to be a messenger with a message and a witness for Christ that offers hope and assurance for the present and the future when all around is despair and confusion.

It is a great experience to be a leader of worshiping people — to point to new horizons of the Spirit in the growth of love and service to God.

It is a reward to be a spokesman for the high concepts of the Christian ideals in a society that has desperate needs. It is gratifying to be looked up to as having the clues to the abundant life, even though these may not be accepted.

When I realize that my life has been so full and rich in the pastoral ministry, I cannot help but feel that there must have been many who have said "no" to the Lord. *Aaron J. Epp, Reedley, California.*

FOR ANYONE LOOKING in from the outside, the ministry may appear to be drudgery. Sunday is the hardest day and throughout the week, the minister must be ready for consultation, or else he is engaged in calls, preparing sermons, and conducting Bible study classes among youth or adults. Anyone looking in might think it a life of constant strain and without advancement or rewards.

A young couple has an invalid baby. Both father and mother feel the burden and are struggling under the load. A call in their home consisted of a few words of encouragement and a brief time of fellowship and prayer. The meaningful and uplifting visit, their warm hand clasps, the little note of appreciation in the mail—all these are rewards beyond any monetary remuneration.

A widow in bereavement is visited. She reveals her tender exchange of words during the latter days of her husband's life. The minister merely sits as an attentive listener, only to hear later what a comfort he had been—quite to his surprise!

The instruction of youth is challenging. They show interest, are inquisitive, ask intelligent questions, are earnest seekers, and open to the Word. Those times of study and fellowship around the word of God are cherished memories. Making house calls, though brief in nature, are satisfying. The couples, the individuals, are generally most hospitable, show genuine interest in their visitor, and give prayerful attention to the few minutes of devotion. These varied experiences I would not exchange for that which eventually corrupts. I am rewarded here and now! *Arthur E. Regier, Laird, Saskatchewan.*

THE CALL

The call to the pastoral ministry varies in form. For some it simply saying "yes" to God.

There are four particular factors which led me to respond to the ministry.

I had the privilege of growing up in a home where the place of the church was taken seriously. I think of my home as a place of "parental consistency." As a child I was not aware of discrepancies between everyday living and the presence of the family in church on Sunday morning.

My call to the pastoral ministry was made easier by the fact that my parents had respect for our pastor and his family. This involved an annual invitation to the minister's family for a Sunday afternoon or weekday evening at our home. Though I do not recall specific encouragement from my parents to consider the pastoral ministry, they provided opportunity for the call to "grow" by having the home open to guests—ministers, students. Having an older brother in seminary, preparing for the ministry, also helped me in the "break through" to God.

A definite factor in my call was the encouragement of friends. A high school teacher, a Sunday school superintendent with whom I worked, encouraged me to go on to college and a vocation in the church. At Freeman Junior College the challenge of some of the teachers helped me to see the call to the ministry more clearly. My years at Bethel College and Mennonite Biblical Seminary were a constant reinforcing of this call.

Attendance at youth retreats also helped me to find a focus on the question of vocations. Our church leaders held up the needs before me and I was given opportunity to develop abilities in this direction.

James Waltner, Newton, Kansas.

When I think of my call to the ministry I am reminded of either Moses or Gideon. Both men were reluctant to respond immediately to God's call. They wanted to be doubly and unmistakably sure that God was calling them to His service.

As a young person I accepted and trusted Jesus Christ as my personal Savior and Lord, but I found a l of commitment to the Lord difficu However, the Lord was patient wi me and slowly but surely He w at work in my life.

Being older in years and mo mature through experience, I serv as Sunday school teacher and years as deacon. Speaking opp tunities were offered to me. The experiences helped me in my spi ual development and deeper life Christ.

A crisis in 1946 brought me ne to death. This made me realize t God has a purpose in all things a a purpose for each life. It was this time that I began to think s ously that perhaps God was calli me into a greater service for H

Five more years went by, dur which time conference pastors a laymen alike strongly encoura me to seriously consider the m istry.

The challenge finally came in 1 when the church I am now servi contacted me to become their p tor. Being thirty-five years of a I accepted the challenge with Lord's help. At the same time door opened for me to attend a gional school of the Moody Bi Institute. I attended one night e week for five years. God was work and was directing and lead for which I praise Him.

Realizing that people with Christ are lost and in darkness, desire is to preach the unsearcha riches of Christ, and God's love Christ for all mankind.

I have dedicated my life to h others find the abundant life Christ. For nine years I have fo joy in serving as pastor and e in our district conference.

My desire is that my ministry not with enticing words of m wisdom, but that it be in the dem stration of the Spirit and in the p er of God. My prayer is that labor be not in vain, but that shall be glorified and Christ exa in all things. *Robert M. Lar Zion Hill, Pennsylvania.*

I entered the ministry becaus a commitment I made in my ju year in high school. The deci

that time was not precisely for
e ministry, rather it was simply
ying "yes" to God. I had ac-
pted Christ in my childhood and
ter took baptism with deep seri-
ısness. But now came a call to
rvice. The area of service was not
ear but the summons to surrender
ıs. I breathed an earnest prayer,
ord, I give myself, I want my life
count for you. Lead me."

This desire for consecration
emmed from varied influences: a
urch with its Sunday school, its
nsistent witness, its special meet-
gs, and a Bible academy with its
peated challenge for sacrificial
etime service. But of greatest
port were parents who by ex-
nple and precept, through prayer,
gularity in church attendance, and
equent visits to Bible and mission-
y conferences sought to raise their
ldren to put God first.

As a high school junior, I left my balcony seat at a youth meeting at the Emmaus Church, Whitewater, Kansas, and took a public stand declaring my commitment to God. Conflict and struggle gave way to joy and peace. Leaning heavily upon the promises in Ps. 37:4, 5, I went through Bible school, college, and seminary. God has led me quietly but unmistakably into the ministry. *Albert Epp, Downey, California.*

It was while I was still in high school that one fall there were special meetings in our community. For some time I had felt an inner urge that I should devote my life to some kind of Christian seervice. During these meetings this urge seemed to grow and it came to a climax one Sunday. Several of us attended an afternoon service. At the close of the service the minister gave an invitation for those willing to give their life in the Lord's service to come to the altar. Though a conflict was raging in my soul, I did not respond. Following that I was in much misery, not because I had not gone to the altar, but because I was not yet willing to let the Lord have His way with my life.

Though I had planned to attend the evening service, I could not persuade myself to go. Instead, I retired early. During the night I was awakened by this struggle in my soul. It was then that I said to the Lord, "If you really want me I am willing to give in." This decision brought peace to my soul.

Now as I look back over the twenty-six years since I made that commitment I have only one regret, and that is that I hesitated in the beginning. *Arnold Epp, Newton, Kansas.*

uadricentennial Celebration

The Mennonite brotherhood in the
therlands is making the four hun-
edth anniversary of Menno Si-
ns' death (on January 31, 1561)
occasion of a special memorial
ebration. This will be held on
nday, January 29, 1961, at the
toric Singel Church in Amster-
n.

On the very anniversary date it-
f, January 31, 1961, the new Men-
Simons Memorial Church at Wit-
rsum will be dedicated. A new
etinghouse, which is to serve the
congregations of Witmarsum
Pingjum, has been erected to
lace the former Witmarsum
urch. It will naturally become
pilgrimage place in the future
Mennonite visitors from around
world and is to contain an ex-
it of historic items related to
nno Simons. It is built simply
a style which is in the spirit of
past but fully adapted to mod-
needs. The cost is estimated at
000. The congregation worship-
here is small and cannot bear
cost alone.

n this connection, Mennonites
rywhere could well have some special service in their own congregations on January 29 or 31, 1961, remembering the life and ministry of the man who in the providence of God has perhaps meant more to our brotherhood in its first century than any other person. His influence has continued to the present day through his writings as well as through the descendants of the churches which he helped to establish and ministered to in his time, first in Holland, then also in North Germany and West Prussia.

The Algemeene Doopsgezind Societeit, which is the General Conference of the Mennonite Church of The Nethelands, has invited various Mennonite conferences to send representatives to the celebrations in Holland mentioned above. The Mennonite Central Committee has designated Peter J. Dyck, its European director, resident in Frankfurt, Germany, to attend on behalf of the Mennonites of North America. Greetings by letter or cable, addressed to the secretary of the A. D. S., R. de Zeeuw at 452 Singel, Amsterdam, would be appropriate from any conference, congregation, institution, or individual.

The A. D. S. has also invited money contributions from Mennonites in North America and around the world to the cost of the Menno Simons Memorial Church as a token of the ties which bind together all those who are the spiritual descendants of Menno, and whose name they bear. Contributions should be sent to Ds. Leo Laurense, the pastor of the Witmarsum congregation, who lives at Snekerweg 30, Boleward, Holland. It would be splendid if many Mennonite congregations, conferences, and individuals could send contributions to the cause, even though the amounts might not be large.

The Mennonite Central Committee at Akron, Pennsylvania, or Waterloo, Ontario, is ready to forward to Pastor Laurense any contributions sent for this purpose, or funds may be sent direct to him as mentioned above. In any case, the funds should be designated for the Menno Simons Memorial Church.

Harold S. Bender, President
Mennonite World Conference

Prayer-Answering Service

"LET YOUR LIGHT so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:16).

Generally speaking, the Christian people hear much said about prayer life. I would like to approach the subject of prayer from a little different angle than the usual. When we speak of prayer, the assumption is immediately that we are those who do the praying, and God is the one who does the answering.

Our experience in Sapulpa, Oklahoma, impressed me with the importance of seeing the Christian differently than just being an asker—a pray-er. Galen Rudiger and I were in Sapulpa, walking the streets of the tornado-striken area, trying to speak to the people, offering them our services.

In order to do this more efficiently, that first morning we took with us the minister of the Mt. Olive Baptist Church. The three of us together walked to the home of an aged widow whose home was completely demolished. She was staying next door at the home of her daughter. We talked to the daughter, trying to make clear our purpose. After we, together with her minister, finally convinced her that we wanted to help without charge or pay, a broad smile came across her face. This broad smile revealed to us not only the deep joy in her heart, but it also revealed the tobacco juice which was beginning to ooze out of the corners of her mouth.

The joy in this woman's heart was so great that it could not be contained. She spoke from her heart: "Good Lord, you're the answer to my prayers." And with that she opened her arms wide, and started toward us. I thought for a moment that she was going to hug and kiss us right on the spot, and we started looking for a hole in the floor. Just at the last moment she turned toward her pastor, wrapped her arms around him and hugged him hard for a period that seemed about like an hour. Galen and I didn't know whether it was proper to just stand there and watch, but we could think of nothing else very profound.

The woman had lain awake much of the night very likely praying to God for some kind of help. She didn't even know quite what she was praying for perhaps, but here was an answer to her prayers like a bolt out of the blue. Her joy knew no bounds, and she expressed it in the only way she could.

This whole experience gave me a new insight into the whole matter of prayer. It also painted for me a picture of Mennonite Disaster Service that made our work seem more important than ever. The thought came to me—and I feel it is true—that actually MDS is nothing more, or I should say nothing less, than a prayer-answering service. Yes, we picked up sticks and boards. We are experts at stacking used lumber, pulling nails, and hauling trash. But in all of this, we are servants of God, answering the prayers of the needy.

Now perhaps on the surface this does not seem very dramatic or significant. But it is. The reason this does not seem too significant and the reason we sometimes do not respond with full heart is simply because we cannot fully realize just how important it is.

Most of us have never undergone the experience of the aged Negro woman of Sapulpa. We have always seen disasters from our point of view—the view of one who is not helpless. But I assure you that your services in Sapulpa were in almost every case an answer to someone's prayer, and I can think of no job on earth that is more important than answering the pray of some helpless soul who can tu to no one but God.

When that woman said to "Good Lord, you're the answer my prayers," I had the most wo derful feeling in the world. He I was, a poor sinful creature (o who had accepted this job only luctantly), an answer to someon prayer.

THERE ARE THREE thoughts that would like to leave with you in t light of what has been said. T first is simply this: You, as an dividual Christian, and as a me ber of MDS, are an answer to so one's prayer, when you respond the call for help. MDS is a pray answering service, a prayer-answ ing organization. This is true. what is an organization? It is ma up of ordinary people like you me who all together make up a la group. And, therefore, when speak of MDS, we are speaking you, not as a group, but as an i vidual.

Too often we have the tende to look upon an organization s as this as something imperso something huge, something ot than ourselves. But I assure yo is not. We cannot shrug off resp sibility for its work by shrugg our shoulders and saying, " someone else run it, let some else do it. I can't go today. T will have to do without me." see, we call MDS "they." We m the distinction between "us" "them," and hope in this way to cape responsibility. But this not be done, because "them" "us," and the work does not bel to John Diller or H. B. Schmit, the executive committee! In final analysis, it belongs to me am directly and personally resp sible for its ministry.

MDS is yours. The responsibi for its ministry is in your hands. MDS will answer prayers, it do this only through individual

There are many reasons bring men to the scene of a di ter. Some men are nothing m than morbid curiosity seekers wh only desire is to view the trag I so well remember the torn which hit the small town of S

Continued on page 61

An address given at the Mennonite Disaster Service annual meeting at Hillsboro, Kansas, November 2, 1960, by Walter Neufeld, pastor of the Brudertal Church of Hillsboro. Editor, Richard F. Graber, Moundridge, Kansas.

HE ARENTS IAVE HE LOOR

DID YOU ENCOURAGE YOUR SON OR DAUGHTER TO ENTER LONG-TERM SERVICE? HOW?

Yes, but the inspiration and advice they (four children) received came from Bluffton College and we simply gave our consent, showing them as best we could that we were pleased with their decisions. Having been challenged by Russell Mast (then our pastor) to "launch out into the deep" and "ask God for big things and *expect* big things from God," we were naturally pleased when God did begin to do "big things" for us, as we thought. *Norman and Laura Wismer, Hilltown, Pennsylvania.*

No. Anne Marie had her own desire to work for the Lord. *Dietrich and Kaete Warkentin, Steinbach, Manitoba.*

Yes, I'm sure we gave direct encouragement for Jim to enter Pax service. Yet it was his own decision all the way. We took him to hear Dwight Wiebe tell about Pax origins and purpose when Jim was 16. We offered full backing once his decision to enter was made. It is perhaps even more important for the family to support a pacifist or nonresistant expression indirectly in terms of long-term growth, because decisions are not spur-of-the-moment but are in terms of one's whole experience and that of the larger family. Uncles of draft age on the Goering as well as the Juhnke sides served in CPS. There is a long family tradition of concern for the work of the church. This is not unique; it is the background of many of us. *Mr. and Mrs. William E. Juhnke, Lehigh, Kansas.*

Having dedicated each of our six children to the Lord in their early life, it has been our desire that they would choose to enter work which would be of help to mankind through service for the Lord. Through training at home, in the church, and at Christian schools, our son (Palmer) was led to make the decision to enter long-term service. We have always encouraged our children to work in God's service though we didn't specifically stress long-term service in another country. At home or abroad—just so they were in God's will. *Joseph and Esther Becker, Marion, South Dakota.*

Frankly, we must say that we did not in a direct way encourage our son, John, for Pax service, but we can also truthfully say that in the time of his decision making for this work and in the planning stages we have never discouraged him. I have often pointed our young people in general to this avenue of voluntary service, but when one of our sons volunteered for Pax I was tempted to say: "I did not mean you." But I never did say it. I helped all I could to bring this to realization. *Mr. and Mrs. D. D. Klassen, Homewood, Manitoba.*

We encouraged our son to go into Pax. All through high school days, Marvin wanted to work on the Chaco Road in Paraguay. It involved letting him work on such a project here at home to prepare him for the job. The door opened when our city decided to build a lagoon. Here Marvin got a job where he learned to operate earth-moving machines. We missed him on the farm, yet we felt it the Lord's leading. *Mr. and Mrs. J. A. Klaassen, Mountain Lake, Minn.*

No, it was their own decision. *Mr. and Mrs. Henry E. Neufeld, Hutchinson, Kansas.*

Jeanne needed no encouragement, but we did not try to discourage her. We heartily endorse this move—it was what she wished—and we were happy to be able to help. *Edith and Lester Bachert, Kitchener, Ontario*

Surely parental encouragement and training overlap, so I'd say we helped our son Lyman form opinions which led him to choose long-term voluntary service when he chose to do his two years of 1-W work. He always said he would do voluntary service rather than work for pay. *A. Theodore Mueller, Wichita, Kansas.*

Yes, I encouraged my son to go into VS to fulfill his 1-W obligation. I felt that a similar experience when

I was his age would have been wonderful and would probably have given my life a different direction. I think a period of VS would do much to lift an individual out of the tight circle of self-centeredness in which many of us find ourselves. *Helen (Mrs. A. Theodore) Mueller, Wichita, Kansas.*

WHAT DID YOU THINK WHEN YOUR SON OR DAUGHTER ACTUALLY LEFT FOR THE TERM OF SERVICE?

Our only hope and prayer was that the Lord should lead Anne Marie that she could be a blessing to others, and that He would use her wherever He needs laborers. *Dietrich and Kaete Warkentin.*

We felt that our son, Jim, was going abroad to have experiences and to see institutions and people and cultures which would become a source of knowledge and insight most useful to his personal educational growth. And it would in turn contribute back into the family which was sending him away for a short time. *Mr. and Mrs. William E. Juhnke.*

There were mixed feelings in our hearts when we said goodby to our son and his wife. We as parents had this experience once before when our older son, Harold, left for a three-year term in Formosa. We were glad to see them go into Christian service, but yet we could not help murmuring to ourselves, "Will they ever come back? Will we see them again?" Now that they have been gone for a time, we anxiously await their letters describing their work. Palmer's letters are always chuck full of ideas, plans, and prayer requests. *Joseph and Esther Becker.*

We must admit that to see our child of age twenty leave home for a strange country far away for two years made us tremble a little, but it made real to us the fact that the Lord is omnipresent. We were comforted by the fact that the same sun which shines here at home also shines where our son is within every twenty-four hours. The same Lord is equally near to all of us! *Mr. and Mrs. D. D. Klassen.*

It was hard for us to say goodby to our son, James, but we trusted in the Lord that this was His will. *Mr. and Mrs. Cornelius Peters, Henderson, Nebraska.*

We as parents had rededicated our son anew to the Lord and as we took him to the train we had full confidence that the Lord was going to use him. We have lonely hours but we want our children to serve others "in the name of Christ." *Mr. and Mrs. J. A. Klaassen.*

It is sometimes difficult to put thoughts into words, but there was a feeling of having shared in something good and wholesome, in being able to help in a small way to encourage one of our own children to dedicate herself to helping those less fortunate. *Edith and Lester Bachert.*

When the bus that carried Lyman pulled out of the station, I felt terribly bereft. He had spent five months at home just prior to his assignment, and we had grown to know each other better than at any previous time since he was grown. I knew I would miss him, but I knew, too, that he was going out to do what he wanted to do. The road ahead for him was nebulous—at least so it seemed to me—but as I thought of his going into the unknown, these words came to me: "Go out into the darkness, and put your hand into the hand of God; that shall be to you better than light and safer than a known way." Now that Lyman's two years of service are over, I know that is true. *Helen Mueller.*

When our children started to help in the name of Christ, we had an overwhelming joy that helped us to begin to understand what the abundant life meant. We always considered ourselves fortunate that they could do more than we could, because of different new opportunities. *Norman and Laura Wismer.*

DO YOU THINK YOUR SON OR DAUGHTER GREW (OR IS GROWING) THROUGH THIS EXPERIENCE? DO YOU THINK IT HELPED (OR IS HELPING) CHRISTIANITY TO BE MORE OF A REALITY TO YOUR SON OR DAUGHTER? ELABORATE IF YOU WISH.

James has certainly grown throug this experience in Congo for he ha wonderful fellowship with the missionaries day after day. *Mr. and Mrs. Cornelius Peters.*

Undoubtedly Jim has grown and will continue to profit from his Pa term and travel and experience connected to it. I am sure that th truth about people and the proble in the world has become more rea to him. Being outside of Americ for a time brought insights as to how "American" certain aspects of life here are—how unchristian *Mr. and Mrs. William E. Juhnke.*

We are positive in our conviction that through this experience not only is our son growing spirituall and not only is he helped, but we as a family and many in our chur have been brought to realize mor that a faith without works is dea We think the Voluntary Service program of our Conference and MCC is a clear expression of the positive side of nonresistance (Christianity in action). A Germ proverb says: "Wenn deine Werk ein Lichtstrahl sind dann sind deine Worte ein Donnerschlag." ("If your works are a beam of light, your words will be as thunder.") *Mr. and Mrs. D. D. Klassen.*

Mary Jane and Johnny (Goertze would have to answer this themselves. *Mr. and Mrs. Henry E. Neufeld.*

Yes, we feel our son is growing i his spiritual life, in leadership ability, in learning to work with other people. He has had fine fe lowship with the missionaries in Paraguay and with Christian yo people. Opportunities were his t help in Bible study classes, musi etc. Now also in Chile, it is a re joy to note from his letters the j of the Lord that fills his heart as works and as he goes along with missionaries to bring the gospel salvation to those who need the Savior. *Mr. and Mrs. J. A. Klaas*

On receiving and reading Jeann letters, there can be no doubt th e has grown in experience which helping her to mature mentally d spiritually. *Edith and Lester chert.*

man was very much on his own organize and plan his activities. us excellent opportunities were ovided for him to develop initia- e and assume responsibilities. ny of his experiences helped him grow spiritually. Perhaps his tacts with people outside his ular work hours helped him as ch as those contacts with the ople he served. *A. Theodore eller.*

elieve Lyman went to the reser- ion somewhat better prepared n the average VSer. As soon as knew where his assigned work uld take him, he read and read ut Montana and the Cheyennes. even with such preparation, re comes "the real thing." nan discovered that you can e a lot of tolerance and a lot of e, but that doesn't blind you to shortcomings of the people with m you associate and work. VS k is not only "sweetness and t." You discover that you are ling with people—who are very nan. And you also discover that are "people"—also very human. l then comes the most wonderful overy of all: God loves people em and you! , I am sure Lyman's experience ed him to grow spiritually. It tallized some of his thinking; d him to discard some ideas he , to revise his thinking, and to over new insights that led him er to God. *Helen Mueller.*

would say yes to both questions. lped (and is helping) our chil- to appreciate their health and lties when they saw and worked less fortunate people. The and joy they gave came back em in manifold ways. Work- losely with young people of l desires and ambitions created ng friendships between them also drew them all closer to st, the source of their service of *Norman and Laura Wismer.*

Anne Marie has expressed to at she has seen it in many s through this experience how fortunate she has been to grow up in a Christian home and receive Christian education from an early age, and also how Christianity affects people at home and in society. *Dietrich and Kaete Warkentin.*

DID THIS EXPERIENCE DEEPEN (OR IS IT NOW DEEPENING) YOUR IDEA OF CHRISTIAN SERVICE? CAN YOU ILLUSTRATE?

Christian living, we believe, is based on sharing that with which we have been blessed, whatever that may be. Being able to help in our own way brings its own reward, sometimes difficult to express but deeply felt and appreciated. *Edith and Lester Bachert.*

"And the things of earth will become strangely dim in the light of His glory and grace." This phrase often runs through my mind as I think of the Christian service our young people are willing to render. We parents want to say with Paul, "Godliness with contentment is great gain." God our Father gave the Lord Jesus so we could be saved. Let us give Christian service so others may experience the joy of Christ in their lives. *Mr. and Mrs. J. A. Klaassen.*

This experience has done as much for us as it did for James. *Mr. and Mrs. Cornelius Peters.*

This experience has a deepening effect in our Christian life in that it causes us to be more active in intercessory prayer. It opens our eyes more to the needs of people in other countries and therefore makes us grateful and more willing to share our material and spiritual abundance with others. *Mr. and Mrs. D. D. Klassen.*

1-W is more or less just changing jobs and locations. In some instances it deprives local personnel of employment. Voluntary Service in itself is good and sacrificial, but it is no substitute for regular service, especially in war time. *Mr. and Mrs. Henry E. Neufeld.*

Our idea of Christian service broadened in that we became more familiar with a particular area of service. We learned of many details we had never known previously. *A. Theodore Mueller.*

Did Lyman's two years in VS deepen my ideas of Christian service? "Deepen" may not be just the word for what it did to my thinking. I believe it strengthened an idea I have had for years. That is: mission work may be carried on best by persons who *live* with the people they come to help, who work with them day by day, who don't wear a "halo." There is a stronger witness in day-to-day honest, clean living than there is in a month of Sundays. This I believe more than ever before. *Helen Mueller.*

Yes. We have been thinking of doing similar work, but felt it our duty to continue our business to be able to support our children through college and seminary so they can be of still greater service to Christ and His church. *Norman and Laura Wismer.*

When we think of Matthew 9:37-38, we feel that we, too, should go out and work for the Lord. *Dietrich and Kaete Warkentin.*

To a small extent we become a part of all that Jim has met and experienced. For example, at the Conference sessions at Bluffton I met Pastor Showalter from the Weierhof where Jim spent a very lovely and different Christmas. Meeting people like this, through contacts made by one's son, does deepen fellowship between believers, and what could be more useful? *Mr. and Mrs. William E. Juhnke.*

CORRECTION

The following credit line should have accompanied the poem, "Christmas Faith," by Jack R. Noffsinger on page 815 of the December 20, 1960, issue of *The Mennonite*: From *The Baptist Student*, copyright by the Sunday School Board of the Southern Baptist Convention. Used by permission.

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

our churches

NCA STUDY COMMITTEE EVALUATES BLUFFTON LIBRARY

Paul Bixler, librarian of Antioch College, was on the Bluffton College campus January 13 as North Central Association co-ordinator. He came to meet with the Bluffton College faculty which this year is evaluating the college library as its NCA study.

Mr. Bixler recently returned from Burma where he was library adviser to the Social Science Library at the University of Rangoon from 1958-1960. He was a staff member of a study for the Ford Foundation policy and program in 1949, and president of the Ohio Library Association, 1948-49.

Mr. Bixler has been author of chapters in *The Administration of the College Library,* 1944; editor of the *Antioch Review Anthology,* 1953, and *Freedom of Communication,* 1954.

WILLARD WIEBE SPEAKS FOR BLUFFTON MISSIONS WEEK

The annual Mission Emphasis period on the Bluffton College campus took place January 11-13 with Willard Wiebe, chairman of the Board of Missions, as speaker.

At the Wednesday morning chapel service Wiebe spoke on “Passport to Service.” At the open Student Christian Association meeting Wednesday evening his topic was “Around the World in Forty Minutes,” a Christian mission travelogue. In chapel, January 12 he spoke on “Missions in the Jet Age,” and on January 13, “Who Is a Missionary?”

A graduate of Mennonite Biblical Seminary, Wiebe is now serving as pastor of the First Mennonite Church in Mountain Lake, Minnesota. Before going to Minnesota, he held a pastorate at the Menno Church, Ritzville, Washington. He recently completed a three-month tour of General Conference mission fields around the world.

ART EXHIBITS AT BLUFFTON FEATURES ROBERT REGIER’S WORK

The work of Robert W. Regier, Mennonite artist, was on exhibition at Bluffton College in Mosiman Hall January 9-21. Approximately twenty-five items in graphic design and illustration and drawings on religious themes composed the exhibit.

Robert Regier is the art director for *The Mennonite* and for the General Conference under the Board of Education and Publication.

Mr. Regier, originally from Mountain Lake, Minnesota, attended Bethel College from 1948-1952, taking his first formal training in art. He worked for the Mennonite Press during 1950-1952. After college he married (Vernette Teichroew) and began work under the Mennonite Central Committee as staff artist in the MCC offices, Akron, Pennsylvania, 1953-1955.

From 1955-1957 he attended the Art Institute of Chicago, during which time he worked part-time as a designer for Adarto, Inc., an advertising agency. While attending the Art Institute in 1957, he received faculty and class honorable mention in all classes. His main interest areas were painting, drawing, and advertising design.

Mr. Regier has been employed by the General Conference since 1957. In addition to this position, he is currently teaching night courses in painting and design at Bethel College.

The most significant recognition he has received is a certificate of merit from the 1960 exhibition of the Art Directors Club of New York. This group sponsors what is considered to be the top competition in the field of advertising design each year.

Last year Robert Regier exhibited in the Art for Religion exhibition held at the Eighth Street Mennonite Church, Goshen, Indiana. His work will be displayed there again this year. He also exhibited at the Baptist Graduate Student Center at the University of Chicago.

SPECIAL MENNO SIMONS TALKS PLANNED AT BETHEL COLLEGE

William Keeney of Bluffton College will give two lectures at Bethel College during the Menno Simons commemoration services which will be held January 29-31 in the Bethel College Mennonite Church.

The services, which will commemorate the 400th anniversary of Menno Simon’s death and the 425th anniversary of his conversion, will held within the framework of t Menno Simons lectureship at Betl College. The commemoration se ices are an additional project whi the lectureship committee has u dertaken for this year only.

Keeney will present his lectu on Monday, January 30, at 9:45 a. and 8:00 p.m. He will speak “Menno Simons on Faith and R son” and “Basic Beliefs of the Dut Anabaptists.”

Other speakers at the servi will be Russell Mast, pastor of t Bethel College Church who w speak on the topic, “Menno and t Scriptures,” Sunday, January 29, 9:30 a.m.; Walter Klaassen, ass ant professor of Bible, who w speak on “The Life and Times Menno Simons,” Sunday at 8 p.m.; and Vernon Neufeld, presid of Bethel College, who will pres a lecture entitled, “Menno Sim and the Twentieth Century,” Tu day, January 31, at 8:00 p.m.

SEMINARY REPORTS INTERESTING CHAPELS

The first chapel address of new year was given by Edw Senner, who with his wife recen was approved by the Board of M sions to go to Taiwan. Edward seminary student, comes from M roe, Washington, and spoke on importance of agricultural missio

Experiences of skid row and r cue mission work were shared Larry Voth in a recent stud forum.

DUTCH STUDENTS AT SEMINAR

New members of the semin fellowship are Mr. and Mrs. Piet Graaf, Dutch Mennonite stude who have been studying at Be College. They are spending ab a month at Mennonite Biblical S inary before returning to Holl in February. Besides auditing cl es they have part time emp ment with Professor C. J. D working with the transcribing Dutch microfilm material.

SEMINARY GROUP PLANS RACE-RELATIONS STUDY

Interest in a special race relat study was indicated by approxim ly twelve students recently. Ha gier, who was a member of last ır's tour in a race-relations study the southern areas, has been ted to be the student representa- e on the planning committee. is year's study will probably in- ve participation in the Inter- legiate Peace Fellowship Confer- e at Fisk University, Nashville, nessee, on March 23-25. There is possibility of a tour of selected nts enroute. A sum of $200 is ng made available by the Board Christian Service for the pur- es of such a study. Sponsoring project is the Peace and Social ncerns Committee of the Board Christian Service.

AIRIE VIEW PSYCHOLOGIST AKS AT BETHEL COLLEGE

Harold Vogt, psychologist at Prai- View Hospital in Newton, Kansas, recently spoke to the faculty and students of Bethel College on the topic of mental health.

The speaker stated that mental health is not something which a person can gain by merely setting his mind to it. One factor, however, which could result in a more desirable state of mental health is for a person to face his problems more openly.

He illustrated his point by saying that if a person learns to deal with himself and others more effectively, then he can have a reconciling effect on the people he is intimately connected with.

FREEMAN YOUTH VOLUNTEERS SPONSOR VARIED PROGRAMS

"Honor Thy Family" is the name of a film which was sponsored by the Christian Youth Volunteers of Freeman Junior College at an evening meeting January 9. On January 8 the Volunteers presented a program at the Salem Mennonite Church near Freeman. "These are no ordinary times" and "Needed—extraordinary people" were the two themes discussed. Those participating were: Miss Leola Schultz, LaDonna Thomas, Sherman Waltner, Darla Albrecht, Karen Waltner, Winston Miller, and Mavis Preheim.

PRESIDENT EWERT ATTENDS HIGHER EDUCATION MEETING

President John H. Ewert of Freeman Junior College was named to the Commission of Higher Education by the General Conference and met with the group at their Chicago meeting December 29-30. The purpose of the meeting was to explore possibilities for closer ties between Conference schools and the General Conference.

AYER-ANSWERING SERVICE, continued from page 56

field, Illinois, some five years . Summerfield is a small town four hundred people, just one- th mile off high U. S. 50, east St. Louis. On the Sunday fol- ng the tornado there were cars n all over the state lined up g the highway, trying to get enough to see. Cars were d up, bumper to bumper, for a ance of over three miles both and west of town, filled with le whose basic motivation was e curiosity.

suppose that this is one weak- which we all share. I would ect that this is sometimes per- the primary interest, even of e who have come to help. I t suppose that we will ever com- ly rid ourselves of peripheral ves, but it is essential in our ice, that our basic motivation nothing less than the love of

In 2 Corinthians 5:14 we read words of Paul, "For the love hrist constraineth us. . . ." This e motivation for the Christian. is the only worthy motive of who would desire to be an an- to someone's prayers.

e next time you are called on rve in time of need, check yourself and see whether or not your basic motivation is curiosity, adventure, glory, or whether it might be the genuine motivation of the love of Christ. "Am I going because the love of Christ constrains me to go, or am I going because that contact man will not leave me alone?"

Tornadoes and other disasters have a habit of coming to visit men at inconvenient times. It is for this reason that the work of MDS must be done at times we had not planned on. But it is simply a matter of fact that if MDS is going to answer the prayers of the needy, it must be done immediately for it is only then that these prayers can be answered.

The woman in Sapulpa who prayed so desperately for help in the middle of May cannot wait until August to have her prayer answered for then it is too late. If MDS is going to wait to answer the prayers of desperate souls until they have time—until the crops are in, until it is convenient—then I assure you that our service will not be very effective. To answer the prayers of the needy will most likely be done in precious time, and not in spare time.

It may be difficult at times to find time to go. But if the love of Christ is my basic motivation, this will help me to see that my brother's need is greater than mine.

I am reminded of a patient in a doctor's offiice who admired the beautiful painting hanging on the wall. She asked whose it was and discovered that the doctor had painted it himself. She asked the most logical question in the world. "Why doctor, where did you ever find the time?" He replied, "I didn't find it; I just took it!" This is what busy people will need to do if they would wish to find themselves answering the prayers of the needy.

MDS is a prayer-answering service. When tragedy strikes again, as it surely will, and the prayers of helpless souls begin to ascend to the throne, you will be called upon by MDS to go and serve. I trust that you will consider this a call from the Master himself, and that you will go immediately to "let your light shine" because the "love of Christ constrains" you to go. If you would be determined to do this, you will indeed be an answer to someone's prayer.

MCC news

Abe Suderman of Haskett, Manitoba, and Archie Graber of Fort Wayne, Indiana, distribute food in South Kasai, Congo. Abe is an MCC Paxman. Archie is a Mennonite missionary of Congo Inland Mission. MCC and other Protestant groups work through the Congo Protestant Relief Agency.

REFUGEES IN CONGO NEED IMMEDIATE AID

Akron, Pa.—Reports from missionaries and relief workers in the Congo as well as from general news sources indicate that the Baluba refugee situation has now reached a very critical stage, necessitating a definite increase in food distribution to save the lives of the starving Congolese.

In government hospitals as well as in remote villages throughout the Bakwanga region, thousands of persons in various stages of starvation will soon die unless more aid is immediately forthcoming. Two-thirds of the estimated 250,000 refugees are described as being in very serious need from lack of food.

At a state hospital in the refugee village of Miabi, representatives of Congo Protestant Relief Agency report seeing nearly fifty babies who could live no more than a few days. Only a medical assistant was in charge of the hospital and practically no medicines were available. "It was as pitiful a sight of human misery and suffering from lack of food and medical care as I have ever seen," said Orie O. Miller, Akron, Pa., now in the Congo in the interest of MCC and CPRA.

The Balubas, refugees from political and tribal warfare, are living in a 400-square mile area around Bakwanga in Kasai province. They are gathered in eleven village complexes around Bakwanga and along the roads radiating from the city. The refugees came from all parts of the Congo and many are from the Congo Inland Mission area.

Only about 80,000 of the estimated 250,000 refugees arrived in the Bakwanga area in time to plant crops this season. The majority are newcomers without any chance of harvesting crops.

The only real relief effort thus far has been that of the four-man team of the Congo Protestant Relief Agency. The team, composed of two missionaries of Congo Inland Mission and two Mennonite Paxmen, is distributing about thirty tons of food a week. With two trucks and a station wagon, th
distribute rice, beans, milk, a
other commodities. They are al
distributing seeds and manioc ro
for planting.

United Nations is now planni
towards distribution of thirty to
of food a day and a year's rel
and rehabilitation program. T
secessionist mining province of
sai, under President Albert Kalo
is not recognized by the UN,
the two have begun to co-operate
helping the refugees. In order
save as many lives as possible, C
go Protestant Relief Agency m
join forces with the proposed U
ed Nations' crash relief progra
along with other welfare gro
and the Kalonji government.

The food distribution of Co
Protestant Relief Agency is a ma
part of the total CPRA progr
which also includes the "Operat
Doctor" project, designed to prov
a hundred additional mission
doctors for the staffs of overflow
mission hospitals.

CPRA is directed by Congo P
estant Council, a council of the
go churches with the missions
associate membership. For m
years this council has been the
ganization for fellowship, co-op
tion, and co-ordination of the eff
of more than forty missions. N
American contributions to C
are co-ordinated by a New
committee.

MCC is one of the seven gr
co-operating in CPRA and is c
neling its Congo relief inte
through this agency. The exte
MCC participation in the Cong
lief program was a major item
consideration at the MCC An
Meeting in Chicago, Jan. 20 an

SIX KOREAN WIDOWS GRADU

On November 18, six wi
graduated from the Widow's Pr
in Taegu, Korea. A party was
in their honor, which was foll
by a short graduation service.

Each widow received a S
sewing machine, a gift from C.
Jacob Klassen, director of the
program in Korea, presented
machines to the graduates.
Klassen spoke to them about th
portance of applying themselv
their new situations and encou
them to use this gift and their
to become independent.

'articipants in the Widows' Proj- are taught to construct Korean :hing and also to make simple stern garments for sale on the rket. Ruth Keim, Goshen, Ind., irector of the project.

'nder a new plan initiated this r, two classes of six women each in training for a year. The ad- ced class is in the workroom the t three days of the week and second group is there the last e days. The widows are encour- d to seek employment during the rnate three days.

onated yard goods are used and cles made in training are kept the widows or given to other dy people. While the widows in the school, MCC provides n with a food ration and clothing in addition to that they make.

After a year's training the widows are graduated and each receives a sewing machine.

All of the widows chosen for the project have young children. By teaching the widows to support themselves and their children, the Widows' Project helps to integrate them back into the Korean economy.

PROJECT IN SOUTHERN U. S. PLANNED BY MCC

Possible sites for a joint Peace Section and Voluntary Service project in some part of the southern United States were explored Jan. 2-7 by Elmer Neufeld, executive secretary of the Peace Section, and Vincent Harding, General Conference pastor in Chicago, Ill.

The Peace Section plans to send a leadership couple to witness in the area of race relations in a southern urban area. This broad witness is to be supplemented by a VS service project. Nashville, Tenn., and Atlanta, Ga., are the two locations under consideration for the project.

Openings for Voluntary Service units were found in several Negro institutions, with the result that an initial summer service project will be recommended.

Neufeld also visited Fayette County, Tennessee, to investigate the relief needs of the recently evicted Negro sharecroppers near Somerville. MCC is considering aid to these people, who are now making temporary homes in tents.

r churches

'ADA CHURCH ORGANIZES ON NEW YEAR'S DAY

nday, January 1, 1961, the Ar- (Colorado) Mennonite Church officially organized at a charter ice held at 2:00 p.m. There were -one charter members, ten be- received as associate members. . Neufeld, Inman, Kansas, chair- of the Western District Home ions Committee, officiated at charter service.

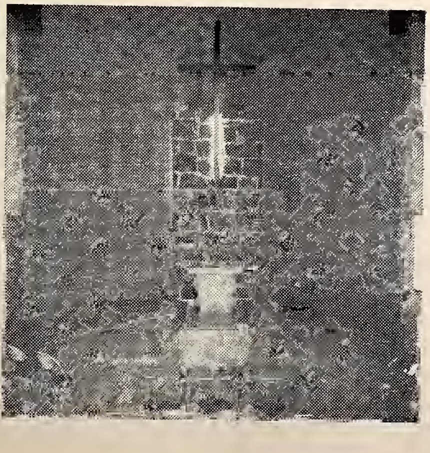
e Arvada Mennonite Church n in September 1957 when the service was held in a Seventh- Adventist Church, 13th and streets, in Denver, Colorado. work was instigated by action e Western District Home Mis- Committee by appointing as er Donald Wismer, who was a recent graduate of the Men- e Biblical Seminary.

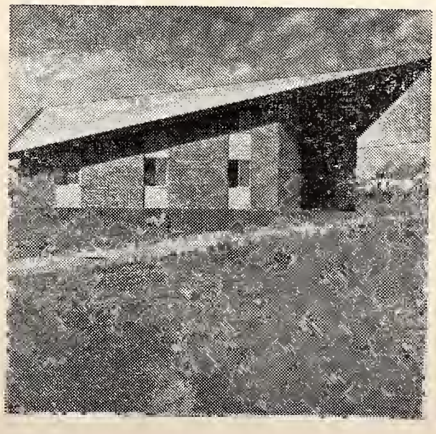
hough in the beginning the er Fellowship anticipated that al organization would be the step in the development of a h, it became evident after only months that a permanent lo- n and a permanent building d be needed before organiza- In 1958 land was purchased e Western District for the Fel- ip. It was located in open on the growing west edge of da, a suburb of Denver, one of astest growing suburban cities e U.S. By July 1960 the building, again financed by the Western District, was completed. It was dedicated August 15, 1960. By then, several hundred homes and apartments had been built adjacent to the site.

In December 1960, a constitution and statement of faith—were completed, and chartering was set for January 1, 1961. In three years and three months from its first meeting the group had located itself, built a building, and organized. This could not have been done without the strong support of the Western District.

Made up almost entirely of young families, the Arvada Mennonite Church is situated in its own field. With a primary goal being that of outreach, it hopes to relate the gospel of Christ to middle-class suburban families. Its field, though close, is difficult because people whose material needs are generously satisfied often seem able to endure spiritual privations. Though smothered, their spiritual needs are often as great as the derelict's.

Growth from the community is not anticipated as being easy, but the new church is determined to seek out the most effective ways of making Christ known to men, and with His aid, to win some.—*Donald Wismer*





our conference

REGIER NAMED ART DIRECTOR

Robert W. Regier, who has served as layout consultant for *The Mennonite* for the last three years, has been named its art director by the Board of Education and Publication. Formerly serving in an advisory capacity to the editor, he will now have direct responsibility for the visual appearance of the paper and will have initiative to work toward improving the paper's visual impact.

SPRUNGER RETURNS TO CONGO

Vernon J. Sprunger, acting executive secretary of Congo Inland Mission, leaves for the Congo on January 28. He plans to spend three months there at the request of the field administrative committee. His son, Charles Sprunger, who was evacuated from the Congo last July, is returning with him.

STEWARDSHIP TOTALS RESTATED

Corrections for the Conference Stewardship report in January 17 issue of *The Mennonite:*

92.6% (instead of 90.9%) of the amount budgeted by the Conference for the year was actually received. This is nearly 4% (instead of 2%) above the 1959 figure.

Budget percentage for YPU for the year was 95.7 (instead of 90.8).

GLIMPSES INTO MISSIONS

Eleanor A. Mathies (Leamington, Ontario) reports from Paraguay that thirty-five Lengua and Sanapana Indians were baptized last October.

The Board of Missions acknowledges with gratitude to God and the constituency the response to the appeal for funds in December. The board was able to meet 94.8 per cent of its 1960 budget.

The new church building at Cachipay, Colombia, is nearing completion. The local congregation, in cooperation with the Board of Missions and Church Extension Services, Inc., is building a 20,000-peso ($2,800 U.S.) church. Missionaries report great enthusiasm on the part of the Colombians.

Martha Boschman returned to her home at Petaigan, Saskatchewan, in December. She has completed her first term of mission work in Formosa, serving as a nurse in the hospital in Hwalien, Taiwan, and in the babies' home part of the time. In February she will enroll at Mennonite Biblical Seminary.

KRAHN, DYCK GO TO HOLLAND FOR COMMEMORATION

The Menno Simons Memorial Church will be dedicated in Witmarsum, The Netherlands, on January 31, the day on which the early Mennonite leader died 400 years ago. The church building will be turned over to the Witmarsum congregation by the Algemeen Doopsgezind Societeit (General Mennonite Conference). Pastor of the church is Leo Laurense, who was an exchange student at Mennonite Biblical Seminary a number of years ago.

Besides serving as the worship center for the Witmarsum congregation, the building will be an attraction for Mennonite tourists from all parts of the world.

On Jan. 29, the 425th anniversary of Menno Simons' conversion to Protestantism, a large meeting will be held in the Singel Church in Amsterdam. Among persons giving lectures on various phases of the life and teachings of Menno Simons is Cornelius Krahn of North Newton, Kansas. Having studied in Amsterdam when he wrote his doctoral dissertation on Menno Simons, and having learned the Dutch language, including the old Dutch spoken by Menno Simons, Dr. Krahn received a special invitation to present a paper on "The Significance of Menno Simons for the Mennonite World Brotherhood." He will present his paper in Dutch. He will also speak at the Witmarsum meeting.

Concerning the commemoration, Dr. Krahn stated, "They should not in any way lead to paying undue attention to Menno the man, but should revive the message which he had for his day. These days of commemoration should make us sensitive to the needs of the hour and the urgency of spreading the gospel and making it meaningful in
our lives and in our communitie

Dr. Krahn will be an official r
resentative of the General Conf
ence, his trip being sponsored
the Conference, Bethel College, a
the Dutch Mennonite Conferen
The General Conference has also
pointed Peter J. Dyck, director
Mennonite Central Committee
Europe, as its representative.

SPECIAL BROADCASTS FOR YOUTH WEEK

Radio station KJRG, Newton, K
General Conference program, "Fa
and Life."

Monday, January 30: Radio pl
"The Wave" written by Mary Gu
and produced for this presentat
by dramatics students of Bethel
lege under the direction of Pro
sor Norman Lofland.

Tuesday, January 31: "The C
lenge of Ministering to Youth"
Harris Waltner, pastor of the W
Zion Mennonite Church in Mou
ridge, Kansas, and former presid
of the Young People's Union.

Wednesday, February 1: "The C
lenge of Teaching Youth" by P
Letkeman, senior at Bethel Coll
and former instructor at the S
Current Bible Institute at Swift
rent, Saskatchewan.

Thursday, February 2: "The C
lenge of Having Youth in the Ho
by Mrs. Orlando Waltner, ho
maker and mother of three child
presently also serving as Assis
in Student Personnel at Bethel
lege.

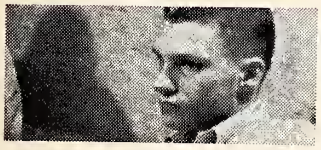
Friday, February 3: "The Challe
of Organized Youth" by Ma
Zehr, president of the Young
ple's Union and senior at Me
nite Biblical Seminary.

Saturday, February 4: "The C
lenge of Being a Christian" by
Spaulding, high school junior
president of the local church y
fellowship.

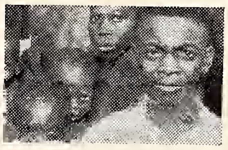
ASSOCIATED
NITE B
ELKH
LIBRARY
ARIES

JANUARY 31, 1961

THE MENNONITE



JAN. 29
TO FEB. 5
NATIONAL
YOUTH



WEEK

in this issue

ARTICLES
BEWARE OF A ROOT OF BITTERNESS
C. D. Boese..... 67
TWO DAYS LATE
Mrs. Loraine Burdick...... 68
LET'S TAKE THE GUESSWORK OUT OF YOUTH WORK
Ted W. Engstrom..................................69
HOW TO RAISE A DELINQUENT...........70
WHY A NEW MAGAZINE?
Willard K. Claassen............................ 71

DEPARTMENTS
EDITORIALS 66
BOOKMARKS 72
YOUTH
Three Challenges 73
To Spend: One Summer 75
From One Youth Leader To Another 75
OUR SCHOOLS 76
MCC NEWS 78
OUR CHURCHES 79
OUR CONFERENCE 80

CONTRIBUTORS

C. D. Boese, pastor, Walton (Kansas) Mennonite Church; Willard K. Claassen, executive secretary, Board of Education and Publication; Jay Spaulding, junior, Newton (Kansas) High School; Don Wismer, pastor, Arvada (Colorado) Mennonite Church.

of things to come

Jan. 29-Feb. 5—Youth Week
Feb. 12—Race Relations Sunday
Feb. 17—World Day of Prayer
March 6—Ministers and Physicians Conference
March 21—Western District Women's Missionary Organization meeting at Pretty Prairie, Kansas.
March 26—Palm Sunday
March 31—Good Friday
April 2—Easter
April 27-30—Central District Conference, Calvary Mennonite Church, Washington, Illinois.
May 11—Ascension Day
May 21—Pentecost
June 19-25 — General Conference Retreats, Divide, Colorado.

After February 1, 1961, manuscripts and all editorial correspondence should be addressed to Maynard Shelly, Editor, **The Mennonite**, 722 Main Street, Newton, Kansas.

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Art Director:** Robert W. Regier.

VOLUME 76 **NUMBER 5**

YOUTH WEEK January 29 to February 5 has been designat as "Youth Week" by the United Christian Youth Movement. It designed to be a nation-wide observance by and for the Christi youth in the local church and community. This is the eighteer annual observation. Its main purpose is to help young people real their responsibility in Christ and to strengthen the unity of Christi youth throughout the nation.

To this end the theme "Into all the World Together" has be chosen. This indicates that young people's concern should exte beyond themselves and their local circle. Also that they should challenged to move forward together into the world's need, and ur their efforts for the cause of Christ.

Another theme, suggested by the National Sunday School Assoc tion, is "Surrender to God." This certainly should be the first s in undertaking any Christian advance, personally or as a group. youth consider their relation to God, they will sense the importa of surrendering goals, talents, emotions, time—the entire self—to Hi

A great deal is said about the importance of "understanding yout Perhaps more thought should be given to really "loving youth." criticize and condemn so readily. We may scold, advise, or pur them. But we have missed the fundamental point in our relation youth if we do not sincerely love them. "Love is very patient, v kind." Youth may spurn our advice but it is more difficult to t against genuine love. Here is the greatest power of all to hold youth steady and on the right course. Certainly love teaches admonishes and disciplines. But it also shares and forgives and ho up before God in prayer. Such genuine love will do much to l youth to "surrender to God," and so go forward "into the Wo Together."

RELIGION THROUGH ART One of our churches has completed its second annual Religious Art Exhibit in which a num of paintings, drawings, and carvings were exhibited before the pul The exhibition consisted of two classifications: general art display varied artists, and a collection of "Mennonite Art." No doubt it a surprise to many to see so many fine entries in the latter group

It was of interest to watch the observers as they looked over t programs and then studied the various works of art. Sometimes message the artist wished to convey was readily perceived; someti it required real imagination and effort to appreciate the artist's m and message.

Perhaps as a people we have been too practical minded, not gi enough time to learn the language of art as such. For certainly along with the spoken word or printed page, is a means of comm cating truth. Our people should be encouraged to use more wi this important form of religious expression, and we could all dev a greater appreciation of art as such. More churches could fo the practice of providing a week of showing some of the produc our own artists among us, of whom there are many more than realize.

The question was raised: Why not have some such Mennonite Exhibit at our next General Conference along with the other var exhibits? Indeed, why not?

EWARE OF A ROOT OF BITTERNESS

to it that no one fail to obtain the grace of God; that no "root of bitterness"
ing up and cause trouble, and by it the many become defiled (Heb. 12:15).

D. Boese

TS ARE THAT part of a plant that s itself in the earth by which plant is nourished. A plant will w and develop according to the lity of the nourishment it rees through the roots.

ikewise, the Christian grows in ce according to what he feeds n spiritually. How subtly the my works to sow weeds in the rt of every Christian. Evil surings easily take root and bitter- of spirit results. If nourished long, these evil seeds will fester l roots of bitterness grow and becomes defiled or impure. If condition prevails, the Christian will not be a victorious one.

hrist alone can make the most our life. The life that comes n above will spring toward its rce. For if we are truly "risen n Christ," we shall so surely k those things which are above, re Christ sitteth on the right d of God."

ne upward pull will guard and le our affections and save us n many a snare set by the en-, who transforms himself into angel of light.

LET US LOOK to some Bible characters for our admonition and warning. Esau foolishly sold his birthright to Jacob for a mess of pottage. When he discovered that Jacob had received the blessing of the firstborn, he wept bitterly. He came to hate his brother and was only waiting for the days of mourning to be over and then he said, "I will slay my brother Jacob." A root of bitterness caused him to plot a murder. Only the warning of their cunning mother prevented disaster.

Moses, the great lawgiver and leader of Israel, was commanded by God to gather the congregation of Israel together before a rock. He was to speak to the rock and it would give forth water. He had become bitter toward them when he spoke thus, "Hear now ye rebels: must we fetch you water out of the rock?" He took his rod and smote the rock twice. For this one act of disobedience, God denied him the privilege of entering the land of Canaan.

Saul, first king of Israel, started out well and prospered as long as he was little in his own sight. But he became proud and disobedient, and God repented that He had ever made Saul king over Israel. When the women of Israel played upon instruments and sang David's praises, saying "Saul hath slain his thousands, and David his ten thousands," Saul became bitter with jealousy. But for the overruling providence of God, Saul would have pinned David to the wall with a javelin.

Josiah was a great reformer and righteous ruler of Israel. He destroyed idols, slew the wicked priests, put away the wizards and workers of familiar spirits. Israel had backslidden to a revolting degree and Josiah commanded that the Passover, which had all but been forgotten, be kept. There never had been a king who had turned to God with all his heart as Josiah had. But the king of Egypt set out to make war against the king of Assyria and desired to pass through Judah. Josiah bitterly opposed him and went out against him only to be slain in the battle. Israel lost a good ruler because he became bitter and meddled when he should have left it alone.

Haman, a man of great prestige

under his king, became furious and bitter toward Mordecai a Jew. Haman had a scaffold built for the hated Jews who would not bow down to him. He plotted to have all the Jews destroyed. Queen Esther interceded with the king and through his mercy the Jews were spared. In the end Haman was hanged upon the gallows he had prepared for Mordecai.

May we keep on looking to Jesus the author and finisher of our faith. The roots are there; may we seek those things which are from above.

Who can estimate the love of God to a lost world? How little we think of the sacrifice that was made that we might have deliverance from sin. Let us examine a few passages to show what Jesus endured to become our Savior: "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8:9). "Even the son of man came not to be ministered unto, but to minister, and give his life a ransom for many" (Matt. 20:28).

These answers should melt every heart in gratitude. He knew we were sold under sin, and there was no remedy only as there was an atonement. Christ chose to make the sacrifice. If He could give up His glory in heaven that we might be the children of God, we can do no less than give Him our lives a living sacrifice, holy accepta unto God. We are not our o We are bought with a price, Jesus has first claim on our li Let us render unto God that wh is God's.

Our Father, hear our pray May we find strength and peace Thee. Make us fasten our mi upon Thy quietness, and give strength to endure hardships. pray for all others, for those wait upon us, for families, for sick, for those who wait upon sick. We give Thee thanks health, and pray that we may it to Thy satisfaction. In the n of Jesus Christ we pray, Amen

Two Days Late

Loraine Burdick

There was an expectant feeling that Monday morning. With Presbyterians all over the world praying for our work in Barrow, an Alaskan Eskimo village, I felt certain that the hand of God would be upon us. It didn't seem to be working out that way. The usual few came to work on the unfinished church. Monday evening was the second meeting of Barrow church's spiritual emphasis week. It, too, was only ordinary. Disappointed, we went home. We had all prayed, and nothing had happened.

On Wednesday, two days later, I attended the evening meeting. The small congregation was attentive. Fred Ipalook solemnly interpreted into Eskimo the message describing Pentecost. We were reminded that God's Spirit must overflow in each heart to give a victorious, dedicated, productive life.

During the earnest singing, some stood in answer to the invitation to take God at His promise. They were asking God to fill them with His Spirit.

Fifty-six people waited after the meeting closed. One by one these people stood to tell of their experiences in God's hands. Mark gave a glowing joyous description and then sat abruptly. Beside him, other stood. His words rose fell steadily with the sharp cl and soft limpid gutterals. Then denly, he raised one hand and tioned a drawing up from above head. He also had been filled.

Lazarus Koonaloak had not completed the catechism class made any public confession Christ. Yet he stood and confes his Lord. His sharp dark feat remained inscrutable, but his of voice betrayed an undisguis joy. Five other elders took a kneeling at the altar and pray for filling with the Spirit.

An old man came to the a He knelt, asked, and received. devotion was complete.

A young mother knelt. Her b was asleep in her arms. Ano rocked gently to still the rest child on her back. They wer stolid group whose emotions been hidden for generations. certainly God answered their p and overflowed them with His Sp

The elders voted to receive arus into communicant member and then we partook of the Lo Supper. In closing we sang, "H Thine Own Way, Lord!" God answered our prayers — two late.

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite church and the cause of Christ. Published every Tuesday, except the we July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage at North Newton, Kansas. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kansas, or 720 Newton, Kansas. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodword Place, Goshen, Indiana. **Postmasters: change of a Form 3579 to 720 Main, Newton, Kansas.**

Let's take the Guesswork out of Youth work

Ted W. Engstrom

THE BUREAU of Standards in
shington, D. C., they will show
some metal objects that are
rded as carefully as the gold
't. Knox—not because the metal
lf is so valuable, but because
e objects are the standards for
system of weights and meas-
.

nagine how confusing our lives
ld be if there were no standard
, pound, or meter! Progress
ld come to an immediate halt.
no one would be able to be cer-
of anything. Obviously you
not run a scientific laboratory or
spital operating room on guess-
.

e same principle applies to the
of the local Sunday school and
ch. Guesswork leads to less
and ultimately to poor results,
y at all.

ving worked with young peo-
in local churches and interde-
national programs around the
d, I am convinced that it is time
ook the guesswork out of youth
and start operating on basic
amentals that will get the job
. It is time we exchanged
s and challenged today's teen-
s with a program that will
a difference in their lives and
e work of our churches.

stop guessing about the im-
nce of youth work. Whether
ike to admit it or not, this is
'Age of the Teen-Ager." The
teen million teen-agers in the
d States have gained more and
importance since the end of
var, and they have quite a bit
fluence on today's world. Back
45, the average American teen-
had a weekly income of $2.50.
y his income (allowance plus
ngs) is close to $10 a week.
essmen tell us that today's
people spend about nine bil-
dollars annually.

even apart from the size of
en population and the amount
ney it controls, young people
nportant because they are the
ls of the future. The church
nday school that makes no
sion for the youth is not look-
the future. Granted, the teen-
might not have the wisdom
to sit on church boards, but
row they will be called upon
ry on our work after we have
gone. The question is not: "Should we have a youth program?" Yes, every church *must* have a youth program. The real question: "How much of ourselves are we willing to give to make the youth program succeed?"

Let's stop guessing about the kind of youth workers to enlist.

Not everyone can work with teen-agers. This is a simple statement to make, yet a difficult one to practice. We are careful to get the best Bible teachers for the adults, and the finest, most patient storytellers for the children. But too often we give the young people sponsors and directors that no other department wants. Sunday school experts tell us that we lose eighty per cent of our pupils when they get to the teen years. Common sense would demand that we enlist the very best workers to put a stop to this spiritual kidnapping.

What are the ingredients that go to make up a successful youth worker? Let me suggest a few.

Spirituality. Teen-agers can detect a counterfeit in almost no time, so don't try to fool them. A sponsor who lives in the word of God depends on the Holy Spirit, and prays daily for his young people will have a better chance for success.

A love for teens. He will never be able to put up with the problems or face the heartaches if he has no love in his heart for the fellows and girls he is working with. Techniques fail, methods fail, and programs fail, but love never fails.

Alertness. Avoid the sponsor who keeps saying, "Now, back when I was a teen-ager . . ." Whether we like it or not, today's teens are different, even though their basic spiritual problems are the same. No missionary would dare to go to a field without knowing the language and culture of the people he is trying to reach. Yet many youth sponsors think they can win the respect and confidence of teen-agers when they know nothing of their culture and the lives they lead. This does not mean we must approve of their vocabulary and fads, but we must know how they are living if we ever hope to win them.

A sense of humor. "We don't need any fire extinguishers in our church," complained a teen-ager. "There are enough old grouches to throw a wet blanket on anything." It is too bad that young people have equated sourness with spirituality, when just the opposite is true. "These things write we unto you that your joy may be full," says the Apostle John. A sanctified sense of humor will solve many problems in youth work and win teens to Christ.

The ability to plan. Youth are accustomed to planned programs. They have it in school, Scouts, civic organizations, and other activities. And when they fail to find it in their church, they feel left out. The successful youth sponsor plans ahead (with the school calendar before him, by the way) and keeps his teens active in a balanced program.

Time. A youth sponsor is more
than a representative on a chu
board or a designer of a chu
youth program. He is actually
pastor of a teen-age church. As
young people come to appreciate a
trust him, they confide in him.
discovers that his time and
home are not his own. This is
tually a compliment, even tho
he has to pay a price to get it.

One of the keys to a success
youth program is the sponsor. (
does not build a ministry on a p
gram but on a person — and
right person can be sure of G
blessing.

How to Raise a Delinquent

1. Begin in infancy to give the child everything he wants. In this way he will grow up to believe the world owes him a living.

2. When he picks up bad words, laugh at him. This will make him think he is cute. It will also encourage him to pick up "cuter" phrases that will blow off the top of your head later.

3. Never give him any spiritual training. Wait until he is twenty-one years old and let him decide for himself.

4. Avoid use of the word "wrong." It may develop a guilt complex. This will condition him to believe later, when he is arrested for stealing a car, that society is against him and he is being persecuted.

5. Pick up everything he leaves lying around—books, shoes, and clothes. Do everything for him so that he will be experienced in throwing all responsibility on others.

6. Let him read any printed matter he can get his hands on. Be careful that the silverware and drinking glasses are sterilized, but let his mind feast on garbage.

7. Quarrel frequently in the presence of your children. In this way they will not be too shocked when the home is broken up later.

8. Give the child all the spending money he wants. Never let him earn his own. Why should he have things as tough as you had them?

9. Satisfy his every craving for food, drink, and comfort. See that every sensual desire is gratitfied. Denial may lead to harmful frustration.

10. Take his part against neighbors, teachers, police. They are all prejudiced against your child.

11. When he gets into real trouble apologize for yourself by saying, "I never could do anything with him."

12. Prepare for a life of grief. You will be likely to have it.

Let's stop guessing about the k
of youth programs to present.
program is much more than ac
ties. Many a church has inves
money in recreational equipm
and refreshments for exciting yo
activities, only to discover the
barrassing absence of the yo
people. Why? Because teens h
plenty of activities available to th
(and most of them more exci
than what we can present)
what they want are not activi
but aims. They do not want so
thing to do so much as someth
to live for. A successful youth
gram must be built around b
aims. May I suggest several?

Fellowship that is uplifting. T
agers are group-minded beca
they need what the group ha
offer: a sense of belonging i
world that cares little about th
Childish games dug out of a
"game book" will never provide
fellowship and fun teen-agers
looking for. But teen-slanted ga
training sessions, and opportun
for service will help do the jol

A challenge that is demanc
If young people today do dared
things and get into trouble, i
only because they respond qui
to a challenge. The Commu
have proved this and the church
forgotten it. Give them goals
are bigger than themselves and
will grow in achieving them. I
convinced that more than any c
single reason, teen-agers leave
Sunday schools and churches
cause they are not asked to do
thing.

Christian education that is e
ing. Young people want exciten
and instead of trying to change
basic factor in their nature, l
capitalize on it. Is there any

why Bible study, singing in a
h choir, or planning next
th's programs cannot be excit-
If we make God's word live
have twentieth-century mean-
then we will give them the kind
hristian education that is last-
and exciting.

evotion to Christ that is satis-
g. We make a serious mistake
n we think that Christ is not
cient to challenge and satisfy
ed-blooded American teen-ager.
n the Son of God becomes real
oung people and they allow Him
ive out His resurrection life
ugh them (Gal. 2:20), they tes-
to the fact that nothing satis-
like Jesus Christ. It is wrong
sk teen-agers to be loyal to a
ram or even an organization.
lty and devotion to Christ pro-
devotion to Christ's work. Our
h program must be Christ-cen-
l.

en-agers are growing from the
ndence of childhood into the
interdependence of adulthood, and they do this through the independence of adolescence. If we keep in mind that this independence is a symptom, not a cause, of their problems, and that the right Christian fellowship, challenge, education, and devotion will help them during these difficult years, then we are well on the way to giving them an effective youth program.

Finally, let's stop guessing about the rewards of youth work. "It's not worth it!" laments the tired, discouraged pastor or youth worker. "All this work, and no results!"

But it is worth it all! Every dollar, ounce of energy, or hour of time invested in youth pays double dividends in both time and eternity. Personal standards and values today are set, not in college (say the educators), but in high school during the teen years. This means that the youth worker is helping one of the most important segments of our population at the most important time in their lives. When I think of men like J. Hudson Taylor and Billy Graham, who found Christ during their teen years, and when I realize that there are hundreds of devoted Christian workers today who made their important spiritual decisions during their adolescent years, then I have no douubt in my mind that youth work is rewarding. It is tiring work, demanding work, and seemingly unending work, but my own years of experience working with youth have convinced me that it is rewarding work.

Teen-agers today have enough question marks of their own without adult Christians adding more. Let's take the guesswork out of youth work and replace those question marks with exclamation points—with the eternal certainties of the word of God.

Courtesy of Youth Commission of the National Sunday School Association.

*In April a new worship
magazine will be available
for families with children.*

Willard K. Claassen

WHY A NEW MAGAZINE?

ST YEARS, parents planning for
y worship with their children
used a wide varity of materials
ne of which, for the most part,
written for the special purpose
mily worship. The desire to
urage and help families with
children experience meaning-
amily worship is coupled with
esire to make the purposes of
ew graded Sunday school ma-
vital all through the week.

e idea of publishing a family
hip magazine became a reality
the Board of Education and
cation approved a recommen-
n that such a magazine be
rized. The publication date
was set for April 1961. The name *Our Family Worships*, was chosen.

This 64-page magazine will contain forty-five to forty-seven pages of devotional readings for families with small children. The Bible readings are related to studies in the Living Faith Sunday School Curriculum. Approximately nineteen pages will be devoted to general articles on themes related to the Christian home. Prayer requests will be listed with each daily reading.

As early as 1955 the co-operating groups responsible for the preparation of the curriculum said, "The home is the primary unit in Christian education, and as such must be brought into a vital relationship with the teaching program of the church.

"The Sunday school should keep in close contact with the home through the teacher. The home should keep in close contact with the Sunday school through the interest and co-operation of parents.

When planning a curriculum, we recognize the importance of home co-operation if the curriculum is to attain its greatest effectiveness. . . ."

The planning curriculum committees, the writers, and editors of the graded Sunday school curriculum sensed the need for a vehicle to tell parents what we are doing in the Sunday school. In this new magazine, we will have an opportunity to do this. In this and forthcoming issues there will be articles interpreting the Sunday school curriculum to parents. The purpose will be to help parents see in better perspective the goals and objectives teachers are attempting to achieve in the classroom. This will provide parents with a better background for understanding assignments brought home by the children.

Families Are Changing

We hope the publication of this new magazine will help to revitalize concept of family living. There are growing indications that family living in our American culture is disintegrating. The family, as we knew it in the past, where everything used to center in the single purpose of the group is passing. Not many years ago, the family worked together, played together, and had a common purse. Today fewer things are done together in the family. Children are pulled away from the home at an early age.

A prolonged and intense educational period for children stands in sharp contrast to simple public school education of days gone by.

Mobility marks today's family living. Economic conditions bring about geographic changes and uprooting of families. It is said that 60 per cent of the American people have changed their residence in the decade following World War II. We, too, have been affected by this movement.

The home competes with a multiplicity of attractions both good and bad. So much so, that someone has said the home has become a landing field where one refuels and takes off again.

The home as a teaching agency is being threatened. How can teaching be done when there's so little living together or spending time in fellowship? Some fathers leave home for work while it is still dark and the children are sleeping, when they come home after dark the children are in bed again.

Parental authority is also in the process of modification. There has been a notable softening of parents in relationship to their children.
Today the home is more democra
with less parental control. We
not sure we know how to mana
these new relationships.

We hope this magazine can spe
effectively to these and other pr
lems in present day family livi
There will be articles to help p
ents understand children.

A part of our approach to
problem of the disintegration
family living will be to encour
parents to strengthen and to
establish a pattern of worship in
home.

Families Need Suitable Materi

Perhaps one of the reasons w
not more families have establis
family worship is that suitable
terials were not available. Th
are to be sure a variety of books
the market, but few of them prov
creative ways to conduct wors
for families with children.

In this worship guide, the Bi
readings will be correlated w
the Living Faith Graded Series.
the quarter beginning with A
1961 children in primary, jun
and intermediate departments
be studying about worship in
church. Many of this quar
Bible readings will be taken fr
the Book of Psalms because we
studying about worship in
church. In this way the devotic
readings will definitely be rel
to the curriculum. As the unif
Sunday school curriculum prov
daily Bible readings for adults
the basis of the Bible portions be
studied, so the magazine *Our Fa*
Worships will provide Bible readi
with devotional comments for
graded Sunday school curricul

Prayer requests will be listed
each reading. There is need
the prayers of all of us to un
gird our common tasks. Our
dren should be learning to pray
world-wide needs and not merel
saying "Lord bless daddy, mom
and me." Perhaps if we learn
pray together we would find w
ing together easier. Our world-
witness cannot prosper without
prayers of our people.

Finally, in the context of pr
and worship this new maga
should make us conscious of
corporate witness in the world.
are bound together in a fellow
of witness and worship.

bookmarks

Jesus and Human Conflict *by Henry A. Fast. Herald Press, Scottdale, Pennsylvania.* 209 *pages,* $3.75.

The book contains a thorough biblical study of the attitudes of Jesus to conflict. The author examines with great care relevant New Testament passages, starts with the Sermon on the Mount, and places all texts in the historical and social settings of Jesus' day. The central thought is that the reactions of Jesus to conflict can be understood only if we study His whole life and ministry.

Henry A. Fast, many years professor of Bible and Christian Education at Bethel College, North Newton, Kansas, was born in Minnesota. He received his Ph.D. degree from Hartford Theological Seminary in the field of New Testament studies. For many years he served as chairman of the General Conference Mennonite Board of Christian Service and as vice-chairman of Mennonite Central Committee. The author has served abroad in Europe and Latin America in the interests of relief and resettlement.

Passages of the Bible which apparently justify the use of force as well as passages emphasizing love and nonresistance are dealt with. Thus we have here an honest attempt at understanding the mind of Christ. Difficult passages are not evaded, but rather are systematically dealt with. It is an attempt at letting the Bible speak for itself. It does not speak to the many theories of war that men hold today, although we can readily draw our conclusions.

Every church library should have a copy of *Jesus and Human Conflict.* The book provides valuable source material for youth and adult study groups. We need to take seriously what this book has to offer. The first part of the book especially reads very easily, and the reader will be intrigued by it. *Leo Driedger*

Three Challenges

Jay Spaulding

s article was prepared for youth week broadcasts of Conference radio program station KJRG in Newton, sas. It will be heard on rday, February 4.

THE LIFE OF A CHRISTIAN has always been one of challenge. Today there are many challenges facing a Mennonite young person, and I would like to discuss three: the challenge of age eighteen, the challenge of conformity, and the challenge of love.

One of the greatest challenges facing a Mennonite young person is the challenge of age eighteen. We are confronted with it because our church has taken a stand on the issue of war.

Boys must make their decision well in advance For as the time of drafting comes nearer, pressures upon the undecided person are so great that it is difficult indeed to make that last minute choice in favor of what our church stands for. It is clearly a case of "Choose you *this day* whom you will serve." This is the decision which must be made. It must be made in the face of a great deal of opposition. If we weigh the evidence, our comparison might look something like this.

There is a vast organized effort to get us into uniform. It uses every weapon and method of coercion. For instance, our school may prominently post "advertisements" from the different armed services. Our teachers may go to great length to tell how cowardly CO's were during the last war. We may even find ourselves faced with enemies of our own age. These last "enemies" are of two kinds: the first is openly hostile—perhaps with threat of violence or snubbing, and the second is the "buddy" fellow whom you like a great deal but who continually puts the pressure on your peace stand. These are all forces which tend to lead us into uniform: the bigoted adult, the unfriendly mob, the girl who does not understand, the widespread propaganda of every sort. It almost seems that everyone is against us This is one side of the scale.

On the other hand we have a flat command from the Bible which expressly prohibits us from entering, even temporarily, the profession of killing people. Almost all of us recognize this command, but too many of us make a thousand little agreements with ourselves about how "I really wouldn't need to kill anybody even if I went — after all, our country is at peace, and I really could prove that I am not a coward."

Here is the point where we so often fail, recognizing the right but rationalizing. And by giving in at this point, we run a grave risk. The risk is that we might lose the opportunity of so easily making our choice.

During the last war my father was imprisoned for his peace stand, because he did not have the opportunities which we have today. We have the opportunity of alternative service. We have the backing of an organized peace movement. The only way to keep freedom is to exercise it. If we fail to use these opportunities now, while we still want them even though we may not use them, then when the chips are down we cannot depend upon them to protect our peace stand. This is why the young man who really wants to obey God's commands, but who rationalizes himself into the army anyway, is guaranteeing that some day our government will not let us choose so easily.

The choice is simple but not easy. God's word is plainly on one side, but it seems to an onlooker that one can still superficially go the other way and still be in the right. It is a dilemma, and each of us must make his own solution in the coming days. Choose you, then, who you will serve.

A GREAT CHALLENGE facing the Christian youth of today is the challenge of conformity. It seems obvious to many people that youth is a time of deviation and nonconformity. But should these same people look at some of the foundations of life, they would find even the lad with the longest hair and the lowest jeans to be a rock-ribbed conservative. He is, in the areas of morals, a "chip off the old block." He may wear ducktails, but he readily follows his father—or somebody else's father or just somebody else—in smoking and social drinking. He may take the muffler off his car, but the very fact he has a car may reflect his father's sense of values. Let's face it. We are rebels everywhere except where it counts. Is it our own conscience which drives us to wear pink and purple shirts because we dare not use our energies in rejecting the evils of our times? It really isn't so difficult. The danger lies in the fact that the first drink comes so easily, that it's your best buddy who offers you a cigarette, that your whole class cheats on exams.

The road to success is one of a small moral victory followed by another small moral victory—with setbacks to be sure, but with God to help us. From a practical point of view, all it takes is a little rebelliousness and nonconformity at the crucial moment. This is a great challenge to the Christian youth of today.

THE WORLD OF A YOUNG person is strangely devoid of love. Competition for social status is the basis of young people's relationships toward each other. This mean that a young person's society is small mockery of the adult worl ready equipped with class prejudi and little sophisticated intoleranc of every sort. No profession, n hobby, no set of moral demands, r church is adhered to because of i value in itself, but because it is "s cially superior" to some other pr fession, avocation, code of ethic or denomination.

In far too many cases, this set values is bred into a child durin preschool and elementary years that by the time he becomes young person he values a man wi a good job over a good man, church with a fine building and jul box in the basement over a churc with a message. This is the oft built-in handicap which doubles t challenge of basing one's life Christian love.

And so I feel that one of t greatest challenges facing a you Christian is that of living by a s of values based on love. It mea judging a person (if judge y must) on the basis of what he rather than on what he does what he has.

Now this principle is pretty wid ly accepted, but there seems to some confusion as to precisely ho to carry it out. It certainly does mean separate but equal It does even mean abiding by some sort equality law passed and enforc by your conscience. What it do mean is a genuine appreciation every other person as a brother Christ.

In our process of growing up, is only natural that we should ject, for a while, the affections a concerns of our parents and ot adults. But this often means time of bitter loneliness, fear, a hatred as we try to imitate world our elders have prepa for us.

The challenge to a young Ch tian is to bring love into his he so that as he grows up his wo and his society and his era will filled with just a little bit m understanding and Christian erance.

If we, the young people, fail meet this challenge, then our chu will become a tall, dead, castor b stalk—useless, knocked over at slightest pressure of the winds our times.

Old Bust-Me-Up. Some years ago an old tugboat with a very bad reputation was running between London and Portsmouth. The tug was strong enough, but it had developed a very bad habit: it could not run into any harbor without colliding with some vessel. It did so much damage that the sailors all along the coast came to call it "Old Bust-Me-Up."

One bright morning a miracle happened; Old Bust-Me-Up came into Portsmouth harbor and missed every boat in sight. The men on the docks couldn't understand it.

One sailor called out, "What's come over you, Old Bust-Me-Up?" A sailor on the deck of the tug shouted back, "Got a new skipper aboard!"

That is exactly what being born again means—taking a new Pilot aboard to guide one's life.

Frank S. Mead in TARBELL'S TEACHER'S GUIDE, 1961
(Fleming H. Revell Company)

'o Spend: One Summer

› and from a pastor

Don Wismer

ar Pastor,

've been trying to make plans for nmer. I don't care to take sum- r school, and there isn't much me to do around home. I feel hould do something useful. It's 'd to get work for the summer t is very challenging. Do you 'e any ideas that can help me in king good use of my summer?

Mary

ar Mary,

m glad you are thinking serious- of making your summer worth- le. Summers can be very val- le for you as you prepare your- for your life's work, and they be of service to Christ as well. nsidering that, it seems pretty portant that we plan our sum- 's carefully.

do have a few suggestions that ht help you:

irst, choose something in line n your vocational interests. I'm sure what you intend to do as 'ocation. But, for example, if want to be a secretary then a secretarial job. Or, if you t to be a nurse, perhaps you d find work as a nurse aide or sekeeper in a hospital. If you t to teach, you might find a job recreation program where you k with children.

iances are you haven't had too h experience in the thing you t to do. By finding summer k in that field or a related field, can see how you like it and if have aptitude for it. If you for example, that you get bored ng or if kids get on your nerves, will probably want to reconsid- our vocational goals.

cond, considering that a Chris- s whole life should be geared of most service to Christ, you ld try to find work where you you will be doing some good Him. This doesn't mean it has to be church work, but it may mean that there are many things you can do for Christ outside of the church itself and there are many other kinds of church-related work besides the ministry or church music or Christan education. If you'd like, I'd be glad to say more about this in another letter to you.

If you feel that by the work you are doing you are helping to do good in some way, then your time will be well spent. But, if you are simply working to make the best living for yourself that you can, you'll find yourself in the position of the man whose barns weren't big enough, who rebuilt them, and died the day they were finished. (The story is in Luke 12:16-21.) The riches and joys of the kingdom of God come to you when you serve others—in lowly tasks or in great important work.

Jesus said that when you work only to put yourself in a better position, your life becomes useless. But when you do work for others—really doing things that help them, even when it costs something of yourself—you find you have a happy, useful life. Look up Mark 8:34-38. If you understand this and live by it, you shall be happy and God will be pleased with your life. That's the kind of life Jesus lived.

Third, do something interesting. First, just because a Christian should think of serving others in his work, he doesn't have to be bored. Jesus' life was anything but boring. In fact, when you serve others, almost anything you do is interesting since you don't know how people will react in the first place. And, in the second place, when they are glad for what you do, their appreciation for your work fills you with a sense of genuine satisfaction.

I'd like to suggest that you try to do something in a Voluntary Service program. The variety of jobs available are so great that I'm sure you can find something in line with your interests.

You may be able to serve as a volunteer in your home church. Many churches could use extra help in the office or in vacation church school or in other ways. Or you may rather wish to help out in one of our Conference camping programs. It seems they can always use help.

With these kinds of summer jobs, you will be able to test your vocational interests, you will do something worthwhile, and it will be interesting, too. Our Conference V.S. office will be glad to send you information. Write to 722 Main, Newton, Kansas.

I trust you will find something for this summer that will aid you in becoming a better, more mature servant of Christ.

Your Pastor.

From one youth leader To another

During 1960 our youth group worked on a sign to put up in front of our church. We completed it at our December meeting. The sign has the verse Hebrews 13:8 on it: Jesus Christ the same yesterday, and today, and forever. *Norman Rempel, Frazer, Montana.*

High points among the activities of our youth fellowship include: exchange programs with neighboring youth groups, a camp out at Kanapolis Lake (near Lindsborg, Kansas), a camp fire installation service, watchnight service with a candlelighting ceremony, a hobby program, work days and bake sale for finance, a program at which we all rolled bandages for relief. For future activities we have planned: a reading play, visits to Catholic and Greek Orthodox churches, Easter sunrise carolling, Voluntary Service reports, and a program on Camp Mennoscah. *Mrs. Elmer H. Goering, sponsor, First Church of Christian in Moundridge, Kansas.*

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

our schools

FOLK FESTIVAL PLANNED TO SURPASS FORMER ONES

The Mennonite Folk Festival committee has announced that "Low German" dinners will be served at this year's festival on the Bethel College campus, March 24 and 25.

The committee has decided on the following menu: varaniky (cheese pockets), smoked sausages, fried potatoes, sauerkraut, pickles, cookies, and zwieback.

Special efforts are being made since this is the Kansas centennial year, to make this the biggest Mennonite folk festival ever. There will be demonstrations of domestic arts, kaffeklatches, hog butchering demonstrations, farm displays, and activities, folklore films, and two plays.

Cornelius Krahn, a member of the festival's executive committee, felt that last year's attendence figure of 2,000 would be surpassed this year.

HENRY HITT CRANE WILL SPEAK AT BLUFFTON

Henry Hitt Crane, speaker on the Bluffton College Music-Lecture Series, will speak on "Challenging the Great Delusions" on Wednesday, February 8 at 8:30 p.m. in Ramseyer Chapel.

Crane is pastor emeritus of the Central Methodist Church, Detroit, and has traveled extensively in Asia and Europe. Now retired, he lectures widely across the United States, speaking boldly for peace and brotherhood in the churches.

TRAVELING PLAY GOES TO EASTERN PENNSYLVANIA

Eastern Pennsylvania is the destination for "Which Way the Wind?" (Bluffton College's traveling peace play) during the semester break, January 28-29.

Performances are being given in Akron, Pa., at the Mennonite Central Committee headquarters on January 26, in Philadelphia on January 27, Souderton on January 28, and Allentown January 29.

The next dramatic production to be sponsored by the drama department will be "The Girls in 509," a political satire written late in 1958 (revised 1959) by Howard Teichmann, author of "Solid Gold Cadillac," given in Bluffton a few years ago. Tryouts are scheduled for this week. The set for this comedy is to be designed by Mike Ewer, Bluffton College sophomore of Pontiac, Michigan. Christine Purves will direct the play to be given in the middle of March.

ACTIVITIES AT FREEMAN

Student groups from the Christian Youth Volunteers gave programs at the Bethel Mennonite Church (Dolton) and the Huttertal Mennonite Church (Freeman) on Jan. 15. They are giving a program at the Salem Mennonite Brethren Church (Bridgewater) on Jan. 29.

J. Herbert Fretz, pastor of the Salem Mennonite Church near Freeman, spoke to the Freeman students Jan. 11, using a quotation from Paul, "I was not disobedient to the heavenly vision," as his theme.

Elvin Siebert from Henderson, Nebraska, showed pictures and told of his work at Wiltwyck School for Boys at Esopus, New York, where he worked the past two years.

BLUFFTON PLANS NEW DORM

Architect's sketches of the proposed new $250,000 women's dormitory to be erected the latter part of the year on the Bluffton College campus were released this week as the development committee formulated plans for a drive in the Bluffton-Pandora community to help finance it.

The plans provide a building 35 feet 8 inches wide by 173 feet long at the intersection of College Avenue and Spring Street.

BETHEL HOSTS MATH CONTEST

At least fifty entries are expected for the sixth annual Kansas Conference Intercollegiate Mathematics Contest at Bethel College, Saturday, February 11.

A prize of $25 will be awarded to the individual with the highest score in the examination. The three-man team receiving the highest score will win a $10 prize for the mathematics department of the school it represents.

The examination is made out and graded by the University of Kansas.

The team prize has been captured twice by Bethel and once each by Friends, Kansas Wesleyan, and Ottawa.

STUDENT FROM AFRICA VISITS ELKHART SEMINARY

Abraham Carl Viljoen, semina graduate student from Pretor Transvaal, South Africa, recen spoke at Mennonite Biblical Ser nary. Abraham is sponsored by t Inter-Seminary Movement Comm tee of the National Student Chr tian Federation and is visiting proximately twenty-eight Americ seminaries in its interests.

In an address to the semina faculty and the student body, Ab ham pointed out the importance the present-day ecumenical mo ment (of which the Inter-Semina Movement is part) in the efforts Christians to meet the dilemma o separated "church."

In addition to promoting the Int Seminary Movement, much of joen's time during his two-we stay on the campus was devoted discussions of the present rac tensions in South Africa, the sta of the Dutch Reformed Church a the apartheid policy of South A ca's government.

NEW TERM BEGINS AT CMBC WITH RECORD ENROLLMENT

The new term began at Canadi Mennonite Bible College on Janu 4. A record number of ninety-n students are attending classes.

CANADIAN CONFERENCE BOAR CONVENE ON CMBC CAMPUS

From January 8 to 18 the vari boards of the Canadian Confere held their annual meetings at C adian Mennonite Bible Colle Students were privileged to fell ship with leading men in confere work from all five western pr inces.

BETHEL GIVES "JULIUS CAESAR

The department of drama at B el College, using unique multi level stage to depict the vari scenes of the play, is present William Shakespeare's "Julius C sar" in Memorial Hall on Janu 27-28. The play is directed by N man L. Lofland.

BETHEL SENIOR IS FINALIST I WOODROW WILSON CONTEST

Ronald Friesen of Inman, Kan a senior at Bethel College, has b selected as a finalist in the con tition for a Woodrow Wilson fell

). Ronald, the son of Mr. and . Jake D. Friesen of Inman, isas, plans to do graduate work he field of economics.

HEL SENIOR CHOSEN M YOUTH EXCHANGE

velyn Dyck, a senior at Bethel ege, has been selected as an In- ational Farm Youth exchangee e behind the iron curtain for a to six month period this sum- and fall.

ie exchange will take Evelyn to ind where she will stay with i families. Prior to her depar- for Poland she will spend some in Washington to be briefed. iss Dyck, daughter of Mr. and . Cornie Dyck of Newton, is oring in English and plans even- ly to be a teacher.

ABER OF PARLIAMENT SSES RESPONSIBILITY

i January 10 Erhart Regier, iber of parliament, Ottawa, ida, representing the Burnaby- iitlam Riding, British Columbia, essed seminarians at Elkhart, ina, on the topic "Mennonites in World of 1961." The political onsibility, party loyalities, vot- olicies and the witness of Men- tes on the national scale and as ed to the international were issed by Mr. Regier.

HAEOLOGIST LECTURES

illustrated lecture on archae- was given by Dan P. Cole, essor in the department of Reli- of Lawrence College, Apple- Wisconsin, on Thursday after- January 12. Cole, a Fellow on National Council on Religion in er Education, participated last ier in the Shechem excavations ored by McCormick and Drew iaries and directed by F. Ern- right of Harvard. The Goshen ge faculty sponsored the visit.

KEHLER REPORTS ELKHART RADIO

a recent Seminary Radio Work- broadcast, Professor Marvin rks interviewed Katie Kehler, sford, B.C. Katie, presently ing at Mennonite Biblical Sem- informed listeners of the mis- y endeavors among the Hopi is at Oraibi, Arizona, where she has been active the past three years.

BLUFFTON CHOIR WILL TOUR EASTERN DISTRICT CHURCHES

The spring tour of the Bluffton College A Cappella Choir is scheduled for April 3-10 to the Eastern District Mennonite churches. Places for programs will be set by the Eastern District officers.

BLUFFTON DEBATE TEAMS PARTICIPATE IN TOURNAMENT

The Bluffton College varsity and novice teams participated in a tournament held at Ball State Teachers College (Muncie, Indiana) on Saturday, January 14. Each team won two and lost four debates.

Professor Jerome Shenk and Dr. Paul Shelly accompanied the debaters and served as judges in the tournament.

Future plans for the debating teams include the Novice tournament at Purdue University on February 11 and the Ohio Novice tournament at Ohio State University on April 15.

Personnel for the varsity debate team includes Sam Dixon and Loretta Hilty, affirmative, and Martha Niggle and Larry Christman, negative. Those on the novice team are Dan MacLachlan and Robert McCrory, affirmative, and Carole Dirks and William Montgomery, negative.

BLUFFTON QUARTET BEGINS VISITS TO STATE HOSPITAL

The Bluffton College Gospel Team added a new institution to its deputation program on January 15; the Lima State Hospital.

The quartet is composed of Judy Mull, soprano; Nancy Mees, alto; John Kao, tenor; Robert McCrory, bass; and Doris Moyer, pianist. Sam Dixon spoke on the topic "What Christ Means to Me."

The total Gospel Team deputation program this year includes periodic trips to children's homes, homes for the aged, rescue missions, and now Lima State Hospital.

RECORD REGISTRATION FOR SECOND SEMESTER

A total of 370 students registered at Bluffton College on January 10 for the second semester—a record number of registrations for one day.

BLUFFTON EXHIBITS ART FROM GERMANY, FRANCE

The Dankspende art exhibit was on display at the Bluffton College Mosiman Hall for a brief period, January 22-26. This is another in the series of art displays being sponsored by the Art Department.

The works of German contemporary artists were given to the Mennonite Central Committee in gratitude for their relief work.

The free people of the West German Republic presented this group of works to the Mennonites of America. With it was a letter from Theodore Heuss, Federal President of Germany at that time, which stated: "We Germans have a great debt of gratitude. For years the German people have received gifts from others; today we ourselves should like to be bearers of a modest gift. Our gratitude is expressed through works of art which were created by contemporary German artists, many of whom are themselves living in distressed circumstances. The money for the purchase of these works of art was raised by millions of Germans...."

Following this exhibit from Jan. 27-Feb. 3 there is an exhibit of pre-nineteenth century French art. These are photographs from the French American Cultural Services.

PURCHASE OF ENCYCLOPEDIA POSSIBLE THROUGH GRANT

The Bluffton College Musselman Library has been given a grant of $500 to cover the purchase of *The Encyclopedia of World Art* from the Association of College and Research Libraries in its 1960-61 grant program.

ACADEMY RANKS SECOND IN INTER-STATE DECLAM

Freeman Academy placed second in total points earned by participating contestants at the Inter-State Academy Declam Meet held at Edgerton, Minnesota, the latter part of November. Four Freeman students receiving first place ratings were Ruth Buhler, Ruth Miller, LeAnn Kaufman, and Winston Miller, dramatic reading.

MCC news

ANNUAL MEETING RAISES BUDGET

An increased budget for overseas relief was unanimously approved by the Mennonite Central Committee during the 1961 Annual Meeting, January 20-21, at Hotel Atlantic in Chicago, Ill.

The relief budget of $502,000—representing $72,000 more than 1960 contributions—is part of a total overseas budget of $771,004 which also includes $156,300 for Mennonite Aid and $112,644 for Pax. Assistance to Congolese and Algerian refugees and Jordanian Bedouins along with increased assistance to Indonesian Mennonites occasioned the increase.

Vice-Chairman Robert S. Kreider chaired the sessions in the absence of Chairman C. N. Hostetter, Jr., who is on a commissioner visit to MCC units in the Far East.

In response to Peter Dyck's recommendations for new patterns in European outreach the Annual Meeting voted for MCC to continue indefinitely in Europe, looking forward to increasing co-operative effort with the European Mennonite brotherhood.

Looking ahead, Executive Secretary William T. Snyder projected the following program for the new year:

Europe: Possibilities for North American-European Mennonite co-operation in programs like Berlin, Algeria, Crete, and Morocco will be explored and arranged on a project basis. The European Mennonite Bible School Board should move toward full operational responsibility for the Agape-Verlag publishing venture at Basel, Switzerland, which heretofore has been supported equally by MCC and the Mennonite Publishing House.

The parcel program to the Mennonites in the Soviet Union will be continued and broadened as opportunity permits. The Austria program will be cut somewhat. Vienna will remain important as a center for the parcel program to Hungary, Yugoslavia, and Poland. The Berlin Refugee Home at Hammersteinstrasse will provide services in 1961 for younger single women.

The Pax program in Europe will gradually reduce to about forty men. Assignments of Paxmen will increasingly be to more underdeveloped areas.

Africa: A major material aid effort in Algeria will be made in co-operation with CIMADE (French Protestant relief agency) and in close consultation with the Mennonite Board of Missions and Charities (Elkhart, Ind.). Support of the EIRENE program in Morocco will continue as will that of Paxmen in Liberia serving with the R. G. LeTourneau Foundation. The Congo program, under the co-ordination of the Congo Protestant Relief Agency and in consultation with the Mennonite mission boards, will center principally in a relief effort providing medical services and food.

Middle East: Work in the Middle East will center in Jordan and will continue to be one of the larger material aid programs.

Asia: Relief to refugees on the outskirts of India will continue. We are hoping that volunteers from the India Mennonite churches may soon begin to serve in Calcutta. Hong Kong will continue as a major project because of the acute needs among the populace. The Pax unit in Nepal will be maintained. Paxmen for both Thailand and Pakistan Christian churches will continue.

Work with the National Church of Vietnam in the Nhatrang medical program initiated in 1960 will go forward. Indonesia will see a somewhat stronger effort in providing supplementary financial assistance to the developing Indonesia Mennonite church. In Korea further upgrading of the Mennonite Vocational School near Taegu will occur.

South America: Bulk of the South America work centers in Paraguay where we are serving the Mennonite colonies. Completion of the Trans-Chaco Roadway may occur in late 1961. The agricultural experimentation program in the Chaco as well as the Kilometer 81 leprosy program will continue. operation with MEDA in ai Volendam Colony meet its econ problems should move ahead. velopment of the Christlicher Di (Voluntary Service) program be encouraged, hoping that t will be greater assumption of sponsibility by the Mennonite South America.

Voluntary Service. In additi continuing the program as it developed, 1961 should see a pr in Mexico and a joint project the Peace Section in an area c terracial tension in the sout part of the United States.

Peace Section. William Keen Bluffton College Bible profe will be going to Europe as an worker. Plans are to continue West peace contacts and al working relationship with the doux Theological Conference. Section will continue to provid sources and counsel for the wo missionary Ferd Ediger in T Japan.

Planning will continue towar assignment of a couple in o the southern urban areas, Atlanta or Nashville, in a wi of reconciliation in the inter situation. A series of consulta on the concrete aspects of our tian relationship to the civi fense program are currently planned in co-operation with M nite Disaster Service. A semin government, to be held in Wa ton, D. C., is scheduled for Ap 29.

Mental Health Services. De ments in Mennonite Mental Services for 1961 include the lishment of a chaplaincy at Lane Farm with Chester Ra chaplain, and the building of a el. At Kings View, there will improvement of buildings b addition of air conditioning south wing and renovation c ing area with possible expans other facilities, affiliation o dent nurses from Fresno Sta lege, and the attempt to secu fessional accreditation. Prairi Hospital will see the transit a clinical staff employed dire the hospital. For Oaklaw chiatric Center, the raising of and the beginning of const of clinical facilities is on the for 1961.

r churches

RCH'S CANTATA BROADCAST LOCAL RADIO

TOLIC CHURCH, TRENTON, OHIO. organization played a big part e Advent Season. Our S. S. pred a program for the worship ice Dec. 18. The beginners and ary classes brought us the stmas message in recitations song. The junior and interate classes presented a pag- "Tidings of Great Joy." Our h Fellowship enjoyed their stmas caroling again, bringing ings to all our shut-ins. After ing they met at the home of ha and Ruth Augspurger for li supper. The Ruth Circle en- a workshop at which they rated candles for the Christmas van in Bluffton. They met with families for their Dec. meet- Mennonite League enjoyed annual dinner and the deco- g of the church sanctuary for olidays. Our Ladies' Christian ce had a potluck with the Circle and displayed some of and made quilts that are dis- ted where most needed. A tmas film was presented by Shelly. The choir has been busy preparing the cantata, ong Unending," by John Peter- It was broadcast on WPFB on 7 and given at the church on tmas Eve.—Hazel Neubrander

HES GATHERED FOR RELIEF

CHURCH, SUMMERFIELD, ILL. Women's Mission Society con- d a used clothing drive. A erable amount of serviceable clothing was collected and sent CC. Pastor Harold Thiessen rganized a catechism class meets on Sunday evenings at The World Community Day bserved by the mission soci- of our church and the Evan- l and Reformed Church in a meeting on Nov. 2. Our pas- as the speaker. Our Youth vship went to the Old Men- Mission in St. Louis and con- a worship service there on y evening, Nov. 13. The union sgiving Day service with our oring E. and R. Church was our church. Howard Poetter, of the E. and R. Church, he message. On Sunday eve- Nov. 27, Rev. Swartzendruver, of the Old Mennonite Mission Louis, had charge of our serv- le brought about twenty-five from the mission, a number om gave testimonies. The group sang several songs teristic of Negro heritage. sitors and the Youth Fellow- njoyed a social hour in the age and had refreshments after the service. Our Mary-Martha Mission Society held the annual Christmas meeting on Dec. 1. The annual congregational meeting was held on Sun. evening, Dec. 11. Each of the church organizations submitted a brief report of the year's activities, and the necessary business was transacted. The Drama Club of our Lebanon Community High School presented a Christmas play in our church on the evening of Dec. 18. The Children's Mission Band sponsored a "Sock Tree" in the front of our church. A large number of socks were donated to be sent for relief. We observed Holy Communion on Christmas morning, this being the last Sunday in the year which is our usual time for the Holy Communion. The Sunday school Christmas program was given on Christmas night.

ANDREW SHELLY SPEAKS FOR HARVEST FESTIVAL

NEW HOPEDALE, MENO, OKLA. We had a harvest festival on Nov. 6 with Andrew Shelly as special speaker. On Dec. 4, H. A. Fast showed pictures and spoke about his recent trip to Russia. On Dec. 18, Oklahoma Bible Academy gave its annual Christmas program in our church as a vesper service. They sang the cantata, "Night of Miracles," by John Peterson. The junior Sunday school department together with the choir gave "The Gates of Christmas" on Christmas Eve. On New Year's evening the film, "Gates Ajar," was shown. This film is based on the activities of evangelists, doctors, nurses, teachers, and the people in Taiwan. Pastor Ben Friesen is giving a series of messages on the Book of Jude. The men are tiling the basement floor of the church.—Mrs. H. J. Becker

KANSAS CITY CHURCH BEGINS EDUCATION WING

KANSAS CITY (KANSAS) MENNONITE CHURCH A groundbreaking for a new six-room educational unit will be held following the morning service on February 5, 1961, at the Mennonite Church, 3950 Rainbow, Kansas City, Kansas. Arnold Nickel, representing the Western District Conference Home Missions Committee, will be the speaker at the morning service. Mr. Nickel is pastor at the Eden Mennonite Church at Moundridge, Kansas. Leo Goertz, moderator, will represent the congregation at the ground-breaking. Stanley Bohn, pastor of the church, will be the worship leader The new addition will contain a pastor's study, nursery, and classrooms. It will be a brick structure built to the rear of the present building. Ernst Penner is chairman of the Building Committee. Henry Penner will be general contractor.—Stanley Bohn

Notice to church correspondents: after February 1, 1961, please address all church news to Maynard Shelly, Editor, *The Mennonite,* 722 Main Street, Newton, Kansas.

into the beyond

Chester Hine, of Wadsworth, Ohio, who with his wife was baptized September 1, 1960, and joined the First Mennonite Church of Wadsworth, was born July 7, 1882, and died November 25, 1960.

Marlin M. Wedel, member of the Eden Mennonite Church, Moundridge, Kansas, was born September 5, 1919, and died December 1, 1960.

Mrs. Jonas H. Vogt, member of the Eden Mennonite Church, was born February 14, 1897, and died December 15, 1960.

Mrs. Maria Goertz Bergman, member of the First Mennonite Church, Newton, Kansas, was born September 9, 1881, and died December 7, 1960.

Mrs. Eva Frey Becker, member of the First Mennonite Church, Newton, Kansas, was born January 24, 1880, and died October 4, 1960.

Mrs. Susanna Quiring Duerksen, member of the First Mennonite Church, Newton, Kansas, was born July 23, 1880, and died December 26, 1960. She with her husband, John R., served as missionary to the Hopi Indians in Arizona for nearly twenty years.

Edward Chrisner, originally from Indiana, was born in 1883, and died November 12, 1960, in Huntington Park, California. Internment was in Goshen, Indiana.

Alvin Louis Elliott, member of the Bethel Mennonite Church, Fortuna, Missouri, was born August 9, 1897, and died December 3, 1960.

Samuel E. Hooley of Goshen, Indiana, member of the Eighth Street Mennonite Church, Goshen, was born September 20, 1885, and died January 6, 1961.

Anna Derksen Falk was born at Mountain Lake, Minnesota, on June 30, 1883, and died December 1, 1960.

Katharine Schulz Penner was born April 26, 1864, in South Russia and died December 3, 1960, at Mountain Lake, Minnesota.

Mrs. Anna E. Bachman, member of the First Mennonite Church of Upland, California, was born in 1887, and passed away January 2, 1961.

our conference

WORSHIP MAGAZINE AVAILABLE; ORDER FIRST ISSUE NOW

The first issue of the new devotional magazine, *Our Family Worships,* will be available for use beginning the April-May-June quarter 1961.

Published by Faith and Life Press and edited by Esther Bohn Groves, the magazine is intended as a daily devotional guide for families with children. It will supplement the Living Faith Graded Sunday School Series.

Congregations should order quarterly through the Sunday School Standing Order Plan at 35 cents per quarter. Individuals not related to Sunday schools may order directly from the publication office at $1.40 per year. Order from Mennonite Publication Office, 720 Main Street, Newton, Kansas.

GLIMPSES INTO MISSIONS

Peter and Mary Duerksen (Abbotsford, B. C.) will move to Hyuga from Kobe at the end of this month. Since their return to Japan last September, they have been in language study at Kobe. After the end of this month their address will be 10853 Kamezaki, Hyuga-shi, Miyazaki-ken, Japan.

Huldah Myers, missionary to Colombia now on furlough, will teach part time and assist at the library of Grace Bible Institute during the second semester.

Karen Voth, Orienta, Oklahoma, will teach in the Hopi Mission School at Oraibi, Arizona, during the second semester.

In Hwalien, Taiwan, four persons were baptized on January 1.

Andrew R. Shelly was guest speaker at the British Columbia missions conference in Vancouver on January 28. On the day preceding the missions conference he addressed the ministers conference in Abbotsford, B. C.

MINISTER WELCOMES HISTORY OF MISSIONS BOOK

One minister, having acquired a copy of the new book, *The Christian Mission of the General Conference Mennonite Church,* writes "a hearty thank you" to the Board of Missions. He believes that "it will be just what our teachers need."

The book is a compilation of information on each of the General Conference mission fields and should prove useful for study groups on missions as well as for private reading.

HARDER REPORTS FROM CONGO; SCHOOLS ARE IN SESSION

Waldo Harder, General Conference Mennonite missionary, has sent an optimistic report to the Board of Missions. Back in the Congo for one month he has been encouraged by the fine way in which Congolese
Christians carried on the work
the mission in the absence of m
sionaries.

All of the schools in the area
functioning, some with additio
classes. Medical workers are
rying on their work, although th
is a shortage of trained docto
Harder is in charge of the Bible
stitute at Nyanga with nine
dents in attendance.

Nyanga is the only station w
missionary personnel at present.
rican pastors are asking for h
however. And there is much w
left undone because there is no
available to do it. There is no
to carry on translation work
no one to run the press where
printing of a Kipende Bible was
gun some time ago.

FAST RETURNS FROM CAPITOL; REPORTS ON CONFERENCE ON AG

Today, sixteen million persons in the United States are over sixty-five years of age. This is five times as many as there were in 1900. In the next forty years, this figure will double, and more than 10 per cent of the population will be over sixty-five. The number of persons over seventy-five will triple.

These were some of the statistics considered at the White House Conference on Aging in Washington, D. C., January 9-12. H. A. Fast, representing the General Conference Mennonite Church at the conference, reports that delegates grappled seriously with the questions allocated to the various groups, and they shared freely of their insights and convictions. He says, "The results of their deliberations were highly gratifying, and their recommendations should be helpful in charting the course ahead and in unifying our efforts."

The conference brought together a large number of top-level men and women active in various aspects of the whole field of aging. They represented different age levels and a large variety of professions and occupations.

The time has come to recognize that the "cult of eternal youth is idolatry." So decided the section
on "Religion and Aging" to w
Dr. Fast was assigned. Congr
tions must reaffirm by teaching
the example of their own prac
and by preparation for aging
religious conviction of the be
and worth of old age, they said.
the aging person, religion ext
an invitation to see the later y
of his life as "rich in possibiliti
unlearn the follies of a lifetim
widen the horizon of honesty, t
fine the sense of fairness." Th
ligious community assists the
person to deepen his relationsh
God and to accept the assuran
eternal life.

Any attitude on the part of
congregation which hinders th
ercise of an older person's
must be regarded as a contradi
of religious teaching. Cong
tions should be concerned with
tering relationship calculated t
bue in the elderly a sense o
longing. Religion is equippe
make the closing years of l
time of deepening fulfillment,
cluded the section. Its goal i
to keep the aging busy, but to
them find in every moment a
portunity for greatness. It mu
ways insist that "the test of a
ple is how it behaves towar
old."

LAID, WHICH IS JESUS CHRIST

TED MENNONITE AL SEM
ELKHART
LIBRARY

in this issue

COVER

This photo shows a portion of Rocky Mountain Mennonite Camp at Divide, Colorado, where the General Conference retreats will be held in June 1961. (See page 86 for an article about the retreats.) In the picture, the portion above the timber line is part of Pikes Peak and about four walking miles from the camp.

ARTICLES

HOW TO PRACTICE THE PRESENCE OF GOD
George S. Stoneback 83
LET LOVE BE GENUINE
Kyle Haselden 84
THE CHURCH IN THE WORLD
Howard D. Raid 85
ANNOUNCING THE 1961 CONFERENCE RETREATS 86
DOES YOUR FAMILY HAVE TIME TO WORSHIP?
Esther Groves 88

DEPARTMENTS

EDITORIALS 82
FOCUS ON CHRISTIAN CONCERNS
Wish Kennedy Well 88
YOUTH
Dialogue on Pain 89
A Matter of Principle 91
From One Youth Leader to Another 91
OUR SCHOOLS 92
MCC NEWS 93
OUR CONFERENCE 96

CREDITS

Cover and page 87, courtesy of Rocky Mountain Mennonite Camp.

CONTRIBUTORS

George S. Stoneback, pastor, First Congregational Church, McPherson, Kansas; Kyle Haselden, managing editor, THE CHRISTIAN CENTURY; Howard D. Raid, professor, Bluffton College; Esther Groves, editor, **Our Family Worships.**

# of things to come

- Feb. 12—Race Relations Sunday
- Feb. 17—World Day of Prayer
- March 6—Ministers and Physicians Conference
- March 21—Western District Women's Missionary Organization meeting at Pretty Prairie, Kansas.
- March 26—Palm Sunday
- March 31—Good Friday
- April 2—Easter
- April 27-30—Central District Conference, Calvary Mennonite Church, Washington, Illinois.
- June 19-25—General Conference Retreats, Divide, Colorado

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Art Director:** Robert W. Regier.

VOLUME 76 **NUMBER 6**

SPRINGTIME OF THE SOUL Next week (February 15)
have the beginning of Lent, a special period before the great day
Easter. It may mean nothing to us or it may mean a great de
depending on each individual's use of this special season.

It can be a time of candid self-examination, during which we t
serious stock of ourselves. We may lay bare our souls before God a
become painfully conscious of our sinfulness. Such a spiritual inv
tory has real value if it leads us to remedial action. Merely indulg
in self-examination with no attempt to profit by it can be most
heartening.

Self-examination should lead to penitence. We become aware
our need of the Great Physician as we admit our sickness and ackno
edge our need for spiritual cleansing and strengthening.

Lent has traditionally been a period of discipline. This is a
gotten art for many. In our age we like to do what we please.
life needs to become narrow before it can become deep—narrow
the sense that it limits itself to what is right and good and holds it
in this channel. Yet self-control is not enough; we need to give
to God-control. Only when we are captives of Him are we truly f

Lent can be a refreshing period of spiritual renewal. With a d
sense of gratitude we can say, "He restoreth my soul." Respondin
the warmth of His love, we may grow and bear fruit.

Lent can be for us the springtime of the soul, blossoming into
fruitage of a renewed life in Christ, our risen Lord of the Easter sea

RACE RELATIONS SUNDAY February 12 will be obser
as Race Relations Sunday in many churches throughout the Un
States. This has been observed on the second Sunday in Febr
since 1923. The theme chosen for this year is "Let Love Be Genui
and the message under that title found in this issue was written e
cially for this occasion. It strikes at the very heart of the questi

For if love is genuine, both in its upreach to God and in its
reach to man, then certainly we will treat all men with rever
and respect. For all are alike precious to God who is no resp
of persons or races.

It is to the discredit of the church that it has not taken a
positive approach to solving the race problem. It has been le
the courts to compel integration of the races when it should have
the task of the church to exercise genuine love.

When the church is concerned about all individuals and wh
cares as Jesus cared for people, then we come closer to the real
tion of the race problem. These problems will not be solved
factorily as long as some people secretly consider themselves sup
or more righteous than others.

When love is really genuine, there will be many transforma
taking place, both in individual lives and in society. Toward
end the church should lead.

OW TO PRACTICE THE PRESENCE OF GOD

ALL KNOW John 3:16, which tells hat God loves so much that He s himself. Many of us may be familiar with 1 John 3:16. eaks of the same central truth. hn 3:16 speaks of our response elief. 1 John 3:16 speaks of our onse to God's self-giving in s of a similar self-giving: ereby perceive we the love of because he laid down his life s: and we ought to lay down lives for our brethren."

sus' greatest parables deal with reality at the heart of the uni- e and our response to it. This e message of the parable of the judgment. The Samaritan was nended by Jesus because he essed this self-giving. That is he has gone down in history ibed as "good." The rich man condemned because he failed ow such self-giving concern for rus at his door. The father in parable of the Prodigal Son olizes God. He gave of his ssions, and then he forgave. parables of the talents and the ds have to do with using or g to use our God-given gifts e service of the Master.

will likely never come to ex- nce a real, vital faith until— sponse to God's self-giving love answer with a self-giving of own, giving ourselves to God through Him to the world.

s matter of self-giving can be uch vague talk unless it is d out. Out of the total self- g comes the natural giving of ime, our work, and our means. s Ferre, in one of his books, sts that there are no rules he giving of our time, except nat we keep open to the guid- of the Spirit, and (b) that we open to the feeling of human

v and then we should examine se of our time in the light of total purpose for our lives. morning E. Stanley Jones his day under the guidance of the Spirit. Late each Sunday afternoon Dr. Ferre reviews how he used his time in the past week and plans his work for the week ahead, seeking to find how God would want him to allot his time. Do you ever review your use of time with a view to giving it completely to God's will? If you do this, you will find that it can open the way to a larger sharing of your time to God and that is a sure road to reality in religion.

Out of total self-giving comes also the giving of our work. There is a subtle danger that work, done ostensibly for God, may be a substitute for living with God. But on the other hand, work dedicated to God can be a fruitful way of helping make religion real.

Some of us are engaged in tasks where it is relatively easy to feel the fellowship of God in our work—where there is constant thrill and joy. I never cease to be thankful for the job of a challenging task. There are aspects of the ministry that try the soul. (These always loom largest about the time when a pastor needs a vacation.) But there are times in my study, as I meditate on God's word, that some new and deeper and more satisfying understanding comes which must be shared. It literally lifts me from my chair with a burst of joy that "This is good!" Then it is difficult to wait until the hour arrives when I ascend the pulpit stairs!

But what of those whose task is drudgery and monotony? The secret of religious living is to make the most of what life gives us. Paul's advice to the Christians at Corinth (1 Cor. 10:31) I think applies to this matter as well as to the food we eat or do not eat: "Whatsoever you do, do all to the glory of God." Every legitimate task is to be done as unto God.

I read recently of a mother with four children who admittedly did not want to be an "irritable mother." But when you have closed a door twenty times in one morning, the child you catch leaving it open for the twenty-first time is liable to get a scolding. How could she keep from letting these irritating tasks upset her? She read about a nun in Belgium who, each time she was called upon to do a small disagreeable task, said to herself, "For Jesus' sake." That mother has been following that suggestion and she finds that life exerts much less pressure upon her. She finds her religious life is taking on much more reality.

One of the great saints of the two thousand years of the history of the church is Brother Lawrence. The book of conversations with Brother Lawrence, gathered in the little book entitled *Practicing the Presence of God*, gives us clues. From the conversations we gather two basic facts. First: Brother Lawrence was governed by self-giving love. Second: he was pleased with his method of giving expression to his total self-giving to God. That method was this: "He was pleased when he could take up a straw from the ground for the love of God" (*Practicing the Presence of God*, Second Conversation). Brother Lawrence found reality in his faith through his self-giving in little menial tasks.

Out of total self-giving comes the giving and sharing of what we possess. This can be Sir Launfal cracking the ice on a northern lake to give a cup of cold water with half of his last crust of bread to a leper; William Mellon, Jr., selling his ranch to build a hospital in Haiti; you and I giving to the work of the church; you and I packing Christmas bundles—as part of our total self-giving, looking in the direction of Calvary and responding to the reality given graphic expression there. Thus do we help make our religion real!

—*George S. Stoneback*

LET LOVE BE GENUINE

Kyle Haselden

The Apostle Paul said, "Let love be genuine." If love be not genuine, it is nothing!

To be genuine is to be authentic. This Paul is saying, Let love be itself; let there be in it no pretense, nothing alien to what it is; let love be love.

But how can we tell whether our love is genuine? From the several tests of love's authenticity, let us select two.

Christian love is tested first by its approach to three kinds of people: the loveless, the lovelorn, and the unlovable. Most of our loving flows toward another kind of people: those who love us, those who are idolized by the world, and those who through ties of kinship and kind draw us to them. When our love is no more than this, it never knows whether it is true love or not. "If you love those who love you," said the Master, "what reward have you?" If you love those to whom the whole world flocks in adulation, what do you more than others? If you love only those in whose lives you live, do you not love them for the sake of yourself?

The love of God was demonstrated by Jesus. He loved the loveless—the callous soldiers who put Him to death, the Samaritans who rejected Him, the disciple who betrayed Him, the men who coldly plotted His death.

Such love is authentic. This is required of us. He loved the lovelorn—the tax collector, the woman taken in adultery, "the lost sheep of the house of Israel," the stranger and the alien. In loving the social outcasts He revealed that He loved all people. This must be true of us.

Jesus Christ loved the unlovable—those whose repulsive filth and disease, dementia and wickedness offended every aesthetic taste. This proved the genuineness of His love. This must be true of us.

Christian love stands or falls by its response to the loveless, the lovelorn, and the unlovable.

Secondly, genuineness of Christian love is tested by its response to three elemental human needs which are not diminished by race or culture, age or sex, intelligence or wealth. They are invariable. H does love respond to these prim yearnings of all human life?

All men cry, "Give me the opp tunity to have!" Every man the right to have what is his a man: food, shelter, clothing, wo health, play, beauty, knowled God has given him the right these things and true love ta the form of justice as it confro every man's plea for what is as a man.

This is a test of love: does respond in justice to the need the right of all men to have w is theirs as men?

The untouchables of India the migrants of America repres all men when they say, "I want i True love wills to grant every n his place in man's estate; it hon his part in all realms of comm wealth and church.

But in doing so, love does leave him alone. Love is c munion. It is one soul penetrat and identifying itself with anot soul.

Love says in justice, "I am brother's neighbor." But this not enough. It says in kinship am my brother's brother." But is not the end. It must say in communion of God's love, " brother and I are one."

This is a test of love: doe respond in communion with who need to belong.

People in every walk of life sp for man in their expressed or mu yearning, "Let me be myself!"

Every man, with God's pror in the pocket of his heart, has right to be what he is and to fill what God expects of him. G ine love sees this man. It bre down the wall of partition. It lo upon every man as being infini sacred.

This is a test of love: doe respond in reverence to every m right to be?

"Let love be genuine!" When is genuine, race or cultural b ground or age or intelligence wealth will not be a basis for aration.

—Courtesy, National Council of Churc

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite church and the cause of Christ. Published every Tuesday, except the we July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage at North Newton, Kansas. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kansas, or 720 Newton, Kansas. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters: change of a Form 3579 to 720 Main, Newton, Kansas.**

The Church in The World

Another in the series of historical articles by Howard D. Raid dealing with early Iowa Mennonite churches.

ry CHRISTIAN CHURCH is in ten- with the world.

vidence of this is seen in the ggle of the church to become ally accepted and at the same be true to Christ.

e have observed this struggle nany of the denominations as started out with a stress on licity and discipleship to Christ requirement for membership. a period of time the emphasis requirements seem to change. t has happened to our test for pleship as a requirement for bership?

its earlier years the General ference Mennonite Church ssed "unity in essentials, toler- in non-essentials." Part of the ggle with the surrounding cul- has been to determine what essentials and what were non- tials in relation to the king- of God.

e would point out that in the Donnellson (Iowa) congrega- many of the cultural aspects ennonites were not stressed. marriage with non-Mennonites practiced from the very begin- In about the year 1859 we iced open Communion and ac- d into membership without re- sm others who had not been zed as Mennonites. The wom- the church took an active part egan the second women's mis- ry society among all North ican Mennonite churches in

ng about this same time the s finally were permitted to bring flowers into the church to decorate the church for worship. A trained choir was held from the beginning, presenting special numbers, even at the dedication of the new church in 1855. Not only adult, but young people as well sang in choirs. Sunday school became an active part of the church services in 1878, and the young people's work was organized in 1891. Church discipline was dropped at an early date probably before 1900.

While agriculture was always the preferred way of life, our young people began going out in the other occupations before 1900. A member of the congregation became state congressman in 1905. As soon as the high school was organized in our community (in 1912), almost all of our children attended and graduated. Our members were active in getting the Farm Bureau started in our community. The German language was dropped after the First World War.

We could undoubtedly list other evidences of cultural changes that have taken place over time. It has always seemed to me, as I have lived with other Mennonite people across our land, that it was not a question in our congregation of being liberal or conservative—of being right wing or left wing.

One reason for this stability has probably been that our pastors were always educated in Mennonite institutions. I remember one young man who came for a trial sermon and they found out that he had not attended a Mennonite institution and they would not consider him.

Nor has our church ever been torn by highly emotional right-wingers or calculating left-wingers who have attempted to split the congregation for their own benefit and thus destroy its effectiveness.

From its very beginning this Iowa congregation has had a carefully worded constitution. The church organization has been well-formulated and all of its programs very carefully organized. This is immediately apparent when contacts are made with many other of our Mennonite churches.

Down through the years the congregation has placed considerable emphasis upon missions. The missionary society has been strong. They have always held special programs for and with missionaries. The young people beginning from early days of the church were encouraged by Pastor Schowalter to have some farm project of their own—much like a 4-H project. In the fall of the year the produce from this project was brought to the church and sold at auction. The proceeds of this auction were used for the work of missions.

For many years this congregation sponsored what was known as a Bible lecture series each fall. Always the men who were brought in were men of our own church and institutions of higher learning.

Many of our Mennonite churches have been recently or soon will be facing some of the same major issues in relationship to the cultural

Continued on page 93

1961 Conference Retreats

It will be 1961 instead of 1962 for the General Conference Retreats. These triennial activities are usually planned for the week before the sessions of the General Conference. But with the World Mennonite Conference scheduled for that time, another needed to be found—June 19 to 25, 1961.

Sponsors of the retreats are the Committee on the Ministry, the Board of Missions, and the Young People's Union. Separate programs have been plann by each group, though there will be many joint acti ties. Fuller details on programs will be announced future issues of *The Mennonite.*

GENERAL CONFERENCE RETREAT
REGISTRATION

I am registering for the following group (check one):
_____Ministers and Christian Workers Retreat
_____Missionary Orientation School
_____Young People's Union Retreat

Name..

Address....................................

Church......................................

Children and ages............................

....

Type of accommodations preferred:................
Do you wish to rent sleeping bags or linen?
....Yes; ....No.
How do you plan to arrive (car, bus, etc.)?.........

Send Reservations and pre-registration fee of $1.00 (for each person age 8 and over) to—
Rocky Mountain Mennonite Camp
Divide, Colorado.

Ministers and Christian Workers Retreat

The 1961 Ministers and Christian Workers Retre schedule follows the pattern of preceding retrea The day begins with a devotional period before brea fast. One of two periods in the morning will be voted to Bible study. The second period will inclu a series of presentations developing the theme, "A proved Unto God"—in maintaining the spiritual gl in building the devotional life in the home (one's o home and in the parish), in ministering to those need, in stimulating young people to Christian servi and in strengthening the program of the local chur

Afternoons will be free for relaxation and recreati Evening services will be arranged. The theme of retreat is "Approved unto God for the Sixties."

Missionary Orientation School

From the beginning of General Conference Retrea missionaries attended the Ministers and Christi Workers Retreat. Eight years ago the Board of M sions began to sponsor an annual missionary orien tion school. The purpose of the orientation school been to help missionary candidates prepare for th field of labor and provide opportunity to fellows with other missionaries. Participation in the Gene Conference Retreats provides a unique opportunity missionaries to become acquainted with workers other phases of the work of the church.

ıng People's Union Retreat

ıspiration, recreation, fellowship, and learning will
part of our retreat this summer. The general theme
he retreat will be leadership training with the pri-
ry purpose of equipping young people and their
isors to plan more adequately for the youth pro-
m in local church.

he retreat is planned for young people, especially
se who are leaders for the local church and district
th fellowships. Advisors of youth groups are also
ouraged to attend. Special discussion groups will
included relating specifically to problems faced by
advisor. Bible study interest groups, youth choir,
per services, and many opportunities for fellowship
recreation are all a part of the program.

ake plans now to attend this retreat. Local churches
ıld plan to send representatives, perhaps with their
ister.

eat Information

ates: From supper on Monday, June 19 until after
er on Sunday, June 25.

ace: Rocky Mountain Mennonite Camp, Divide,
rado. This camp is operated by the (Old) Menno-
Church, and lies in the heart of the Rocky Moun-
s north of Colorado Springs at an elevation of
) feet.

gistration: $3.00 for those 16 years and over;
) for those 8-15 years old; 7 years and under, free.

st of meals: $1.75 per day for those 7 years and
; 4-6 years, half-price; under 3 years, free.

st of lodging: cabins $2.75-$6.50 per day (2-6 peo-
; shelters with canvas tops, $2.00-$3.50 per day
people); camping facilities for those having their
gear, $1.50 per day. Sleeping bags and linens are
lable at normal cost.

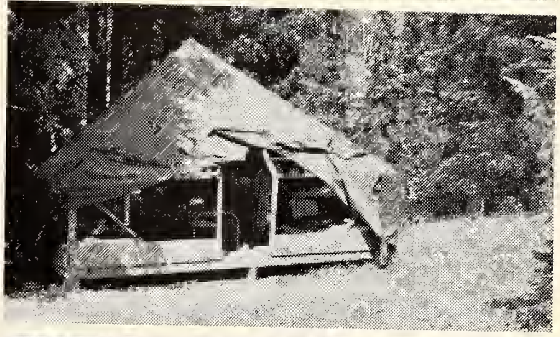
othing: bring warm clothing as nights get very
in the Rockies, even though it may be 100 degrees
ı you leave home. Each cabin and shelter is pro-
l with a heating stove.

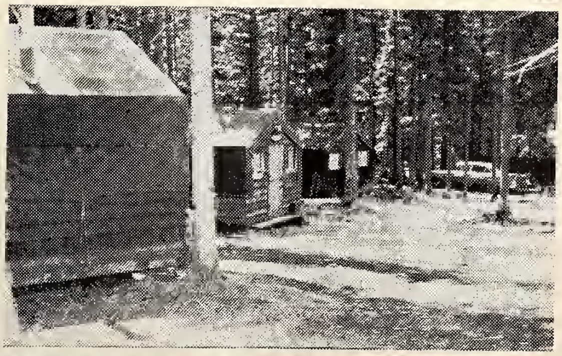
servations: please send $1.00 for each advance
tration to Rocky Mountain Mennonite Camp,
le, Colorado, (which will apply toward total regis-
on fee). Submit registration as soon as possible.
ks should be made payable to the camp.

creation: miniature golf, archery, ping-pong,
shoes, volleyball, croquet, softball, table games,
g, hiking, and others.

urance: 50 cents per person for the week which
's travel to and from the camp.

ırist Information: If you plan to do some sight-
g before or after camp, you may write to the
ıber of Commerce, Colorado Springs, Colorado.





Scenes from Rocky Mountain Mennonite Camp

Does Your Family Have Time to Worship?

Esther Groves

"What is time for," asks a leading theologian, "and how is it to be used by a Christian family if no time is allowed for worship?"

We cannot wholly blame our daily schedules for lack of family worship time—we ourselves created those schedules. It is rather our values and the importance we place on Christian living which we need to rethink.

To help us place family worship at the center of our home life, a new quarterly, *Our Family Worships*, with daily meditations for families with children, is available for use April-May-June, and can be ordered by your church for its families. The themes of the meditations follow the themes of your children's graded Sunday school lessons. Here is a devotion which will appear in the second issue.

Song: "Christ Is Our Cornerstone" (*Mennonite Hymnary*, 9). Scripture: 1 Corinthians 3:10-14.

In South Dakota a number of large dams have been built across the wide Missouri River. Behind the dams the water is spreading out to make large lakes where once there were farms and villages, highways, woods, and pastures. Across one valley a new bridge has been built so high in the air that it towers over the older bridges nearby as if it were set on stilts. As the water rises in the valley, the places where the old bridges stood will be covered with water. Only the new bridge will be safe, and it will no longer seem too high but will be exactly the right height above the new, wide lake.

As we strive to live loving, Christlike lives, we also are building high
—high enough to reach fellows
with God and high enough to cr
hardship and temptation saf
There is no danger that we can e
build too high.

Prayer: Father, help us to bu
holy lives on the foundation of T
love.

Prayer request: For faculty
students of Canadian Mennon
Bible College.

the reader says

Dear Editor:

For some time I have wanted
write to you and express my d
appreciation for the marvelous
work which continues to appea
The Mennonite and in other publ
tions of our Conference. In
Mennonite particularly I have
ticed that the artist has the abi
to capture the mood of an art
and to portray it with very elen
tary but nevertheless expres
drawings. Such unusual talen
deeply appreciated.

William Klas
Elkhart, Indi

Focus on Christian Concerns

Wish Kennedy Well

Frank H. Epp

The Mennonite talent for a negative approach to life appeared again in the last election. Samuel Lubell, expert public opinion analyist reported on good evidence that in certain parts of the country the Mennonites were registering to keep someone out of the White House, not primarily to vote someone else in.

Now that the election is history, the electoral college has made its decision, and the inauguration is over, an even subtler temptation comes to those who opposed the election of President Kennedy.

This temptation comes in the form of a secret wish that somehow one's predictions about a Catholic in the White House might come to be true, and that somehow there might be enough mistakes and blunders to justify the earlier arguments and rule out re-election in 1964.

Succumbing to this temptation can be a very costly attitude, both for one's personal Christian life and for the whole world. It turns all one's soul into increasing the problems rather than finding solutions for them.

The President of the U
States has been called to sup
man tasks and responsibilities.
concept of the presidency mus
beyond the ambitions and wish
individual people—be they c
dates or voters—to the frighte
nature of the office itself. The
issue in any presidential electi
the physical survival of the w
world, not the political surviv
individual men.

So we must do what we
done so well in the past wh
was still a sin to vote, namel
pray for those in authority and
them well.

There are times, it is true,
the Christian constituency must
icize and prophesy against tho
authority. Personal jealousies,
row political loyalties, and a m
rected religious fervor, how
are not sufficient reason for
opposition.

The domestic and internat
problems facing our country
stupendous. It is a Christian
gation to pray that President
nedy might succeed and not f
seeking their solutions.

DIALOGUE ON PAIN

Rudy and Ruth Friesen

When we first met Wally, he was eight years old. He liked to fight. He hated school. He hated authority. But we loved him.

His mother was a domestic laborer. She lived with a man named Ralph—as she had ever since her husband left. Wally's grandmother looked after the children during the day. What money there might have been for food and clothes was spent on drink.

We met Wally at the Community Center, but it was several weeks before we learned his real name. All the children called him "Monk." It was simply short for "Monkey" which, in turn, was short for "The Ragged Monkey."

Wally was in dire need of friends as well as clothes and wholesome food. He told us he had not gone to school much during the first two years because he had no shoes.

We decided to buy him a pair of shoes before school started. This is how it happened.

I went to Wally's home and asked his grandmother if he was home.

"What's he done now? Did he get into trouble?" asked the tired old lady.

"No, we just want to take him shopping," I answered.

"Oh, Smoky, you-all run and git

youth

your brother," she ordered the child beside her.

Wally soon made his appearance. No dirt nor perspiration could hide his excitement when we told him where we were "fixin" to take him. He ran in to get his best clothes, and we were off. I took him to Camp Landon to get him cleaned up and to give him some dinner.

The first thing he did when he got into our apartment was to jump into the shower. While Ruth got dinner, I soaped Wally down. As I helped him with the big bath towel, I noticed that there were some marks on his skin that couldn't be washed off. Near his right shoulder I noticed three distinct rings where ringworm had set in. On the left side of his chest I noticed a four-inch-long cut which was festering. ("A nail caught me.") Wally hesitated before turning his right side to me. There I saw seven or eight large sores between his thigh and knee. I tried to think of possible causes. The swimming hole came to my mind—it's frequented by poisoness water moccasins.

"Ralph whipped me," Wally finally said. But the sores did not look like strap or whip marks.

"What did he beat you with?" I asked.

"His belt. The buckle end."

My heart went out to Wally. I recalled other stories I had heard about his life. There were frequent nights when his mother and Ralph were too drunk to open the door for him so he would get what sleep he could outside on a chair. There were the times when older boys who ran in a gang had mercilessly beat him on the head and then tried to burn his hair with their cigarette lighters.

Silently I cried to God, "Let me show this boy some love so that he may yet grow up to love Thee and his fellow human beings."

Dinner time passed quietly. Ruth and I felt sick at heart. Wally was too busy devouring his food to make conversation.

All the way into Gulfport Wally chattered. He was thrilled at the chance of a trip. He told us what he would buy his brother and mother if he had the money. When we got to the shopping center, he bombarded us with questions. "What's that? Oh! What's this? How does that work: Can I buy that? How much is that?"

"Haven't you been downtown before?" we asked.

No, he couldn't remember that he had. Besides, who would take "The Ragged Monkey" on a shopping trip?

I took Wally into a large department store to get him the shoes he needed. He was having a wonderful time. There were so many thir to see and touch and admire. S denly he noticed the escalator.

"Let's take a ride on that," cried excitedly. Then with a puzz expression he asked, "How come steps come out of the ground l that?"

I smiled and promised him th we would ride the "steps" after found some shoes.

No one was anxious to serve us this store so we went to anoth We recieved many stares from wh folks because as a rule (or la you don't see a white and a colo person going shopping together. finally found some shoes and so which would serve our purpose, ev if I had to do the fitting myself.

"Don't forget the steps," Wa reminded me as we left the st

"No, we won't," I promised.

We took our ride, and Wally w fascinated. Outside the store I a let him ride the rocking horse, t ing hard not to notice the unfrien stares of passers-by.

On the way to the car, Wally sa "I want to buy Mis' Ruth and y something."

"Why?" I asked. "The money w to be for you."

"No, I want to buy you-all so thing."

(I thought to myself, when y treat a child lovingly, he respo with unselfish love. When you tr him like an animal, he reacts in only way he knows.)

So we stopped for some snow b and Wally very proudly handed man his fifteen cents.

Before we left for home we cau a glimpse of the white sand be and the deep blue waters of the g "What's that?" Wally cried. lake?"

"It's the Gulf of Mexico," we plained.

"Is it deep? Can I swim in i

"No I'm sorry. You can't sw there."

"Why?" he asked innocently.

"Yes, why?" we asked oursel Could we tell him that he did qualify because his skin was da

We returned to Camp Landon.

Camp Landon, on the outskirts of G port, Mississippi, is the home of the C munity Center. This is the center of work done by the Orlo Kaufmans an steady flow of voluntary service work Rudy and Ruth Friesen, the author this story, finished their year in Gulf last September. They are now livin Saskatoon, Saskatchewan, where Rud studying at the university in the fiel education.

Nonresistance, I feel, should be a way of life and not only a position on war. I fail to see where we have gained anything when we profess to hold a nonresistant attitude toward war and then have little respect for our fellow men in everyday relationships. Christ's commandment means that in our hearts we must have the welfare of others ahead of our own. —*Howard Birky*

Before we can have peace, we must be born again. For we cannot be reconciled to our brother until we are reconciled first to God through Jesus Christ. —*Marlin Schrag*

To accept and follow without compromise the principles set forth in the Bible means realizing the implications involved in saying "I do" to the will of God.

—*Kermit Yoder*
Euro Pax News

Don Wismer

MATTER F PRINCIPLE

Pastor,

mething's been bothering me you'll think is pretty silly. But ike to know what you think t it anyway. It seems from I hear at school that all the whether its the first date or y are going steady, have to end e with a kiss. But I know that people think kissing, on the date especially, is wrong. When a fellow start kissing a date?

Joe,

old you in another letter that 't think any questions you ask illy. If things are important gh to be a question for you, hese are serious enough for me swer.

e a lot of questions teen-agers his is one I can't answer really fically. I can't say wait till hird or the tenth date. Actu- kissing isn't even absolutely sary in dating. I know some ly married people who never until they were married! That e hard to imagine.

ink the best way I can answer to help you understand the of kissing in boy-girl relations. of all you need to understand while not all dating is for the ion of getting married, most is done to help us develop ationship with someone else nay lead to marriage. Dating es, say, two general periods: outing period when one finds irl or boy you'd like to de- a closer friendship with for ge later, and, the serious dating when you have more or less felt that one particular person is worth knowing better and possibly marrying.

Now in the first period you may enjoy all the dates, but you don't develop that quality of love and mutual understanding that you need for marriage. It may be fun. But if kissing is a way of expressing a real love toward another, then you'd probably not care to kiss during that time. Let me put that another way. If you kiss most anyone, even people you may know casually, it won't mean much as an expression of the deep kind of love needed for marriage. Also, when you kiss most anyone, more than likely (although you may not admit it) you are kissing more for your own enjoyment than you are to please your friend. That isn't any expression of love then; it is kissing for self-pleasure. Or you may kiss because your date expects it. And that doesn't seem to me like a very genuine expression of love. It's a pretty weak reason!

I feel that such a person needs to be on guard to reserve kissing as an honest expression of a growing love for one he has come to know. Kissing would seem more in place for young people during the second phase of dating, rather than in the scouting phase. You have to determine when that time is—no one else can for you.

Perhaps this can help you understand my caution. Although, love is more than an emotion, it deeply involves our emotions. Emotions can be explosive and can take over and control a person to do things he wouldn't do if he would coolly reason it out. When a teenager starts dating, he is beginning to discover and express the emotions that are involved in love-making. This is not bad. God created us with those emotions. But we have to control them. A person may be an expert driver of a car that never goes over thirty miles an hour, but he may not know how to control a car at eighty miles per hour.

It's sort of that way with courting. Let's start out slow and learn how to control our impulses before we expose ourselves to the stronger emotions that come with more and more dating. Kissing puts our emotions into a higher "speed" bracket and we have to be sure of ourselves before we enter. It may not hurt too much if you're sure your partner has proper control. But she or he may be depending on you to be the control. That is where trouble begins. The best solution is to exercise control yourself. Then you'll be sure.

Don't let it bother you if other kids have different standards than you. Make sure you do what you think is right. And don't worry that the girls might not care to date you if you don't kiss. There are lots of good girls that would be glad to know a guy wants to date her for more than a kiss.

Your Pastor

From one youth leader To another

Our youth group has selected these projects for 1961, which we are now starting to work on: purchasing a file cabinet, making offertory plates, making church signs, partially supporting a missionary, and having one work day at the Swan Lake retreat grounds. We have also been giving programs in mental hospitals, penitentiary, and homes for the aged. Our program committee has found that having special numbers from neighboring youth fellowships for one evening has worked out very well.—*Arlen C. Miller, (president), Marion, S. D.*

We are presently studying the Book of Revelation. We have studied a few of the major religions and their comparison to Christianity and to Mennonitism. We send some money every month to Orlo Kaufman who in turn sends it to students from Gulfport, Mississippi, studying at Bethel College. Recently we sponsored a chicken barbecue to raise money for retreaters.—*Richard Smiley of the First Mennonite Church, Paso Robles, California.*

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

our schools

PETER DYCK VISITS SEMINARY

Peter J. Dyck, Mennonite Central Committee director in Europe and North Africa, spoke at Mennonite Biblical Seminary in January 18. He interpreted developments in the work and program of the MCC in Western Europe, Mediterranean countries, and Communist territories. The "new look" for Europe, according to Mr. Dyck, means partnership with European Mennonites. "The key," he concluded "is to work with them and through them and not to them. Europe has recovered economically, and will become the base to serve beyond Europe."

Mr. Dyck acknowledged the work of seminary graduates Vern and Marion Preheim serving under MCC in tension areas of Algeria.

On Jan. 19 the seminary student forum featured Charles C. Webber, American Federation of Labor-Congress of Industrial Organizations representative. The topic under discussion was: "How can Christian workers help the working man?" On Wednesday evening Mr. Webber spoke on "Labor Problems and Attitudes to Labor Unions."

BETHEL FINALIZES PLANS FOR FINE ARTS BUILDING

Don Davis, educational consultant from Stanford University, California, met with representatives of the art, music, and speech departments of Bethel College on January 17 to finalize plans for the college's proposed $500,000 fine arts building.

Dr. Davis's detailed specifications for the new building were contained in a 100-page manuscript. Following these meetings he will incorporate all his new findings into the existing plans and hand them over to architect John Shaver of Salina.

BLUFFTON COLLEGE ANNOUNCES FACULTY CHANGES FOR 61-62

President Lloyd L Ramseyer of Bluffton College has announced changes in faculty and administration for the next school year.

Howard Raid, professor of economics and business, has been named acting dean for the 1961-62 school year. He will replace Dean Robert Kreider who has been granted a leave of absence for the year.

M'Della Moon and Naomi Brenneman will be retiring. They each chair a division of the college curriculum. Richard Weaver, professor of physics and chemistry, has been appointed chairman of the material science division and James Bixel has been appointed chairman of the humanities division.

Russell A. Lantz, professor of school music, has tendered his resignation as head of the music department and as director of the Choral Society. He will devote full time to teaching. Earl Lehman, assistant professor, music education, has been appointed as chairman of the music department.

William Keeney, associate professor of Bible, has been granted a two-year leave of absence. He is under appointment by the Mennonite Central Committee for an assignment in Europe.

Donferd Nussbaum has been appointed to teach in the Business Administration department. He graduated from Bluffton College in 1958, has served at the Mennonite Central Committee offices at Akron, Pennsylvania, and is currently preparing for his work in the graduate school at Bowling Green State University.

The two retiring professors, Miss Moon and Miss Brenneman, have taught at Bluffton College for many years. Miss Brenneman joined the faculty in 1918 and Miss Moon came in 1921. Miss Brenneman was for a time the entire English department and later became the chairman of the humanities division. Miss Moon has the distinction of being one of the few women listed in "Who's Who Among Men of Science."

Professor Lantz joined the Bluffton College faculty in 1927. He directed the Vesper Choir from 1929-1955 when Prof. Earl Lehman became director. Lantz has been head of the Music Department since 1936. This year ends his thirty-first season as director of the Choral Society.

MUSIC ACTIVITIES AT FJC

Instrumental and vocal ensembl have been active during the scho years and are in great demand f programs and special meeting The Academy Flute Trio, the C lege Flute Trio, and the Brass Se tet have just recently been perfor ing for Parent Teacher Associati meetings, church and Christi Endeavor meetings, service cl meetings, farmer's Co-op meeting and other events. Vocal grou such as quartets, and the Bo Glee Club have also been in dema Freeman groups performed at breakfast given in honor of Unit States Senator Karl Mundt and an evening social where Unit States Senator Francis Case w the guest of honor.

FJC ADDS NEW MEMBERS TO DRAMATIC ORGANIZATION

New members added to the Fr man Junior College chapter of De Psi Omega, national dramatic f ternity, include Mavis Prehei Charlene Waltner, Romaine Fr sen, Maylon Peters, Doris Senn Jeral Becker, and Goldie Beck Officers of the chapter this y are: Romaine Friesen, preside Maylon Peters, vice president; a Goldie Becker, secretary treasu

BETHEL HOSPITAL GRADUATES THREE MEDICAL TECHNOLOGIS

Mrs. Adelia Stucky, Mrs. Mar Jane Dicks, and Kenneth Arlo V were honored at a commencem dinner on January 28 marking cessful completion of the course the Bethel Deaconess Hosp School of Medical Technology, N ton, Kansas.

Miss Kathern Forrest, chairn of the National Committee of cruitment and Vocational Guida of the American Society of Med Technology, was guest speaker the occasion.

Paul Andreas, the hospital pat ogist, recommended each of students for graduation from course and for receipt of a diplo Marvin Ewert, hospital adminis tor, presented the diplomas and school pin. Omar Voran, assis administrator, presided at the ner and program that followed

CC news

LIAM KLASSEN WILL SPEAK AID SOCIETIES MEETING

ne Association of Mennonite Aid eties will hold its annual con- nce at the Atlantic Hotel, Chi-), on March 2 and 3. The pro- n will include a series of ad- ses by William Klassen of As- ated Mennonite Seminaries on subject "Christian Realities in ual Aid."

NGES IN PERSONNEL

ra I. Penner of North Newton, ., has been appointed as super- r of the North Newton Relief er, to begin Feb. 15. Her duties include supervision of the new house. Selma Linscheid, former rvisor, will continue as a part- staff member at the clothing er.

rmine Denz of Amsterdam has n work in the office of the mersteinstrasse refugee home Berlin. Both the Bijzondere Noden (the relief agency of the Dutch Mennonites) and her local Amsterdam congregation are contributing toward her support.

Ruth Horst of Salem, Ohio, has been transferred from the Newton, Kan., Menno Travel Service office to the Amsterdam office, where she will serve as secretary for Marwood Dyck.

PLANS FINALIZED FOR 1961 STUDENT TOUR

Menno Travel Service is again arranging for a European summer travel experience on behalf of the Council of Mennonite and Affiliated Colleges. The group will sail from New York City on June 9 and return by plane on August 27. This combination transportation arrangement, recommended by previous groups, is a new feature of this year's tour.

The student group, the fifteenth to make such a tour, will spend six weeks in educational travel in England, Holland, Germany, Belgium, France, Switzerland, Italy, and Austria. Visits to MCC units are an important part of the tour. Four weeks will be devoted to participation in one of the international workcamps of Mennonite Voluntary Service.

The tour is planned primarily for the students of the colleges comprising the Council of Mennonite and Affiliated Colleges, but others interested may apply to one of the member colleges or by writing to John R. Mumaw, president, Eastern Mennonite College, Harrisonburg, Va.

MMHS CONSIDERS APPLICANTS FOR GRADUATE AID

Mennonite Mental Health Services is now receiving applications for aid through its Graduate Assistance Program for the 1961-62 academic year.

Two stipends of $1,000 each are offered to selected graduate students in the field of mental health. Students preparing to serve professionally in the church psychiatric program will be selected on the basis of promise and need.

Application blanks are available at Mennonite colleges or from Mennonite Mental Health Services, Akron, Pa.

CHURCH IN THE WORLD *continued from page 85*

d that was faced by this con- ation. Perhaps in a sense this regation can serve as a pilot to help other congregations to iate their relationship to the re round about.

would point out that follow- he above methods has not en- this congregation to solve all s problems. Today it faces of the same problems which have to be faced by other con- tions.

haps at this point it is well ew what tends to happen to utions that are man-made and those ordained of God, as the h. Man-made institutions tend rt when someone gets a great Someone with a burst of en- asm promotes the institution, is organized. It is formalized moves forward with great s. There follows a period when stitutionalized practices of the ization keep it going. lowing this is a period in which there tends to be a decline in which the institutional practices are questioned. Are they really serving the purposes that were intended? Other questions asked relate to the need for such an organization. What should it do and should it continue? At this point a serious question is raised about the future life of the institution. Should it continue or will it disintegrate? Or will it possibly change its purposes and survive?

Much of our problem today centers around the problem of inheriting an institution of a church while not at the same time catching the vision of what it means to be a Christian. I believe that even though our local church has followed along very logical well-organized and well-planned lines, it still must face these basic questions. What are its objectives in a modern age? What is it doing to achieve them? How can it improve? What are the basic problems facing its members?

We pause now to look at the congregation as such. This congregation with all of its interest and enthusiasm for missions has never really sent a missionary into the foreign field. Though it has produced some preachers, none of them are now active preaching full time in the Mennonite church. While it has produced many fine young people in the past fifty years, more than two hundred of them have left this congregation. And in many cases have never joined a Mennonite church, nor any other.

We together with other Mennonite churches, and all Christians across the land, stand at the threshold trying to discover who is going to determine our goals and our standards, whether it shall be radio, TV, the movies, the paperback books, the government, or whether it shall be the basic Christian principles upon which the church must be founded.

our conference

continued from back page

MCC REQUESTS $20,000 LOAN FOR PARAGUAY LAND PURCHASE

Mennonite Central Committee has asked Mutual Aid Services, Inc., to facilitate a loan of $20,000 for a land-purchase project for the Friesland Colony in Paraguay. Mutual Aid provided the first half of this amount early in January and will require funds from investors to make up the remaining $10,000.

Wilfred Unruh, director of Mutual Aid Services, Inc., sees this request as an opportunity to help young people from the Friesland Colony get established in farming. This colony has the opportunity of purchasing cultivated land from a Hutterite colony which recently emigrated.

Mutual Aid Services, Inc., is an agency of the Board of Christian Service of the General Conference Mennonite Church. Its program provides assistance in finding solutions to economic problems within the brotherhood. Through Mutual Aid, various services such as character loans, a hospital surgical plan, and employment placement are offered.

HANDBOOK ON CHURCH CAMPING RELEASED; NOW AVAILABLE FROM CONFERENCE BOOKSTORES

What is the church camp? Is it a long Sunday school class in the woods? Is it a glorified vacation church school by the beach?

The church camp shares the aims of the larger Christian education program of the church — to help young people accept Christ and His way as their way of life. In reaching this goal the church camp has a unique contribution to make.

But how can a camp committee take advantage of all the built-in advantages of an outdoor setting? Until now our planners have had little to guide them except their own experience and inclinations. Now, in *The Church Camp Program —Its Planning and Development* by Betty van der Smissen, they have their first major helping hand. The author makes available her varied and intensive experience in Christian outdoor education. In a step by step process she points out the various needs that go into building a good program. The help offered is thorough. Such things as table graces and camp-keeping chores are studied. More important than that we have here a guide to developing the total camp program.

Parents and pastors will gain a new understanding of camping from reading through this book, which is aimed specifically at camp leaders and their committees. Here they will find what a good camp program is really like. Developing objectives, shaping programs, training workers, and evaluating programs are some of the things committees will do with more confidence after exposure to *The Church Camp Program.*

Plus the major discussion of camp program are a wide range of resources, including an article on a camp leaders workshop by Oswald H. Goering, the objectives of camping as formulated by the General Conference Mennonite Church's Retreat Committee, an outline of program methods, and a number of reading lists.

Betty van der Smissen is a member of the General Conference Mennonite Church and a professor of physical education at the State University of Iowa. She is also active in the work of the American Camping Association. During the last ten years she has participated in a number of Mennonite camps in various parts of the country and as a member of the Retreat Committee provided key leadership in training leaders for these camps.

Allan Eitzen has contributed three original and interpretive illustrations to this paperbound book which was designed by Robert W. Regier. Publisher is Faith and Life Press, Newton, Kansas, and the book sells for $1.50.

DEADLINE APPROACHES FOR HYMN TEXT CONTEST

A hymn text contest is being sp sored by the Mennonite Song F tival Committee. Open to anyo interested in participating, the c test deadline for entries is March 1961. Hymns will be judged by Hymn Society of America. For formation and contest rules, wr to Hymn Contest, North Newt Kansas.

INSTRUCTIONS FOR BUNDLES; MARK "REGULAR" OR "TROPICA

The Board of Christian Serv reminds persons preparing Chri mas bundles for overseas to ma their packages "regular" or "tr ical." Other instructions are co plete in the Christmas bundle fo er which may be obtained from board office or from the Mennon Central Committee office.

SPEAKERS BUREAU IS COMPLET AVAILABLE TO STUDENT GROU

The Student Services Commit of the General Conference Men nite Church lists thirty-five pers in its speaker bureau who are re to address Mennonite student org zations on college and univers campuses. These men are ready speak on topics ranging from A baptism to criminology. A list these names is being sent to le ers of Mennonite student grou These same students will receiv similar list from the Student Se ices Committee of the (Old) M nonite Church. The two com tees have been working together this project.

A limited number of copies available for other educational stitutions on request. Write to Student Services Committee, Main, Newton, Kansas.

BOARD OF CHRISTIAN SERVICE RELEASES FOURTH COMPILATIO

Twenty articles on labor relati make up the Board of Christ Service's latest compilation of a cles on social concerns. Most of articles are written by persons took part in the Students-in-Ind try project last summer. Seve are written by professors and tors concerned with the problem labor relations.

The Board of Christian Ser

es that group reading and dis- ion will lead to concern about great issues of urbanization, la- relations, and witness in a com- society. Copies may be ob- ed for 25 cents from the Board Christian Service office at 722 , Newton, Kansas.

hers in the series are on race ions and capital punishment. es are still available.

IFERENCE RECEIVES LEGACY

m. L. Friesen, treasurer for the eral Conference Mennonite rch, has received notification of gacy made by the late Anna reas of Beatrice, Nebraska. le the amount has not yet been rmined, the four boards of the eral Conference will benefit it.

UARY **BUILDER** GIVES ADVICE PASTORAL CALLING

the pastor's conversation with sick is nonthreatening and non- shing, it will be healing, says n B. Martin in the article, "Pas- Calling on the Sick," in the uary issue of *Builder*.

aplain at the Colorado General ital in Denver, Martin gives a ber of helpful suggestions for rs visiting the sick. With the of imaginative conversations hospital situations, the author rates the dos and don'ts for tor visiting the sick.

another article in the same of *Builder,* Milton Harder, worker in the General Con- ce, writes about the function of th adviser in the local congre- n. The key to a successful program is often the adult er, he says, if the adviser s by the following points: be- in your young people; know young people; improve your iveness; supply vision and di- n; provide resource materials; ecome unneeded.

h month *Builder* carries a er of helpful articles for pas- and other church workers be- the lesson helps and the Sun- evening service guides. The al Conference edition is avail- from Mennonite Publication , 720 Main Street, Newton, s.

THE NEWS IN PICTURES

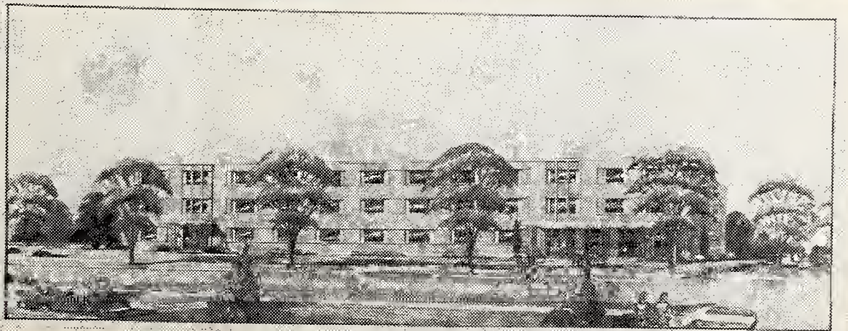
Left: The unit house in Mexico gets a new water tank.

Below: On January 23 these three men left for Fayette County, Tennessee, taking two tons of clothing and food for Mennonite Central Committee to Negro tenants who have been dismissed by white landowners. Left to right, the men are Walter Neufeld from Hillsboro, Kansas; Peter Froese, Buhler; Albert Ediger, Inman.

Fifty camp leaders from Canada and United States met for a retreat workshop December 28-31 at Camp Friedenswald. The workshop was under the auspices of the Board of Education and Publication.

Architects McLaughlin and Keil of Lima, Ohio, submitted this drawing of the proposed new women's dormitory on the Bluffton College campus.

Sam Janzen (Glenwood, California), H. A. Fast (North Newton, Kansas), Ezra Bender (Elkhart, Indiana), and Ernest Miller (Goshen, Indiana) view one of the displays at the White House Conference on Aging, January 9-12, Washington, D. C.



U.S. DEPARTMENT OF AGRICULTURE
HELPS OLDER PEOPLE
HELP THEMSELVES

our conference

VS - 1-W COMMITTEE MEETS ADDS NEW PROJECTS FOR 1961

The Voluntary Service and 1-W Committee, meeting in Chicago on January 17 and 18, accepted several new projects for this summer's service program. Harlem, New York, where a unit of volunteers will help "store-front" churches especially in work with children, was added to the list of summer service locations. Another project will give opportunity for elementary school teachers to promote the Living Faith Sunday school curriculum in the congregations for several weeks or a month.

The committee decided to work more closely with the Commission on Youth Service Projects, an interdenominational organization. The committee has in the past sent representatives to meetings of the commission, but has not taken an active part in its activities.

Financial arrangements for volunteers were reviewed, and the committee agreed to raise the allowance for long-term volunteers from $10 to $15 a month for the first year and from $20 to $30 a month for the second year.

MENNO IS FEATURED IN YPU PROGRAM HELPS

The quarterly of the Young People's Union *Program Helps* will be mailed from the youth office in Newton the first week in February. Topics this quarter include the following: "Christian Youth and the Race Problem" by Jacob J. Friesen and Jane Herstine, students at Mennonite Biblical Seminary; "Mr. Christian, Learn from Mr. Athlete" by Richard Ratzlaff, pastor of the Church of the Good Samaritans, Churchville, Pennsylvania; "Youth's Problem of Conformity" by Alfred Habegger, Bethel College student; and "Menno Simons" by Milton Harder, director of youth work in the General Conference.

Joining the many other organizations who are this year commemorating the four-hundredth year of the death of Menno Simons, the youth organizations following the suggestions in the *Program Helps* will learn of Menno's life and writings. The first program under the general topic of "Menno Simons" is "Courage to Take a Stand." It consists of a reprint of Episode I of "We Are Pilgrims," the pageant written by Maynard Shelly for the centennial sessions of the Conference. This episode portrays the conversion of Menno Simons and his uniting with the Anabaptists.

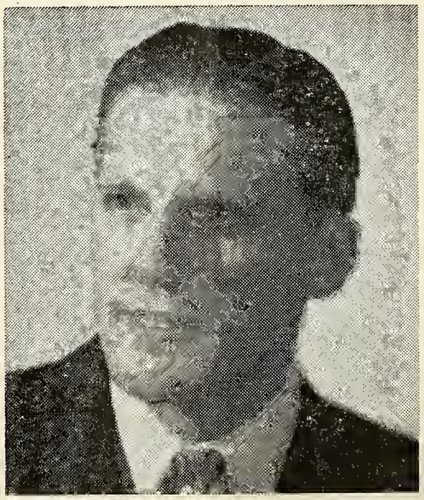
To stimulate thinking in youth fellowships, the second program, "Menno Simons, Man of Convictions," quotes sample portions from *The Complete Works of Menno Simons*, which give his views of various concerns.

LELAND THIESSENS JOIN VS

Leland and LaVonne Thiessen
Moundridge, Kansas, recently join
the service program of the Gener
Conference Mennonite Church. I
land, a 1-W is in an in-service-tra
ing program for medical technolo
in the Presbyterian Hospital in De
ver. His wife serves without r
muneration as secretary to the pa
tor of the Arvada Mennonite Chur
there.

The Thiessens have joined t
growing number of couples contr
uting to 1-W missions-supporti
service, a service which is becomi
one of the preferred ways of alt
native service.

BOARD OF EDUCATION, PUBLICATION APPOINTS IRVIN E. RICHERT



The Board of Education and Publication of the General Conference Mennonite Church has appointed Irvin E. Richert editor of publications. He will edit books and miscellaneous publications, succeeding Maynard Shelly, who assumes the editorship of *The Mennonite* on February 1.

Richert will join the staff at the Central Office in Newton, Kansas, on May 1, immediately following the termination of his service as pastor of the Buhler Mennonite Church, Buhler, Kansas.

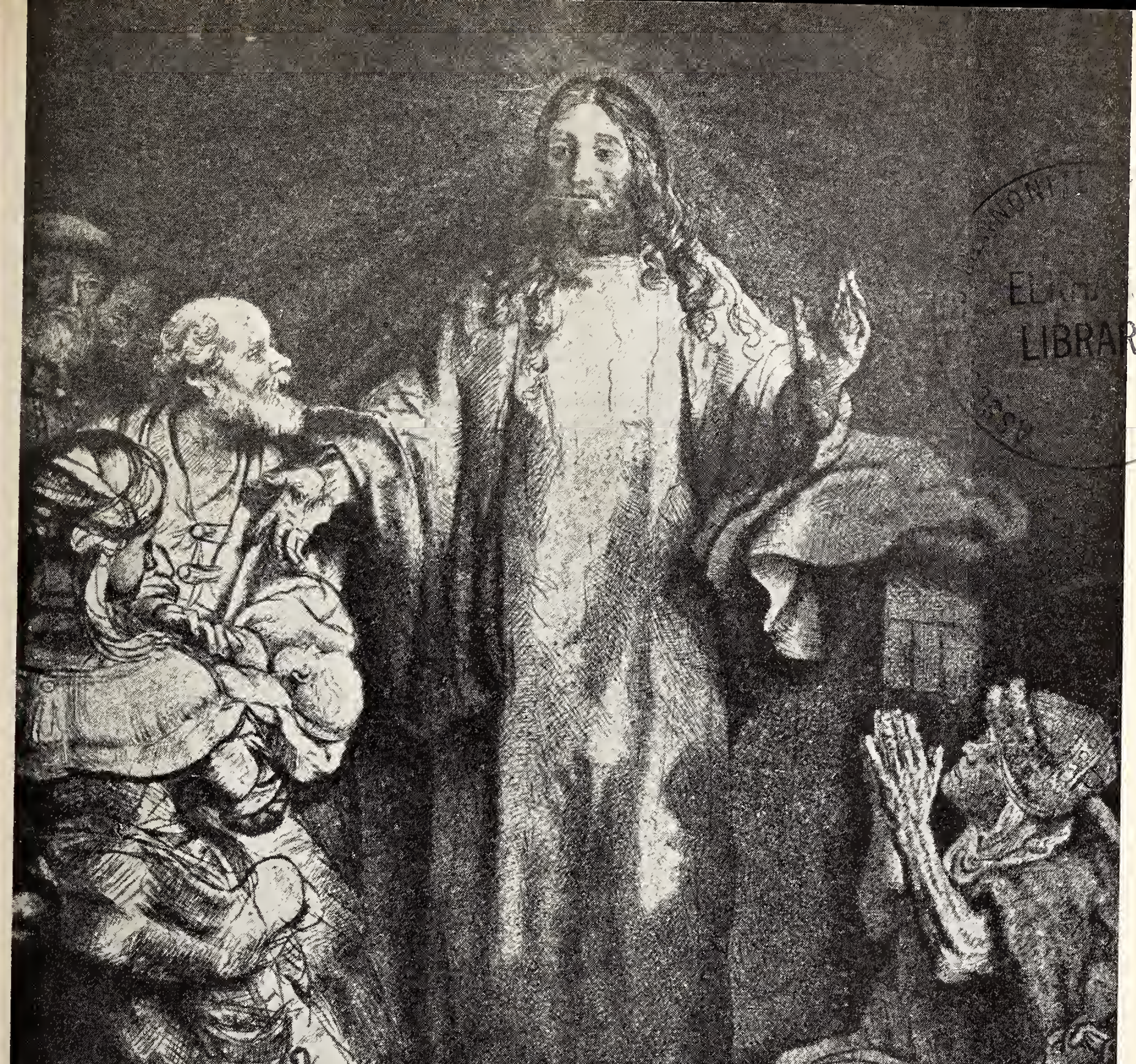
His academic training consists of two years at Los Angeles Junior College; A.B., Bethel College, 19
and B.D., Mennonite Biblical Se
nary, 1949. He has had practi
training in his years of church wo
and church-related work.

During the years 1941 to 1
Richert served in Civilian Pu
Service. Two and one-half of th
years he spent as personnel sec
tary in Mennonite Central Comm
tee's CPS office.

His first pastorate was in Dalt
Ohio, where he began his minis
in the Salem Mennonite Church d
ing his last year as a seminary s
dent. In November 1948 he w
ordained an elder. He remained
Dalton until 1954 when he mo
to Buhler, Kansas.

While in Ohio, Richert served
vice-president of the Middle Dist
(now merged with the Central I
trict) from 1949 to 1951 and as pr
dent from 1951 to 1953. In the W
ern District Conference he was s
retary from 1958 to 1960. Curre
ly he is secretary of the West
District Education Committee.

Irvin E. Richert is the son of
and Mrs. A. J. Richert of No
Newton, Kansas. His wife is
former Shirley Ingalls of Qua
ton, Pennsylvania. The Riche
have three children: Arthur,
Kathrine, 9; and Allyn, 8.



LIBRARY

THE MENNONITE

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

FEBRUARY 14, 1961

in this issue

COVER
Detail from Rembrandt Van Rijn's Christus als Heiland und Menschenfreund" (Christ as Savior and Friend of Man"). Taken from the Rembrandt Bible, published by Hugo Schmidt, Munich, 1921.

ARTICLES
THE PRE-EMINENT CHRIST
Isaac I. Friesen 99
THE LOST PASSION
Jacob T. Friesen 101
THE LAW OF REAPING
Ellis Graber 102
AN ANSWER TO ECONOMICS
Howard D. Raid 103
POEM
I WONDER
H. W. Berky 100
DEPARTMENTS
EDITORIALS 98
YOUTH
Index for Summer VS 105
To Fellows Preparing to Register.... 106
From One Youth Leader to Another 107
Office Missionary Goes Abroad.......... 107
OUR SCHOOLS 108
MCC NEWS 109
OUR CHURCHES 109
OUR CONFERENCE 112

CONTRIBUTORS
Isaac I. Friesen, professor, Canadian Mennonite Bible College; H. W. Berky, retired professor, Bluffton College; Jacob T. Friesen, pastor, First Mennonite Church, Bluffton, Ohio; Ellis Graber, pastor, a Congregational church, St. Louis Park, Minnesota.

of things to come

Feb. 17—World Day of Prayer
Feb. 18—Westminster Choir, Bethel College
Feb. 21-23—Northern District Ministers Conference, Warroad, Minn.
March 6—Ministers and Physicians Conference
March 21—Western District Women's Missionary Organization meeting at Pretty Prairie, Kansas.
March 26—Palm Sunday
March 31—Good Friday
April 2—Easter
April 9—Men's Chorus Festival, North Newton, Kansas
April 27-30—Central District Conference, Calvary Mennonite Church, Washington, Illinois.
June 19-25—General Conference Retreats, Divide, Colorado

Address all future editorial correspondence to Maynard Shelly, Editor, **The Mennonite**, 722 Main, Newton, Kansaas.

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly. **Editorial Assistant:** Muriel Thiessen. **Art Director:** Robert W. Regier.

VOLUME 76 **NUMBER 7**

WORLD DAY OF PRAYER Seventy-five years ago, Mrs. Da
James of Brooklyn, New York, mother of seven children, set an
into orbit which is still encircling the globe. This idea has be
the World Day of Prayer, observed this year on February 17.
of thousands of women, men, and children, in groups large and s
will keep the cycle of prayer moving around the globe with the

United Church Women suggests that the fellowships of praye
the theme, "There Came a Woman . . ." based on the story o
Woman of Samaria. Other organizations have suggested the th
"Forward Through the Ages," and "A Sower Went Forth to S
The general note in all three suggested topics is that of a pr
toward a deeper understanding of the great truths of God and a
concern in the work of His kingdom.

What an opportunity this day presents to groups gathering in p
all around the world! There is much that looks dark; here
opportunity to turn our faces toward the Light. May we join
multitudes around the world as we pray for "eyes open to see
at work in the events of the world; ears sensitive to hear Thy c
be peacemakers; hands stretched forth to give the treasure he
trust for Thee; faith steady and unfaltering as we seek ways
Thy will."

In 1908 Frederick L. Hosmer wrote, "Forward through the
In unbroken line/ Move the faithful spirits/ At the call divin

THANK YOU! As this is the last issue of *The Mennonite*
made up by the retiring editor, sincere appreciation is hereby exp
to the many readers, contributors, and friends who have had so
a part in the shaping of our church paper. With only rare excep
the many who, over the years, have been asked to contribute
article or assignment for publication have taken the time and
to do so. This has been deeply appreciated. The various schoo
church correspondents have made a notable contribution in fait
furnishing news from their respective groups. For this, our si
thanks.

To those who have written words of appreciation, you have
a real encouragement in the work. And to those who have exp
criticism or disagreement at times, thank you for presenting the
side which may not always have been taken fully into account.
cism may be as helpful as commendation in keeping a proper ba
of the truth and in keeping an editor humble.

Now let us face forward into the future. Let us continue t
our church periodical an even greater place in our persona
church life and work. May we welcome and read each week's
with increasing interest. And may we uphold the incoming
with our full support and prayers so that *The Mennonite* may
its distinct spiritual contribution, keeping us both inspired ar
formed in the great truths and concerns of God.

Thank you one and all for opening the doors of your home
week for your church visitor. Keep them open for the church
during the years ahead, and may God bless you, each one!

THE PRE-EMINENT CHRIST

Isaac I. Friesen

To WHAT EXTENT do Christians in our day grasp the central teachings of their faith?

To what extent are external influences causing Christians to become confused about these teachings?

Paul's letter to the Colossians was written in order to help Christians have a clearer understanding of the central facts of their faith. It was written also to counteract influences in his day which were causing them to become confused about these facts.

Paul tells the Colossians that if they are to avoid uncertainty in the faith they must always recognize the central and pre-eminent position of Jesus Christ in all things. He also tells them that there are influences which were working to undermine that faith.

It would be difficult to say in how far we have grasped the central truth of the pre-eminence of Jesus Christ. It may however be pointed out that in our day there are also many influences which are confusing our minds about this truth.

Among these influences is the belief in the inevitability of human progress and the ability of man to eventually solve every problem or mystery with which he may be confronted. It is a man-centered philosophy which puts complete confidence in human achievement and abilities. It is a belief that puts man instead of God at the very center of life. It points with pride at all the great achievements of man and believes that as man has conquered his outside environment so he will eventually also be able to conquer himself and the evil tendencies within him. There is an unwillingness to admit man's dependence on God even though the havoc caused by the last great wars should have caused some to have doubt about this optimistic faith in man.

Whole nations like Russia have openly accepted this philosophy of life. Other nations, like our own, although outwardly committed to different teaching, are also living according to this basic faith in man's ability to save himself by his own efforts.

In order to see how different is the central teaching of the Christian faith let us note the teaching of Paul as it is given in the first chapter of Colossians. Paul gives three basic reasons why God in Christ and not man must occupy the pre-eminent position in our faith.

First, Christ occupies a pre-eminent position in our religion because it is only through Him that man has come to a true picture or idea of God. According to Col. 1:15, Christ is the image of the invisible God. Christ alone has given to us a revelation of the invisible God. Without this revelation man could by himself have never come to this knowledge.

Nature teaches us about God, but by itself nature would be entirely inadequate to give man the saving knowledge of God that he needs. We can only get to know

continued on next page

the Father in so far as the Son reveals Him to us. In the Son "dwelleth all the fullness of the Godhead bodily." No created being, no matter how high on the ladder of creation, could do this. It had to be God himself in Christ who could draw aside the curtain and reveal God to us. The pre-eminence of Christ then rests first of all on the fact that He is for us the image of the invisible God.

Secondly, the pre-eminence of Christ rests on the fact that He is the Creator and Sustainer of the universe. "For by Him were all things created, that are in heaven and that are in earth." Christ was not created. He existed before any creature came into being. He was himself the source, the agent, and the goal of creation. For we read that all things were created "in Him," and "through Him," and unto Him." Furthermore, by Him all things consist or are sustained.

Thus Christ was in God when He created this great universe. And by His power the universe continues to be sustained. Our modern scientific knowledge of this universe only helps to heighten our conception of Christ who is the creator and sustainer of it all.

Finally, the pre-eminence of Christ is revealed by the fact that He has become the head of the Church. "And He is the head of the body, the church."

Thus the One who is the origin of the universe is also the origin of the church. From Scripture it would seem that the creation and continuation of the church is for Christ a matter of greater concern than the creation and continuation of t universe.

This pre-eminent Christ is now tally united to the church which His body. He is the One up whom the members of the body a now completely dependent. He the One who has undertaken cleanse, to direct, and to strength the members of the body—to u them to accomplish His purpos on earth. He is the One in wh the church puts its hope for ti and eternity.

These are indeed important r sons for recognizing the pre-er nence of Christ. May we seek make Him pre-eminent in our o lives and in the lives of oth around us, for it is by doing so t we become more firmly establis in the central teachings of Christian faith.

I Wonder

Man's freedom stands, a god of selfishness,
'Less often softened by submission.
Can justice be conceived at greed's behest,
Or peace abide without contrition?
I wonder.

Perfection is a state of many parts,
Not one amiss, nor any missing,
But can it fill and thrill our errant hearts
Which sin and keep its toll dismissing?
I wonder.

In color, tone, and form is beauty's stuff,
But beauty lies in their alignments.
How can our quest for loveliness obtain
Unless we hallow God's assignments?
I wonder.

O happiness, thou trite and empty word,
Where service aught but self is planting;
If all the world and all its folk were glad
Would happiness remain enchanting?
I wonder.

That force is love, that holds the hearts of all,
And neither earth nor time can rend it.
Were all these hearts of one, though high estate,
Could love maintain its vision splendid?
I wonder.

Eternity, no onset and no end,
It circles wide around the ages.
Dare we assume this human journey's end
And fail to turn its hist'ry's pages?
I wonder.

Whatever we are destined soon to be,
I'm sure that that we're now becoming.
Can we by might attain supernal heights
Without our anchor's foothold plumbing?
I wonder.

I wonder, do we covet till we lose
Life's pith, and in our heated grieving
Allow our homely chores and tasks to dim
The will that kindles our achieving?
I wonder.

—H. W. Berky

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite church and the cause of Christ. Published every Tuesday, except the wee July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage at North Newton, Kansas. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kansas, or 720 Newton, Kansas. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. Postmasters: change of ad Form 3579 to 720 Main, Newton, Kansas.

en our faith seems unrelated to daily living, when our worship seems a mere pattern of it, we have lost contact with that source of power which fires our desires to accomplish for God.

THE LOST PASSION

Jacob T. Friesen

DESIRE FOR wealth may drive an itious youth to become a miser. desire for friendship may lead tuous schoolgirl into a life of ne. The desire for attention make a reckless driver out of sponsible teen-ager.

is equally true that the desire icceed made a Henry Ford of rdinary businessman. The de- to invent made a Marconi of verage schoolboy. The desire vercome handicaps made a n Keller of a helpless baby dumb and blind. The desire elieve suffering made an un- n Dr. Livingstone to be known frican natives as the "Jesus ' because he reminded them of .

s true that in each case the de- was combined with sound char- and usually guided by the t of God. The flame of desire s the emotions and moves the Our actions are determined r desires.

power of a deep-seated desire less important in the Christian Passion is defined as one of eelings—fear, hate, love, joy— are natural to all men. In these taken collectively may erred to as passion. These are rges that determine so largely ctions of men. We recognize asic these emotions are in our day actions and conduct. These qually basic to the life of the tian and the church.

hristian who has lost his pas- r desire to grow and achieve iritually ill. A church that st its passion or deep-seated to draw others into its fel- ip is a dying church. A nation omes to desire the principles esty and justice need not hope d's blessing.

at has happened when our seems meaningless and unre- to daily living? What has ned when our attendance in is an empty form, when our devotions are a mere for- , and our going to Sunday becomes a pattern of habit?

We may diagnose this in various ways, but the bare facts will reveal that we have lost contact with that source of power which fires our desires to accomplish for God. We have lost our passion to work for God.

You have probably heard your pastor urge his congregation to have a "passion for the lost." He merely means you should be filled with a compelling desire to help others by bringing them to Jesus. Another phrase often over-used is "be on fire for the Lord." Both of these catch phrases point to the solution of a basic spiritual problem of a Christian or a church that has lost the desire and will to live and grow.

There are some basic clues that will help you and your church to read your spiritual temperature. They will suggest how to regain a lost passion for Christ and His church.

How strong is your desire to know Jesus better? The question strikes deeply. How often have you prayed, "We would see Jesus"? Pray sincerely that Christ may awaken a consuming desire in your heart and mind to know Him better. You made the choice to follow Him. But why is it that after twenty years of so-called Christian living you find Him impersonal and far away? Our growth as Christians is determined by the compelling desire in our hearts to have daily experiences with Him and to learn to know Him better.

How much do you desire to be like Him? Knowledge and a personal experience with Jesus awake the desire in us to be like Him. We only need to notice what happened to the very first converts. The disciples were strangely changed by Christ's transforming presence. How much do you desire to be like Him? One man said it this way:

"Lord Jesus I long to be perfectly whole. I want Thee forever to live in my soul. Cast out every idol, cast out every foe. Now wash me and I shall be whiter than snow."

Do not rest until Christ has rekindled a new desire in you to be like Him.

How much do you desire to share Him? The passage in John chapter 1 throbs with the passion of sharing. John the Baptist brought two to Jesus. Andrew brought his brother. Philip brought Nathanael. Others brought the one next to them until the message of Jesus of Nazareth embraced the land of Palestine, Asia Minor, and finally the entire Roman Empire. This is possible when the Spirit of God stirs our desires and directs them in useful channels. The majority of humanly motivated desires brings us into trouble. Divinely motivated desires give direction and release the power of God.

Come to Christ. Let Him rekindle in your heart a passionate desire to know Him better, a longing to be like Him, and a driving compulsion to share Him.

The Law of Reaping

"Be not deceived; God is not mocked for whatsoever a man soweth, that shall he also reap."

One cannot read those words without getting the impression that here is a universal law of life, applicable not only in the field of agriculture but in the moral and spiritual realms as well.

What you sow, that you shall also reap. What you put into a thing is what you'll get out of it. What we sow today will in a very real way determine our tomorrow. That is the way of life.

Job meant that when he said, ". . . they that plow iniquity and sow wickedness shall reap the same." That is what Hosea meant when he said, "They that sow righteousness shall reap in mercy." And Jesus said, "For of thorns men do not gather figs, nor of a bramble bush gather they grapes . . . every good tree bringeth forth good fruit." All these point to the truth that you will reap what you sow.

Some of us who grew up on the farm know how true that is. One must select the good seed and then sow it. All things being equal, it will pay the farmer well for he will discover in the harvest time that he will reap what he sowed in the early spring.

That is also true in our international relationships. Where we sow a war we will reap starvation and want; crippled, homeless, destitute people shall be our harvest.

In times of tension between two countries, in the midst of a cold war, this universal law is also true. We will get what we give. If we give threats and hatred and suspicion, that is what we will get back. If that is what two countries will sow, expect nothing but another armed conflict.

That you will reap what you sow is also true in our community relationships. Perhaps you have heard of the man who migrated from his community because it wasn't friendly. Upon his first stop he said, "My family and I would like to settle in another community. Where we lived before the people weren't friendly. What kind of a community is this?" Whereupon he received this wise reply, "If the community in which you lived wasn't friendly I am sure you will find this one the same."

Only when we sow friendship do we reap it abundantly.

Or take the matter of work in the church. Sometimes I hear people
say, "I don't get much out
church. Why should I belong to
Why should I work in it?"

You get out of Christianity
the work of the church only in
proportion that you give yoursel
it. Here also you reap what
sow.

Once I met a man who was a
fect illustration of how this la
life operates in the area of pers
relationships. He said he had
friends. People in town were d
on him. No one seemed to
what happened to him. In ch
no one seemed to notice him.
world was hard, with little love
understanding in it.

After a few well-chosen quest
were put to him it was plain w
the difficulty was. He felt that
because he himself had become
that kind of a person. He had l
patience or kindness. His love
his family was little indeed.
didn't try to do good to his ne
bors. No wonder he was hard
miserable. But then, he was rea
just what he had been sowing

I do not know how it is with
in your relationships with your
ily, the church, or in your com
nity. Perhaps even in your
work you feel that you have
given a raw deal. You may
you had more friends. You may
the church hasn't given you
it should have. If that is how
feel then I plead with you to
this law of life from the gos
"You will reap what you sow.

Why not try a positive appro
Be more concerned with what
give than what you get. Just
today be more concerned with
ing than with being loved.
morning say to yourself, "Tod
will be more concerned with
I sow than with what I reap."
will share with others whethe
not they share with me." Try
and you will discover an ama
truth. The things that you sow
come back to you in a thou
ways. You will find the script
true: "He that soweth to the s
shall of the spirit reap life
lasting. . . ."

And some of these fruits of
spirit will be love, patience, p
kindness, goodness, gentleness,
control. Yes, these will come
to you because you will be li
by God's law, "You will reap
you sow."—*Ellis Graber*

In these days of gathering gloom, there are four things you can do with your hands.

1. You can wring them. There are hosts of people who take their stand beside a wailing wall and moan.
2. You can fold your hands—over a generously proportioned stomach—and go into a coma.
3. You can put your hands in your pockets. Clench your fists so that not even a wayward nickel can escape.
4. You can lay your hands on some task. The "laying on of hands" has had a large place in Christian history. But the most important laying of hands ever done happens when a person lays hands on a job that needs doing and does it.

MVS Newsletter, Germany

An Answer To Economics

cluding article by Howard D. Raid in a series of historical sketches of early Iowa churches

ARE WE going to do with the mic world? What is it going to us?

se questions came to the very members of the Donnellson, Mennonite Church. It comes today in the same way. Let mpare their answer with ours. the generations past our eco- system, which was primarily ltural, knit our people to- r. They had to live close to- r because of the problem of ce and traveling. They also close together because it was sary for them to share their with one another.

iculture also gave our fore- 's a basic outlook upon life was conducive to the worship d. They as farmers were de- nt upon the forces of nature vide the rain, sunshine, fer- of the soil, germination of the There were forces that they see, that they could touch, of they were very much aware. were responsive to the works through nature. If the crops and they had done the very hey could, then the rest was up to God. This produced a nearness to God, a sense of the Godhead. It enabled them to believe in God in a very real way.

Such is not our modern economic system—not even for the farmer. The farmer now depends upon the seed-breeders, fertilizer, machines, and market.

Man today is at the mercy of man. Our theology and our teaching and our orientation toward God continue largely in the context of the agricultural owner-operator stage.

This is a tremendous challenge for us today. Our young people are moving out into all kinds of economic activity and the church is not following them. The church has not yet reconciled the market place with the gospel.

Business and the church do not mix for most people. The result is a split personality for a Christian.

The man who comes to church on Sunday puts his money into the collection plate, reads his Sunday school lesson, perhaps listens to the sermon, goes home. On Monday morning he rises and goes into the business world. In the market place he has difficulty applying what he has heard on Sunday. He cannot see the relationship of God to the forces of the market place or assembly line. He is much more apt to do the things that please the boss than he is to do the things that please God. God is not nearby, and it is the boss who might promote him.

The Christian church within the United States has not been able to speak to this problem. We work with the socially accepted problems such as ministering to the mentally ill, taking care of old people, or spreading the Gospel through missions.

We fail to look at our own young people and ourselves. We have not yet devised a theology and understanding of the nature of God which the average church member can apply to his daily work.

Can we dispassionately view our own General Conference? What has been happening to it? It really has not had a dynamic growth in the United States for years. Why? Basically because the economic kingdom is stronger in our culture than the spiritual kingdom of God.

One fundamental principle of economics is that prices in the free economy allocate the factors of production. How does this principle apply to the Mennonite church? Simply in this manner: prices (wages) have pulled thousands of our young people out of our Mennonite church and often completely out of the Christian church. Where is the power of the Holy Spirit? It has been applied to the "safe" situations—those heathen in far distant places, the down-and-outer in the cities.

What about our own children? They need an education. We will set them up in business. We want them to be accepted, to have many friends. We cannot take any chances that they will be different from the other children in school. Now and then one will attempt to live a simpler life, maybe even become "maladjusted" about religion. Often his parents are wealthy enough to support his "odd ways."

Most of us, however, will not allow our Christian beliefs to upset our own children's pleasures. In our day "adjustments" is the key word, and we must adjust. Then too, we feel we must be tolerant of everyone. You cannot win friends and influence people by taking a stand. We might find ourselves standing on someone's toes. What can we do?

This is not a hopeless situation. Let us go back to these very early people. There were our people. How did they solve the problems before them?

First they recognized that there were many people who were coming into this land who were going to diverse places without the fellowship of other Mennonites. They desired to preach to them to unite them to one great conference.

How did they do this? They had trained devoted dedicated leadership. They had people in their congregation who were concerned with the work of God. With faith in God, they immediately established a
church and a school. They ma
these the center of their commun
and life. The church provided
basis for God to speak to the peo
and thus for them to find the ri
and wrong for their lives. Th
were to place the Bible not only
the living room table but in th
very hearts and souls. This was
be the guide for the actions of l

They were not satisfied to gat
together and to talk about the pr
lem. They were willing to be cr
tive, to act, to go forward, to
bold, for the sake of the gos
Even though they were only a
people in the wilds of the then w
ern United States they were s
presumptuous enough to procla
the gospel as the way of life.

This we must do. Can we m
the gospel relevant for the kind
economic life we live? As
farmer seeing the forces of
through nature, so as individu
we must see the forces of God wo
ing through our abilities and
skills. The resulting product
the income will then also be a p
of the kingdom of God. If
products are not part of the k
dom of God, then as Christians
must abandon this type of econo
activity.

What we do with our produ
as Christians takes on new sign
cance. We can no longer just
efficient in the use of our resour
We must also use them in the bu
ing of the kingdom of God. Perh
this is the theology that we nee
develop if we of the General Con
ence are to again become crea
and outgoing positive forces for
kingdom of God, as were the ea
settlers who are our forefathe

Surely there is just as much n
today for the spreading of the k
dom through missions, educat
and publications as there wa
hundred years ago. We in our
also stand in the frontiers of a
ture and of a civilization that
lost its high goals. We also wil
able to recapture that creativity
our forefathers if we face the is
in faith and trust, taking all
skills and abilities to God and m
ing them bear upon the partic
problems that confront us.

This is the day and age in w
to be bold for the gospel of J
Christ if it is to change the cul
of the world.

Words on Worship

Worship is more than merely thinking about God or feeling reverently toward Him or even seeking to do what we believe to be His will for us.

Worship is a personal approach to God in an attempt to express ourselves in whatever way we deem possible or appropriate. It is fellowship with God. He is the object of conscious attention.

This is the distinguishing characteristic of worship as contrasted with work. When we work for God our mind is fixed upon that work and the method of its accomplishment. When we worship our attention is fixed upon God. Worship is more than a knowledge of God and His ways. In worship we seek acquaintance with God.

We worship God with our entire personality, not merely with our emotions. Worship is not religious froth. It implies the exercise of the mind, will, and heart.

There are several things we need to do in preparation for worship. We can call them steps in approaching God. Withdraw our attention from other things; 2) rid our mind of distractions; 3) try to be in an atmosphere that is conducive to worship; 4) call to mind our convictions concerning God and His revelation to us in Christ; 5) seek to realize His presence; 6) allow Him through His spirit to search our hearts through and through. Let Him look at our whole lives—our motives, ambitions. If our characters are not right, we disqualify ourselves from true worship.

Prayer is the best means or attitude of worship. Prayer is conversation with God. Prayer is fellowship with God. More of the time we spend in prayer should be devoted to listening. That is true worship.

Ward W. Shelly

INDEX FOR UMMER VS 1961

GENERAL CONFERENCE

Ariz., DVBS, 3 men, 6 women, May 29-June 26.
Chicago, DVBS, day camping, 6 men and women, June 19-July 28.
Colombia, S. A., teach English, carpentry, sewing, fruit farming, 2 people, June-Aug.
Copper Cliff, Ont., DVBS, visitation, 3 people, July-Aug.
Education Team, interpret the new graded S.S. materials in three Conference districts, 5 teachers, July.
Eloy, Ariz., work with migrants, DVBS, crafts, 3 people, May 18-June 6.
Fort Wayne, Ind., DVBS, construction, 2 women, some men, June 12-June 24.
Fresno, Calif., children's work in new suburban church, 2 women, June 8-July 6.
Friedenswald, cooks, counselors, recreation, crafts, 12 men, 12 women, May-Oct.
Gulfport, Miss., community center work, recreation, DVBS, 2 men, 7 women, June 12-Aug. 12.
Kansas City, crafts, recreation, DVBS, 2 men, 2 women, June 7-July 8.
Koinonia Community, farm and pecan industry, 4 people, June-Aug.
Mennoscah, camp secretary, counseling, cooks, crafts, music, 5 people, July 1-Aug. 6.
Men-O-Lan, counseling, cooks, crafts, recreation, 5 men, 5 women, July-Aug.
Mont., mission- church work, DVBS, retreats, 2 men, 4 women, June 1-July 7.
North Battleford, Sask., work with mentally ill, church activities, 10 men, 10 women, May 1-Sept. 30.
Okla., DVBS, counseling, recreation, church work, 10 men, 10 women, May 29-June 23.
Philadelphia, daycamping, DVBS, community work, 2 people, June-Aug.
Teen-age Work Camp, tentatively in Montana, cleanup, building, 10 fellows, 10 girls, 16-18 years old, three weeks in July or August.
Thompson, Man., construction, church work, 20 men, June-Sept.
Youth Farm, (Rosthern, Sask.), work with patients, retreats, children, 6 people, June-Sept.

MENNONITE CENTRAL COMMITTEE

Bethesda, Md., National Institutes of Health, normal control patients, 25 people.
Edisto Island, S. C. Brookland Plantation, work with emotionally disturbed boys, 10 people.
Esopus, N. Y., Wiltwyck School, work with emotionally disturbed boys, 10 people.
Fergus Falls, Minn., state mental hospital, psychiatric aides, 20 people.
Hastings, Minn., state mental hospital, psychiatric aides, 20 people.
Hamilton, N. Y., work with migrants, crafts, religious education, recreation, health education, 20 people.
Langhorne, Pa., Woods School, work with mentally retarded and emotionally disturbed children, 15 people.
Laurel, Md., summer camping program for delinquent boys, 3 single men.
Washington, D. C., Junior Village, work with children from broken homes or abandoned by parents, 15 people.
Waterville, N. Y., work with migrants, 20 people.
Wichita, Kan., Institute of Logopedics, school for children with speech and hearing defects, 6 women.

For more information on MCC projects write to Personnel Office, Mennonite Central Committee, Akron, Pennsylvania. For Conference projects, write to Voluntary Service, 722 Main, Newton, Kansas. Next week the youth section will feature the list of opportunities for long-term Voluntary Service.

To Fellows Preparing to Register

Donald Link

THE QUESTION IS: how will you register upon reaching draft age?

How you will answer this question depends on one thing: how strong are your convictions in regard to the peace teachings of Jesus Christ?

Some of you thinking military service to be exciting or a patriotic duty will answer "yes" and sign up as 1-A (available for military service).

Others, sincerely believing that war and participating in the military forces are contrary to the will of God, will become conscientious objectors and register as 1-O (available for alternative service only).

There are a few, however, who will find themselves "on the fence" and will compromise by registering as 1-A-O(available for noncombatant and military service only).

When my time came to register I found myself in this last group. Now that I have completed my tour of duty as a noncombatant I would like to express my opinion concerning what the men in this third group will encounter upon entrance into the service.

The army has a clever way of appearing attractive and exciting, especially to the typical "All American boy" of draft age who has been taught patriotism all his life.

It is easy to drift along and be taken into the service. But it is not easy to live with the knowledge that you are not serving God as fully as you could.

After serving in a war-torn country and having an opportunity to compare the work of the army with that of the church, I find that I can no longer justify my membership in the armed forces—even as a noncombatant.

The noncombatant position is strictly a compromise position and we cannot represent the bad and effectively serve the good at the same time.

It is impossible to consider the noncombatant as making an effective stand for peace when he is a full-fledged member of an organization that is constantly preparing to meet the world's problems with force and violence.

It is true that practically all noncombatants are assigned to the army medical corps, and their intentions may be good—that of relieving suffering and saving liv
The duties he is required to p
form are so essential to the succ
of the military machine's prim
mission of killing and destroy
the enemy that it would be alm
impossible to consider him any l
guilty of murder than the man
the front line who fires the weap
The noncombatant will frequen
find himself in discussions wh
his refusal to carry a weapon
be questioned.
If he expresses the view that i
against the teachings of Christ
carry a weapon for self-protect
of others from human enemies,
will be presented with hypotheti
situations where abiding by th
convictions would endanger the li
of his fellow soldiers.
If he still maintains that he wo
not kill someone else in order to p
tect his buddies, they will stron
express the belief that he sho
not be in the army at all.
If he weakens and admits that
might use a weapon in a case s
as that, they will explain that
might as well be a combatant.
either case they will be right!
Owing to the fact that he car
no weapon, the noncombata
training and duties are usually
ier than those of his fellow soldi
Naturally this places him in a p
tion subject to ridicule, accusati
and contempt.
This easier training and duties
unfair to the rest of the men
are a definite fault in the train
program of the noncombatant. T
makes it extremely difficult for
noncombatant to prove his sinc
ty and gain the respect of his fel
men.
The men who believe in the ar
as a means of settling disputes
sacrificing. And until we are will
to sacrifice just as much and m
for our belief, we cannot exp
Christian methods of maintain
peace even to take the place
military methods.
Through this alternative ser
program that our church has org
ized for conscientious objectors,
now have an excellent opportu
to serve in a positive and effec
manner.

Gospel Messenger, by permis

The **Gospel Messenger** is the official p
of the Church of the Brethren. This
ticle was noticed after it was printe
the newsletter of Calvary Menn
Church, Washington, Illinois.

Here are ideas which
you may be able to use,
especially if you are on the
program committee
of your youth group.

rom One Youth Leader to Another

hen, Indiana Our youth group ‹ts every Wednesday evening at) for supper and a program. e are some of our recent pro- ms.

September we were hosts to young people of Goshen for a on "Youth of Russia" given by Charles Wells. On October 5 of our members, Sara Yoder Julia Gardner, told us about summer's teen-age work camp Vinnipeg, Manitoba. On Novem- 9 J. N. Smucker led our group study of Psalm 23. The pre- s week we had Frank Ebersole, ıber of our church and former or of Goshen, speak to us on vards of Political Service." A tal health film, "Are You Popu- was well accepted by our group. At the December 28 meeting we made and devoured nine large pizza pies.

On January 18 one of our members, Dave Plank, led in a discussion of Romans 12:1-3. On January 25 all the youth groups from General Conference churches in Northern Indiana (the Northern Indiana Young People's Union) got together to practice for an instrumental program which was then given on February 5. Each church was responsible for individual numbers, and Jim Stemen from our church directed six orchestral numbers.

The mission film "Home Front" was shown on February 1. On February 8 members of the group debated "Resolved that Christians should take an active interest in political affairs." On February 15, Ernest Miller from Goshen will speak on "Relations Between Youth and Senior Citizens." Two discussions are scheduled for the next two meetings; panelists have been assigned the topics "What Teachers Expect of Students" and "What Students Expect of Teachers."—*Mazie Herr, sponsor, Eighth Street Church.*

MacGregor, Manitoba Our group is working with the three area plan—Faith and Life, Service, and Fellowship. We have our young people's programs every second Saturday and committee meetings once a month. Average attendance is about fifty.—*Mary Wiebe, MacGregor Bergthaler Church.*

)ffice Missionary" Goes Abroad

THOSE OF YOU who were reading the youth section of *The Mennonite* back in 1956 will remember a short article that Tina Block wrote entitled "Office Missionary." (Tina then secretary for the Board issions. More recently she has ed as bookkeeper and has at- d college part time.)

re is the sequel to that little e.

Saturday, Jan. 28, 1961, Orlando ıer (associate executive sec- y of the mission board) re- l a letter from Frank Kline is principal of the Yeotmal ıary in India. The seminary d a secretary-treasurer—des- ely—for a year.

Orlando Waltner immediately called William Snyder at Akron, Pennsylvania, to see if Mennonite Central Committee could supply a person for the job. (MCC has in the past supplied personnel to Yeotmal.) Mr. Snyder said they had no one to send.

Mr. Waltner then called Wm. Friesen, central office manager, about the possibility of releasing a member of the office staff for a year. (It was still Saturday afternoon, January 28.)

The following Monday and Tuesday, Waltner and Friesen continued to look into possibilities — asking people in the office, at Bethel College, at Bethel Hospital. There didn't seem to be anyone. No one asked Tina. She thought she was "going to finish school before doing anything else."

It was Wednesday morning that Tina first heard about Yeotmal's need. It was also Wednesday morning that Mr. Waltner answered Frank Kline, telling him that they hadn't found anyone yet but that "we are sure that someone will be ready to go."

Just before noon on Wednesday, Tina stopped at Mr. Waltner's office to tell him that she was interested in the Yeotmal assignment—to "feel him out." His answer was, "God must have sent you here. . . . I was going to place a telephone call to Akron this afternoon to tell Bill Snyder that he would have to find someone."

Tina called her parents in Steinback, Manitoba. Her father said, "If this is what you feel you should do, we don't want to stand in the way."

On Friday, February 3, Tina's plans were final. She will finish the winter quarter at Bethel College, spend a few days at home, and then fly to India.

"I had been praying for direction," she said. "When this came up, I knew it was for me."

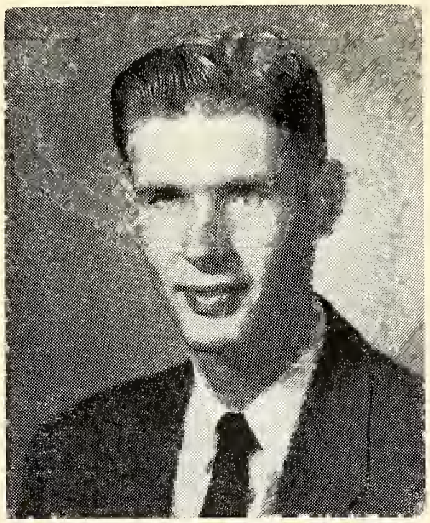
Biblical Seminary in Yoetmal, India, interdenominational seminary train- ıdian Christians for service. Our ence has representation on the fac- well as the board of directors and riates a share of its missions budget seminary.

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

our schools

DEAN-ELECT BEGINS DUTIES

Dean-elect Albert J. Meyer commenced his duties as head of the department of physics and assistant dean at Bethel College February 6.



He will be serving as assistant dean, under P. E. Schellenberg, for the remainder of the 1960-61 school year, and in September he will become academic dean of the college.

Dr. Meyer graduated with a B.A. Degree from Goshen College in 1950, an M.A. Degree from Princeton University in 1952, and a Ph.D. Degree from the same school in 1954. He was a Kent Fellow of the National Council for Religious Higher Education and represented Princeton University as an exchange Fellow at the University of Basel in Switzerland, 1953-54. He has been teaching at Goshen College since 1958.

The Meyers have both served under the Mennonite Central Committee. Dr. Meyer was director of the MCC program in France, from 1954 to 1956, and a member of the MCC Peace Section and the Continuation Committee of the Historic Peace Churches in Europe, from 1954-57. During this same period he served as executive secretary of the Puidoux Theological conferences.

Presently Meyer is a member of the Peace Problems Committee of the Mennonite General Conference and field secretary of the Mennonite Student Services Committee.

Dr. and Mrs. Meyer, the former Mary Ellen Yoder, were married in 1954. They have two children: Richard and Anne.

FREEMAN JUNIOR COLLEGE HEARS STATE HOSPITAL CHAPLAIN

Martin Trygstad, chaplain at Yankton State Hospital was the guest speaker at Freeman Junior College on January 23. Chaplain Trygstad spoke on the subject, "The Role of the Chaplain." He stressed the importance of special training in clinical pastoral education for meeting the needs and the struggles of the mentally ill who grapple desperately with issues relative to their spiritual life. From a status of peaceful coexistence there has developed an increasing active co-operation between physicians and religious counsellors as they recognize each other's contributions in restoring health. "Instilling new hope in the patient," the speaker said, "is the key to restoration."

SPRUNGER COMPLETES WORK AT MENNONITE BIBLICAL SEMINARY

Hugh Sprunger of Berne, Indiana, has completed his work towards the M.R.E. degree and will not be returning to Mennonite Biblical Seminary for second semester. The Sprungers will, in the near future, be leaving for their second term of missionary service in Taiwan.

PROFESSORS PARTICIPATE IN STUDY COMMISSION

Professor Jacob J. Enz and Amos E. Kreider, lecturer in pastoral work, attended the meeting of the General Conference Study Commission on the inspiration of the Bible in Newton, Kansas, on January 27 and 28. They reported to the Commission on "The Canon" and "Resumé of Research on Anabaptist Teachings," respectively.

J. E. HARTZLER WILL SPEAK IN BETHEL'S LECTURE SERIES

J. E. Hartzler of Goshen, Indiana, popular lecturer and former president and faculty member of Bethel College, will give this year's Bible Week lectures at Bethel College, March 12-16.

The Bible Week lectures were endowed by Dr. and Mrs. Hartlzer in 1951. The first series of lectures under the Hartzler Lectureship was given by Dr. Hartzler in 1953.

A world traveler, Hartzler has visited Russia twice in recent years as well as many other areas of the world.

RUTH EWY IS CHOSEN FOR WUPPERTAL EXCHANGE

Ruth Ewy of Halstead, Kans
has been selected by the Bethel C
lege student council as the Wupp
tal exchange student for 1961
The announcement was made at
Wuppertal auction Wednesday e
ning, February 1.

Ruth, a sophomore, is the dau
ter of Mr. and Mrs. Milton H. E
She is a member of the Bethel C
lege choir. Two of her favo
leisure-time activities are athle
and music. She attends the H
stead Mennonite Church.

The three most recent Wuppe
exchangees have been Karen
christ of Walton, Kansas, prese
at Wuppertal; Dilores Rempel
Newton, 1959-60; and Janice W
ner of McPherson, 1958-59. The
change program with the Pae
gogische Akademie, Wuppertal, G
many, was begun in 1953-54 w
Otto Driedger of Osler, Sask., C
ada, was chosen as the first Bet
exchangee to go to Wupperta

About $1,000 of the exchange
dent's expenses are paid by
Bethel College student body. T
far this year, $695 has been rai
by students and friends of the
change program.

FOLK FESTIVAL PRESENTS TWO GERMAN PLAYS

The 1961 Mennonite Folk Fest
at Bethel College will present a p
entitled "Strength in Weakness"
March 24 and 25.

The play, written by J. S. Post
a Dutch Mennonite, and transla
from German into English by J.
Nickel of Bethel College, tells
story of the conversion of Me
Simons which took place 425 ye
ago. This is a fitting climax to
Menno Simons commemoration

Directed by Cornelius Krahn,
play will be presented by a cas
characters drawn from communi
near Newton.

"Utwaundre," a Low Ger
play by J. H. Janzen, will also
given in a simultaneous prese
tion. This play tells the story
the Mennonite migration to Can
after World War I. Mrs. Mar
Schmidt of North Newton is di
ing a cast of persons from sev
communities in this portrayal.

Other major attractions at the
tival will be a traditional Me
nite supper and customs.

CC news

ENTATION FOR 21

rientation school for 21 outgoing C workers opened Jan. 25 at on headquarters. Much of the and a half week period is spent ying the philosophy and service ram of MCC and practical as- s of particular assignments. st instructors for the school were d Habegger, pastor of the First nonite Church, Allentown, Pa.; Ray Bair, pastor of the Beech nonite Church, Louisville, Ohio.

IFERENCE FOR TRAINEES

mid-term conference for Euro- trainees now in the states will eld at Bluffton, Ohio, on Feb. . David Habegger, Allentown, will be the speaker at the con- nce and Robert Kreider, Bluff- Ohio, will lead group discus- . The trainees will give a pub- rogram in the Grace Mennonite Church, Pandora, on Sunday night, Feb. 19.

OAKLAWN PSYCHIATRIC CENTER BUILDING COMMITTEE APPOINTED

Appointed to the building committee for the Oaklawn Psychiatric Center, Elkhart, Ind., are Menno Miller, chairman, Annas Miller, and Nathan Reiff. This committee will be responsible for getting the structure built and for keeping it within budgetary limits. Negotiations with the architect, the receiving of bids, and the selecting of a contractor will be within the duties of this committee.

KINGS VIEW HOSPITAL RECEIVES ACCREDITATION

Kings View Hospital has received notice that the Board of Commissioners of the Joint Commission on Accreditation of Hospitals has approved the recommendation of the American Psychiatric Association that Kings View be accredited for the maximum allotted period of three years. The announcement followed a recent inspection by a representative of the Central Inspection Board of the American Psychiatric Association. Approval by the Joint Commission signifies that the accredited hospital maintains high standards of patient care and is a participant in the advancement of quality in the field of medicine.

WORK CAMPERS TOTAL 313

A total of 313 campers worked in European Mennonite Voluntary Service workcamps during the summer of 1960. Workcamps were located in Austria, France, Germany, and The Netherlands. Participants in the MVS program represented sixteen nationalities.

MEAT TO CONGO

One thousand cases of MCC-canned meat were shipped Jan. 23 for distribution to Baluba refugees in the Congo by Congo Protestant Relief Agency.

r churches

ch correspondents: Address fu- church news to Maynard Shel- litor, *The Mennonite*, 722 Main, on, Kansas.

OR SPEAKS ON RETURN OF OUR LORD"

LD CHURCH, BESSIE, OKLA. ugh the last three months of ast year Pastor Richard Tchet- spoke to us on one of the and timely truths of the of God, "The Return of Our " It was also our privilege ear Allen Fast of the Bessie . Church, and Albert Schmidt rn in recent morning services our pastor was ministering e Gospel Church, Mountain Minnesota, at their Harvest on Festival, and later while d his family were on vacation. an Walde of the Clinton In- Mission brought the message r Thanksgiving Day service, hich the Bessie M. B. Church us. Miss Elizabeth Foth re- presented us the challenge work in Brooklyn, N. Y. Hul- nman was our guest speaker e Harvest Mission Festival. Gates of Christmas" was the of the program presented by . S. on Christmas Eve. The "Hallelujah Chorus" was presented by the ladies' chorus at our Christmas Day service. Communion was observed on New Year's Day. The Mission Society has accepted the opportunity and challenge of singing in the Indian Hospital near Clinton once a month. Separate groups are being called on to take part. Pastor Tschetter conducted revival services at the Emmaus Church, Whitewater, Kan., on Jan. 15-20. New arrivals are Dwight Andrew, born to Mr. and Mrs. Bob Schmidt, Oct. 17; Debra Marie, born to Mr. and Mrs. Bill Koehn, Oct. 24.—Mrs. Ferd Harms.

YOUTH FELLOWSHIP IS HOST TO HILLSBORO YOUNG PEOPLE

FIRST CHURCH OF CHRISTIAN, MOUNDRIDGE, KAN. The Youth Fellowship was host to the West Zion and Hillsboro Young People on Nov. 27. The Hillsboro group presented a program. Our Mennonite Men's organization enjoyed a film, "The Earth Is the Lord's," on Dec. 5. Carilyn Krehbiel, who spent two years in V. S. service in Newfoundland, showed slides and told of her experiences on Dec. 4. The Christmas relief project for our junior S. S. classes was a mitten tree. Seventy-three pairs of mittens were hung in the trees. The choir program was held Dec 18. during our regular worship service. Pastor Quenzer directed the senior choir in the absence of Harvey Harms, who had gone to Calif. Mrs. Willis Voran directed the junior choir. The junior choir also presented a program in the Memorial Home for the Aged. Our annual Christmas Eve program was presented by the junior department of our S. S. on Dec. 24. John R. Schmidt, founder and director of the MCC Paraguay Leprosy Mission, spoke and showed slides of the work on Jan. 1.—Mrs. Eli Stucky

RJC PRESENTS PROGRAM IN ROSTHERN CHURCH

UNITED MENNONITE CHURCH, ROSTHERN, SASK. On Dec. 18 the Rosthern Junior College presented their annual Christmas program to a capacity audience in our church. The program included a number of songs from Handel's "Messiah." Several readings portrayed the Advent and birth of Christ and Christmas 1960. Invocation was by Henry Funk. The program closed with the stirring "Hallelujah Chorus" by Handel. Born to Mr. and Mrs. Delmar Rempel, a daughter, Denise Renee, on Jan. 3. Born to Mr. and Mrs. George Bueckert, a son on Dec. 16. At our New Year's Eve service, Pastor J. C. Schmidt opened with Scripture and prayer and a few remarks. The program which then followed was of a voluntary nature. Each one brought his number as he felt led. It consisted of duets, recitations, songs by the congregation, and short testimonies of the Lord's leading during 1960 by members of the congregation. Pastor Schmidt then closed with prayer.—Helena Lesser

OFFICERS CHOSEN FOR SUNDAY SCHOOL

First Church, Geary, Okla. In October new officers for the Sunday school were elected: supt., O. K. Ringelman; asst., Clifton Zweiacher; junior supt., Mrs. Cecil McKay; sec.-treas., Peggy McKay; asst., Karen Krehbiel. In Nov. Pastor Henry Hege held a week's services at Hillsboro. On Nov. 20 Mr. and Mrs. Harry Coil celebrated their fiftieth wedding anniversary. Union Thanksgiving services were held in our sanctuary for which special music was furnished by the high school. On Dec. 4 we were pleased to have W. C. Voth speak at our morning service. The church family gathered for a supper on Dec. 9 at which time J. E. Hartzler gave an interesting report on Russia. The annual party of the Missionary Aid Society on Dec. 13 met at the home of Ida Dalke. Following our annual Christmas program, given by the children, all took part in the candle light service. We were happy to have all of our young folks home for the holidays.

CHURCH OFFICERS ELECTED

Immanuel Church, Delft, Minn. Our annual church business meeting was held on Dec. 7. D. J. Goertzen was relected as deacon, and Clarence Wiebe was elected to the board of trustees. The portable meat canner was in Mountain Lake on Dec. 12 and 13. Money was contributed toward this project and also several members helped with the canning work. On Monday we helped serve the morning lunch. On Dec. 18, we enjoyed a program planned by the Young People's Fellowship with several impromptu numbers. At the Sunday school Christmas program on Christmas Eve, two plays, "What Is Christmas" and "Rose of Sharon," were presented. Christmas morning brought special happiness to Pastor and Mrs. Emil Krahn; a little girl was born to them. She had two brothers and one sister also waiting to greet her arrival home. On New Year's Eve the young people had watch night services at the Youth Center. Miss Adeline Fast spoke briefly to them. On Jan. 1 our morning worship service was followed by a brief business meeting at which time it was decided to install a loud-speaking system. Howard Nace of Minneapolis spoke briefly to us on Sunday morning, Jan. 8, concerning establishing of the "Faith Mennonite Church of Minneapolis."—Mrs. Peter Fast

FIFTIETH WEDDING ANNIVERSARY

First Church, Clinton, Okla. Mr. and Mrs. B. C. Sawatzky observed their fiftieth wedding anniversary in our church on Oct. 9, and a very interesting program was given by their children and grandchildren. The Ladies' Mission Society packed clothes for the Mexican Mission and also for MCC on Dec. 9, the ladies of our church met in the Fellowship Hall for their annual Christmas party for the Prayer Sisters organization. A short program was given by the hostess, Mrs. Walter Regier, Mrs. H. K. Jantzen, and Mrs. Carl Holliman. This was followed by a brief talk by Mrs. Herman Walde, our missionary to the Indians. Gifts were exchanged, Prayer Sisters were revealed, and Mrs. Walde was surprised with a miscellaneous shower as a Christmas gift. On Dec. 24 a special offering was taken for tracts for Japan. A son, Lynn Allen, was born to Mr. and Mrs. Vernon Nickel, Jan. 2, 1961. Plans are being made to have a week of revival meetings in our church.—Mrs. Bergen

NEUFELDS WERE GUESTS FOR THANKSGIVING SERVICES

Bethesda, Henderson, Neb. George B. and Justina Neufeld and Elmer Neufeld were guest speakers for our Thanksgiving services last fall. The MCC canner was here Dec. 6 and 7; 2,054 cans of beef were processed. The film "To Each a Gift" and a time of singing Christmas carols was the program for family night on Dec. 11. The pageant, "The Story of Christmas," was given on Christmas Eve, directed by Mr. and Mrs. Carl Friesen and assisted by the Chancel and Youth choirs. The Y. C. F. divided into small groups and spent many hours caroling for relatives and friends, the weather lending itself perfectly for this. The Y. C. F. with their sponsors, Mr. and Mrs. Stanley Voth and Mr. and Mrs. Ralph Kroeker, enjoyed a banquet and watch night services on New Year's Eve. Training classes for Sunday school teachers are in session. Mission circles are again busy with their sewing and other mission projects.—Mrs. Harvey Friesen

STUDENT SPEAKS AT WATCH NIGHT SERVICE

East Swamp, Quakertown, Pa. Drs. Burwell and Marian Kennedy have been commended by TEAM missions for their work in opening a medical mission center in the Buraimi Oasis
near Saudi Arabia. They were
vited by the sheikh who was led
the Lord to give them freedom
teach and preach the Bible. A gr
of forty-four went caroling
Christmas Eve and another gr
of twenty-six on Christmas nig
Watch night service and fellows
was in charge of our youth. An
formal program was present
Robert Gerhart, a student at Gr
Bible Institute, preached the m
sage. Pastor John Sprunger
tended Retreat Workshop at Ca
Friedenswald. On Jan. 17 Pas
Sprunger underwent an operat
to remove a pin from his leg.
thank the Lord for healing his
juries incurred in the accident I
1959. A son was welcomed by
and Mrs. David Shaffer on Dec.
Those joining our fellowship w
Mr. and Mrs. Harvey Ruth and M
lene, Mr. and Mrs. Henry Gehm
Mr. and Mrs. Charles Bradford,
Edward Sacher. At our yearly b
ness meeting on Jan. 3, Robert
Landis was reelected deacon; C
ton Bleam was elected trustee; V
ter Jenkins, financial secret
Mildred Benfield was elected org
ist with Margaret Cope as as
ant; and William Cope, Sr.,
elected to the cemetery commit

ANNUAL BUSINESS MEETING

Flanagan (Illinois) Menno
Church. The annual business m
ing was held on Jan. 11. Follow
are a few of the officers elected
1961: Edward J. Yordy, Jr., ch
man of the board; Mrs. How
Zehr, secretary; and Burdell Roe
ley, church treasurer. We were
ileged to have a number of g
speakers in our church recen
Loris Habegger from the semin
Han Vandenberg who is a miss
ary on furlough from Taiwan,
Andrew Shelly. It is a blessin
have the Levi Keidel family li
in our community and worshi
with us since their return from
go. Our church is uniting with
er General Conference churche
the Bloomington, Ill., area in a
day school workshop. Our pas
wife, Mrs. Earl Salzman, and
Roy Ehresman are members of
teams which will visit the va
churches.

VERNON SPRUNGER SPEAKS FOR HARVEST HOME FESTIV

Zion, Donnellson, Iowa. Our
vest Home Festival took place
13. Vernon Sprunger, of Cong
land Mission, was guest speake
all three services. On Nov. 24
Thanksgiving services were he
the Methodist Church with our
tor Orlando Wiebe as speaker.
Dec. 3 and 4 a youth workshop
held at Pulaski, Iowa. The a
Christmas program and party
given by the Goodwill Mission
cle on Dec. 13. The annual bus

eting on Jan. 9 resulted in the tion of Donald Krehbiel as dea-, Maurice Loges as trustee, Rob- Leisy as treasurer. A daughter, lrey Rae, was born to Mr. and . Larry Krehbiel on Nov. 19.—. Erwin Hirschler

EN JOIN CHURCH

HER EMMANUEL, WAYLAND, IOWA. November 6, seven young peo- were baptized and received into fellowship of the church: Pam- Graber, Suzette Graber, Jeri n Martin, Nancy Schlatter, Ei- Widmer, Paul Duncan, and ald Freyenberger. Orlando Wie- pastor of the Donnellson Church, ke at our evening service on . 20. The Union Thanksgiving ice was held at the Wayland hodist Church and Omer Nisley, or of the Wayland Mennonite rch, brought the message. On . 16 eighteen men and women ed process ten hogs for MCC re- Six of our young people at- ed the youth workshop held at ski on Dec. 3 and 4. Milton der was the director. Several stmas boxes were packed and vered to shut-ins. Two Christ- boxes were sent to the Glen pers in Taiwan by the Women's ion Society. The quarterly munion service was held Jan. At the evening service on Jan. ne film "Home Front" was vn. At the annual business ing Erwen Graber was elected on; David Roth, trustee; David Graber, chairman; Vernon , secretary. During the meet- the secretary read a note of nation from Pastor H. E. Nune- er. Junior Graber was appoint- hurch treasurer. Pastor and Nunemaker entertained the old new members of the church cil at dinner on Jan. 13. The officers elected for the new are Leonard Schantz, presi- Dianne Widmer, vice presi- Cheryl Martin, secretary urer.—Mrs. Robert Freyenber-

PASTOR BEGINS WORK

CHURCH, RANSOM, KAN. Dur- uly and August of last year hurch had a change of pastors. serving our church almost years, the Ruben Siemens fam- oved to Indiana during the first in July. Brother Siemens now n E.U.B. pastorate and attends onite Biblical Seminary. Dur- he remainder of July, our h busily engaged in a number provements in the parsonage. ugust 3 the Vernon Lohrentz y moved here to begin pastoral . Brother Lohrentz graduated lay from our seminary in Elk- Indiana. Andrew Shelly was church Sept. 11-13 for special es, emphasizing stewardship ledication to our Conference mission program. Brother Shelly also had charge of installation services for Pastor and Mrs. Lohrentz. Other events in our church last fall included: the annual CROP drive, the birth of David Wayne to Pastor and Mrs. Lohrentz on August 28, the birth of Robert John to Mr. and Mrs. John Dietterich on Sept. 30, funeral services for Virgil Schreiber on Oct. 16 and for Mrs. Nellie Dubbs on Nov. 7, our mission festival on Nov. 7 with John Thiessen as speaker, and open house at the parsonage on different Sunday afternoons for various age groups. On the evening of Jan. 1 we enjoyed a family New Year's service. After a social period we gathered in the sanctuary for a candlelight inspirational service.—Mrs. Vernon Lohrentz

"MAKOTO" IS SHOWN

STIRLING AVE. CHURCH, KITCHENER, ONT. On Dec. 18 the kindergarten and primary departments presented their Christmas program during the Sunday school hour. The junior and young people's departments presented a program on the evening of Dec. 18. The youth and senior choirs presented their Christmas music on Dec. 25. On Jan. 8 the mission film "Makoto" was shown. Week of Prayer services were held in several Kitchener churches. On Jan. 15 a joint meeting of all the local churches was held to conclude the Week of Prayer services.—Myrtle Moss

EVANGELISTIC MEETINGS

SPRING VALLEY, NEWPORT, WASH. The first two weeks in December we had evangelistic meetings. Our speaker was Val Cloud. Our Sunday school teachers and children presented a good program at Christmas time. Our church was full. At the beginning of the new year we had election for new officers. Our church with our pastor, Ray Fitzburgh, gives a program once a month for the Union Gospel Mission of Spokane. Our young people visit the home for the aged and the hospital once a month—Mrs. Jake W. Riffel

NEW CHURCH OFFICERS

FIRST CHURCH, BLUFFTON, OHIO. The annual business meeting was held Jan. 12. The following officers were elected: Helen Gratz, Herman Hilty, and Jesse Yoakum to the Spiritual Council; Diane Cremean, Magdalene Doty, Betty Heiks, and Roy Schmunk to the Education Council; Fred Amstutz, Richard Cookson, Sam Diller, and Harvey Gratz to the Business Council; Dean Niswander as congregational chairman. We elected seventeen delegates to the sessions of the Central District Conference. The revision of the church constitution was one of the projects of last year. At a special congregational meeting on Dec. 15, this revised constitution was adopted. Our church co-operated in the Universal Prayer Service the first week in January. The Bluffton College A Cappella choir gave a program in our church on Jan. 22. On Jan. 29 the young people of the church had charge of the morning service in celebration of National Youth Week. Pastor Jacob T. Friesen attended the retreat workshop at Camp Friedenswald during the holidays. Pastor and Mrs. Friesen are attending the pastors' convention in Columbus the early part of February. On Feb. 5 the Bluffton Youth Federation is sponsoring the presentation of "Which Way the Wind?" given by the Bluffton College drama department.

into the beyond

Benjamin F. Simmons, member of the East Swamp Mennonite Church, Quakertown, Pennsylvania, was born September 7, 1874, in Lancaster County, Pennsylvania, and died December 30, 1960, at the Frederick (Pennsylvania) Home for the Aged.

Monroe S. Geissinger of Macungie, Pennsylvania, and member of the Upper Milford Mennonite Church, Zionsville, was born March 16, 1884, died January 14, 1961. He served twenty-nine years as deacon of the Upper Milford congregation. For the last eight years he was deacon emeritus. He served for twenty-six years as a member of the Board of Managers, Mennonite Home for the Aged at Frederick, Pennsylvania.

Mary Sommerfeld, member of the Goessel (Kansas) Mennonite Church, was born December 11, 1880, and died December 19, 1960.

John M. Bartel was born January 6, 1893, at Hillsboro, Kansas. He came to Canada in 1914 and settled near Drake, Saskatchewan. He died January 28, 1961.

Jacob Froese, Sr., member of the Eden Mennonite Church, Inola, Oklahoma, was born at Hohendorf Tracht, East Prussia, January 12, 1880, and died at the home of his son Louis, January 9, 1961, in Inola, Oklahoma.

Rudolph Martin Funck, member of the First Mennonite Church, Geary, Oklahoma, was born in Germany, April 22, 1888, and died January 20, 1961.

Stephen Heer, member of Immanuel Mennonite Church of Downey, California, was born in Germany in 1873, and died December 19, 1960. Funeral services were held in Huntington Park, California.

Caroline Amstutz, member of the Salem Mennonite Church at Dalton, Ohio, was born September 19, 1879, and died December 30, 1960.

our conference

KEHLER IS NEW EDITOR FOR BOYS LEAGUE MANUAL

The Boys Work Committee of Mennonite Men has announced the appointment of Lawrence Kehler as editor of the new and enlarged Mennonite Boys League manual which the committee intends to publish this year.

Kehler, a senior at Bethel College, comes to the assignment well qualified by both training and experience. Besides having been active in his home congregation at Abbotsford, B. C., he is a graduate of Canadian Mennonite Bible College and served two years as associate editor of *The Canadian Mennonite.*

As now planned, the new manual is to be a comprehensive resource book designed to facilitate boys' work on all grade levels and adapted to the needs of league organizations in small as well as large congregations. Kehler will have the assistance of selected writers and resource personnel.

The Mennonite Boys League, organized in 1955, has active groups in churches of Canada and the United States.

FUNDS ARE NEEDED FOR S.A. SUNDAY SCHOOLS

Mennonite congregations in South America are making use of the graded Sunday school curriculum which the Board of Education and Publication has published in the German language. Churches are eager to give their children proper biblical instruction, but they do not have the funds to pay for the cost of the curriculum.

The Board of Education and Publication is entirely dependent upon congregations, Sunday schools, and individuals in North America to provide the necessary funds to pay for these materials so that churches in South America may continue to use them.

A minimum of $4,000 is needed to pay for materials requested in South America for 1961. We are glad to know that these materials are finding acceptance. Will we accept responsibility not only for repatriation but also for a spiritual ministry?

Contributions for this work may be sent to the Board of Education and Publication, 722 Main, Newton, Kansas.

MENNONITE AND BRETHREN PUBLISHERS MEET IN CHICAGO

Representatives of four Mennonite and Brethren publishing houses met in Chicago on January 26 and 27. The meeting was for fellowship and sharing of mutual concerns and to discover ways in which to work together.

Persons attending the meeting were A. J. Metzler, Ellrose D. Zook, Ben Cutrell, and Harold Zehr from the Mennonite Publishing House, Scottdale, Pennsylvania; Orlando Harms of the Mennonite Brethren Publishing House, Hillsboro, Kansas; John N. Hostetter, Evangel Press (Brethren in Christ), Nappanee, Indiana; and Willard K. Claassen and Water D. Unrau from Mennonite Publication Office, Newton, Kansas.

It was felt that these discussions should be continued. For the coming year the group elected Willard Claassen chairman and Ellrose Zook secretary.

TIME CUT FOR CONFERENCE BROADCAST

Broadcast time for "Faith and Life" on Radio Station KJRG, Newton, Kansas, was limited to half the usual time beginning on February 1. This program, sponsored by the General Conference Mennonite Church, has been aired at 6:45 in the morning and at 12:15 noon. The morning broadcast continues.

The noon period is no longer available because of the station's rescheduling and a new policy not to repeat programs. Time for other programs on this station has also been curtailed.

The "Faith and Life" program began in May 1953 with a daily fifteen-minute broadcast of music and meditations in the morning. Before a year was up, arrangements had been made for a rebroadcast
noon. The first director of the
gram was A. J. Richert. Wa
Kaufman has been in charge si
1956.

Members of the Radio Commit
are E. J. Miller, chairman; Aug
Epp, Andrew R. Shelly, David
Suderman, and Wilfred Unruh.
committee functions under
Board of Education and Publicati

STUDENT SURVEY COMPLETED; G.C. STUDENTS EXCEED 2000

According to questionnaires,
turned by ministers of General
ference Mennonite churches, m
than 2,000 General Conference
dents are in schools of various ki
this year. There are 1,123 in
ference-related schools and 981
non-Conference schools. These
ures are not entirely accurate,
ever, since only 78 per cent of
Conference membership was
resented in the questionnaires
turned.

Breaking down the totals,
dents are studying in the follo
types of schools: eighty in grad
schools; fifty-two in seminaries (
ty-three in the Conference semin
nine in non-Conference); 1,322
colleges and universities (655
Conference-related, 667 in non-
ference); fifty-one in trade scho
256 in Conference high schools;
in Bible institutes (148 in Con
ence-related, 92 in non-Conferen
103 in schools of nursing (twe
one in Conference-related, eig
two in non-Conference). These
dents are in some 340 schools.

Actually, the survey is made
students in schools above
school level; however, Confere
related high schools and Bible i
tutes have been included.

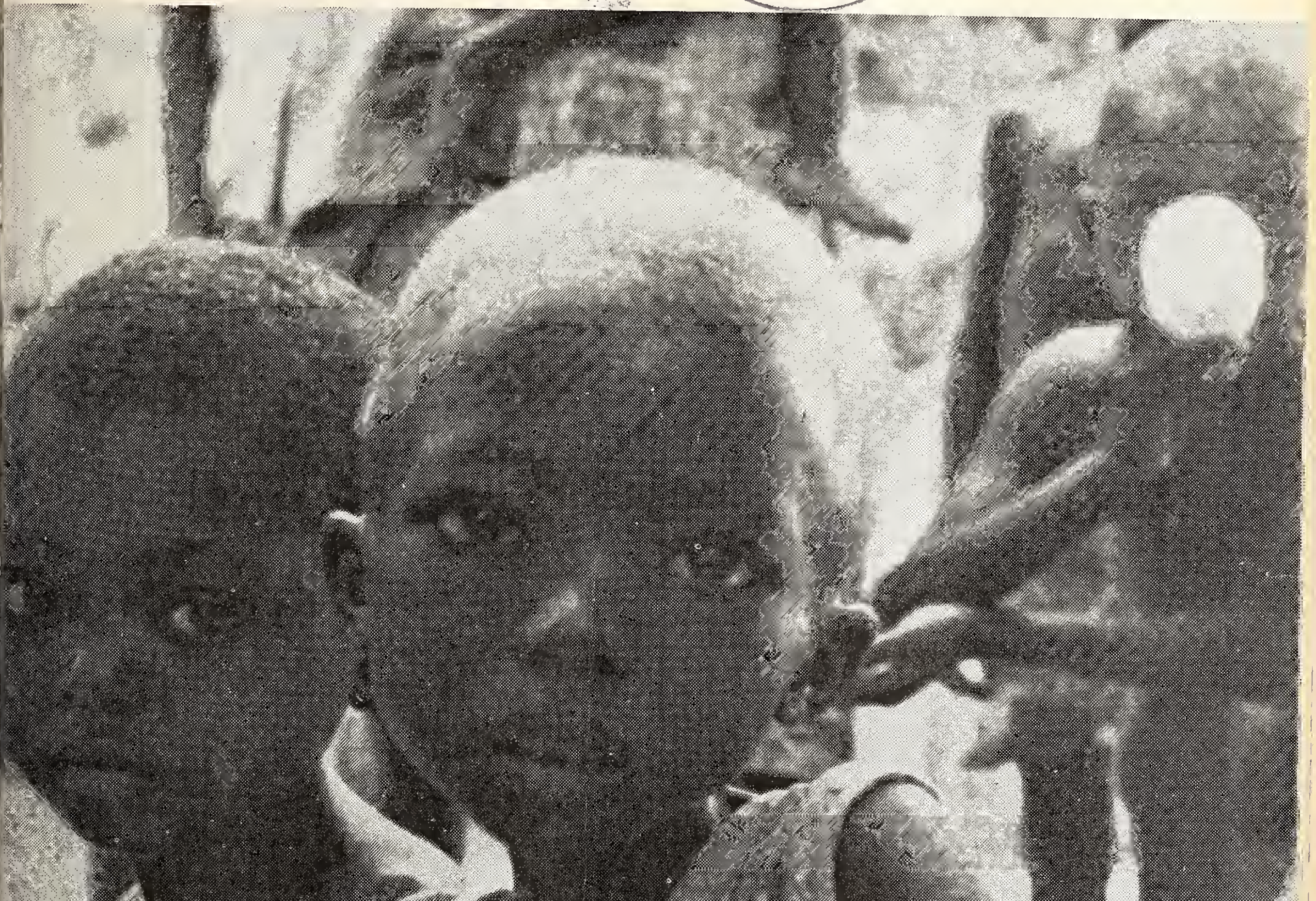
This year the survey was
through the Student Services
mittee. The address list aids
committee in keeping in touch
students, especially those in
Conference schools. Several
ings are sent to students during
year, and a student newslette
being planned. Milton Harder,
rector of youth work in the Gen
Conference, conducted the surve

FEBRUARY 21, 1961

HE MENNONITE

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST



CHILDREN OF A REVOLUTION

in this issue

COVER
The picture was taken in the Congo earlier this year. See article on page 126.

ARTICLES

SEEKING THE LOST 115
ONES BOOKS 117
BOOKS FOR BELIEVERS 118
THE HUNGRY ENEMY 119
FOOD FOR CONGO 126

DEPARTMENTS

EDITORIAL 114
THE READER SAYS 120
YOUTH
Index for Long Term Service 121
The Car that Became a Problem..........122
Youth News 122
The Case of the Dehydrated Mailbox 123
OUR SCHOOLS 124
MCC NEWS 125
OUR CHURCHES 125
OUR CONFERENCE 128

CONTRIBUTORS
J. M. Pauls, president, Canadian Conference, and pastor, Bergthal Church, Winkler, Man.; Harriette Simpson Arnow, novelist; Frank Epp, editor, **The Canadian Mennonite,** and graduate student, University of Minnesota; Geoffrey Murray, World Council of Churches staff writer.

CREDITS
Cover, page 126, World Council of Churches.

of things to come

Feb. 21-23—Northern District Ministers Conference, Warroad, Minn.
Feb. 20-25—"Faith and Life" radio speaker (KJRG Newton), Arnold Nickel
March 6—Ministers and Physicians Conference
March 21—Western District Women's Missionary Organization meeting at Pretty Prairie, Kansas.
March 26—Bethel Bible Institute commencement
March 26—Palm Sunday
March 31—Good Friday
April 2—Easter
April 2—Elim Bible School commencement
April 9—Men's Chorus Festival, North Newton, Kansas
April 9—Swift Current Bible Institute commencement
April 15—Marcus Bach, Bethel College
April 27-30—Central District Conference, Calvary Mennonite Church, Washington, Illinois.
May 4-7—Eastern District Conference, Quakertown, Pa.
May 28—Bethel College commencement

THE MENNONITE

Editor: Maynard Shelly. **Associate Editors:** Claude F. Bayer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. **Editorial Assistant:** Muriel Thiessen. **Art Director:** Robert W. Regier.

VOLUME 76 **NUMBER 8**

DEVOTED TO CHRIST On page 116, in fine print, appe
thirteen words. They appeared in the first issue of October 188
and they have appeared ever since. This phrase describes our pape
"Devoted to the interest of the Mennonite church and the cause
Christ." (Some may stumble because "the interest of the Mennoni
church" is linked with "the cause of Christ." We see no confli
Both mean the same to us and we intend to keep them synonymou
We see the general cause of Christ applied to the Mennonite churc
thus making it specific.)

Many things change during the course of seventy-five years. Edito
change—today we break-out (or break-in) the eleventh one. Offic
of publication move—from Philadelphia to Quakertown to Berne
Hillsboro to Newton. Fees go up—from fifty cents to $2.50 (not
rise at all since pages per year have increased from 192 to over 8
and doubled in size besides.) Starting as a monthly we later beca
a weekly, experimenting with a bimonthly along the way. And o
features suffer change. But our purpose continues unchanged.

We turn often to this brief statement. It gives us guidance in o
lonely moments of decision. For we must answer many questio
daily, almost hourly: What should appear in a church paper? Wh
things should be left unsaid? How can we win the uncommitted
Christ? How can we warm the lukewarm (or lukecool)? How c
we sharpen our own Christian witness?

And then we read, "devoted to the interest of the Mennonite chur
and the cause of Christ." No, it is not a ready-made answer.
often complicates a seemingly simple problem. But as we rememb
that we must build on Christ, we find here a foundation for
decision.

It is easier to set down answers on slippery stones. Will our boa
be happy? Will this make our critics mad? Will we be criticiz
Will we be praised? Will this cause some church to cancel its Ev
Home Plan? Will this increase our circulation? Do we like i

We do not delude ourselves about the pressures that shape
choices. The easiest deception is self-deception. When we make
choice which we say is for the cause of Christ, we can only tu
again to our thirteen words and ask, "Is it really so?"

After convincing ourselves we can only turn to you, our broth
and sisters in the faith, and ask that you test it by the same standa
that we have tried to use. We expect differences of opinion on w
we will do. This only demonstrates that choices are hard to ma
because they must be made before all the facts are known. Th
they are always made by inexperienced people.

We intend to keep these thirteen words in our mailing notice
our statement of policy. The fact that they are set in fine type
no symbolic meaning. Our major effort is to write them large in
that is said and printed. As you test our work and as the Eter
Judge measures what we have done, we hope that it can be sa
"This was for the cause of Christ."

Seeking The Lost

"Our Master's effective and successful seeking," states J. M. Pauls, "was the result of showing perfect understanding—an understanding that was touched with the feeling of our infirmities." This is the first in a series of three articles.

THEME FOR this series of devo- ; is "Jesus at work seeking the ' We read in Luke 19:10, "For Son of man is come to seek and ave that which was lost." This ie is worthy of high regard and in teaching. It is my sincere e that this theme may present to us the goal for which we striving, and that it may inspire challenge us onward. We learn nost from Him, the Good Shep- who gave His life in seeking ost.

e seeking of our Lord did not consist of searching, as might nderstood from the meaning of vord "seek" in a narrow sense. nstance, when we read in Luke the lost piece of silver or of ost sheep, they were lost. The an and the shepherd went out ek for them, and when they been found, they were won and ne property. How wonderful imple! In many instances peo- re found and won in this way. he prodigal son was also lost, here the seeking of his father sted of patient waiting. This ich more difficult than active hing, but many a father and r must resort to this means of ng, for the heart of man is itful above all things, and des- ely wicked."

We read of Jerusalem that it was visited by God. It was being sought with the tears of Jesus as He wept over it. How little seeking of this type is being done today! Let us also note that as Jesus took a whip and cleansed the temple He was actually engaged in seeking, to save His brethren. This is a type which many like to employ, but often they are driven by wrong motives much as the disciples would have let fire fall from heaven. The two thieves who were being crucified with Christ on Calvary were being sought, yet only through His behavior, His prayers, and His quiet suffering as a lamb that is taken to slaughter. Probably this is one of the most difficult types of seeking; yet many cannot be found in any other way.

The seeking of our Saviour was also accomplished through His unique power of attraction like that of a magnet, for He was also being sought by the lost. Do we as His church and His body possess this power of attraction, or have we lost it and now strive in vain to seek strayed ones and cannot find them, nor they us? This power of attraction is attained through a close union with Him and through a sanctified life. I have in mind Matthew 17:18-21. In reply to the question of the disciples, "Why could not we cast him out?" He said, "This kind goeth not out but by prayer and fasting." In other words, some who are lost cannot be found and won except through a close and constant life of fellowship with God.

But our Master's effective and successful seeking was also the result of a perfect understanding—an understanding, not only of circumstances and conditions, but as we read in Hebrews 4:15, 16: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace. . . ."

When the man sick of palsy was brought to Jesus through the roof of the house, Jesus saw and understood not only his physical suffering but more so his suffering in sin. Many of the lost today are afraid of not being properly understood. Therefore, the manner of seeking to be used is determined by the nature and condition of the lost. It was comparatively easy to bring salvation to the lost Zacchaeus, but how much more difficult it was to win Simon the Pharisee, who had asked Jesus to dine with him. Both were Jews, both wealthy, both lost, Jesus came into both their houses, both were being sought by the Master—and yet what a contrast! Zacchaeus outwardly hidden in a sycamore tree and inwardly seeking, longing, and receptive. Simon outwardly hospitable and receptive, but inwardly concealed and distrustful.

Our Saviour's seeking consisted of showing and convicting the lost of his condition. Practical evangelism often does and must consist first of wounding and then healing: a preaching first of punishment and judgment and then of peace and grace, this being also the work of the Holy Spirit (John 16:8-11): "And when he is come, he will reprove the world. . . ."

I would like to bring to our attention three classes or groups of the lost and three types of seeking by our Saviour. First we will observe a people who are lost in moral and carnal sins. I have in mind the story of the woman of Samaria at Jacob's well, how Jesus sought and found her and many other Samaritans through her. Often we tend to give up this group, but our Master as the Seeker finds a way of winning even these and through them many others.

In His seeking here our Master dealt with seemingly unsurmountable obstacles. First, there was the racial difference. In our work of evangelism this problem is involved more than we may notice, and the difference in class or level even more so. James refers to it in his epistle as a respecting of persons.

I once remarked to a schoolteacher, who had instructed in one place for so many years that he had also taught many parents of his present students, how helpful this must be in learning to know the children and how each one must be treated. "But," he replied, "there is also a disadvantage, for how easy it is to become prejudiced to some children." Our Lord overcame this hindrance by lifting up the Samaritan woman and bringing to her attention God and His Gift, Jesus Christ. We are reminded of Galatians 3:28: "There is neither Jew nor Greek (no racial distinction), there is neither bond nor free (no class difference), there is neither male nor female (no sex difference): for ye are all one in Christ Jesus." If we would be seekers of the lost, let us make no distinction.

A further hindrance for our Master in talking to the woman of Samaria was her complete unfamiliarity with God, or her wrong conception of Him. Of Jesus' offer to give her living water, she had no understanding. She could not comprehend the gift of God (v. 10). There seemed to be no other result except that she became interested. Yet our Lord would not give up. Does not the work of evangelism also include knowledge, acknowledgment, and instruction? Yes, for in His highpriestly intercession, Jesus says: "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

So He used another means of approach in order to give her understanding and to awaken in her a true longing for salvation, that she might acknowledge her true lost condition. In His further conversation, He touches upon her life and begins to reveal it to her. He lets pure light shine into her hitherto concealed and sinful life. His words were the undeniable truth. This was a principal factor in the seeking of our Saviour. Whenever someone is born again, he is brought to the light and becomes light. How can darkness then still prevail in his life? In 1 John 1:5 we read: "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all."

By approaching the woman in this way Jesus accomplished three things: (1) "Thou art a prophet." She realized that she was here dealing with God. (2) I am a sinner. She does not contradict Him as He reveals her former sinful life. (3) Where is the right place of worship? This reveals her longing to come into the light; she expresses a hope that she might be found. In this way our Lord established a basis on which He could further work with her.

But before He could achieve complete surrender, repentance, and healing, another great hindran
had to be overcome: a mount
tradition and man-made laws. S
says, "Our fathers (tradition) w
shipped in this mountain; and
say, that in Jerusalem is the pla
where men ought to worshi
Jesus does not, however, reply wi
long historical explanations whi
would only have led to an unnec
sary dispute and self-vindicati
Once again He puts her face to fa
with God, above all human regu
tions, and says, "God is a Spiri
Not this mountain, not Jerusalem
they are things of the past, shado
of the things to come (Col. 2:1
How important it is to seek and
save those lost in tradition a
legalism by raising them out
their slavery unto the Christi
liberty!

At last the woman begins to spe
of the Messiah and says, "I kn
that Messiah cometh, which is cal
Christ: when he is come, he w
tell us all things." The ground w
now prepared for the seed. S
showed signs of having understa
ing, knowledge, a need, and repe
ance. Traditional influences w
cast aside. All that now remai
necessary was the revelation
Jesus himself and faith and acce
ance on the part of the woman.
accomplished this with the sim
words: "I that speak unto thee
he." Just as simply the woman
lieves, and by her returning i
the city, asking people to come a
see whether this man be not Chr
she clearly reveals her faith. S
had been found! At first she v
hopelessly lost. But the Good Sh
herd was at work in His patier
His love, His knowledge as Crea
of His creation. He was able
find that which was lost. A
what seeking and what finding
was! How much have we yet
learn.

Heavenly Father, having regar
Thy efforts to seek and to save
who are lost, we have been o
come by Thy great love and s
which is so necessary to win m
Teach us also this skill, that
also might be true seekers of m
and grant us also much fruit. Am

THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and De
ber 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage pai
North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; edit
correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, Kar**

They Gave Their Young Ones Books

arriette Simpson Arnow

One of my favorite bits of reading matter is a yellowed document, acquired by the Tennessee Historical Society, and now preserved in the State Archives at Nashville. Written Philadelphia 163 years ago on two sheets of foolscap, it is a bill for books and educational materials bought by James Winchester and stocked in his store near Castalian Springs in Middle Tennessee, the far west of 1797.

The list includes slates, slate pencils, foolscap, note, blotting, and writing papers, ink powder, sealing wafers, and ivory folders. But most of the items are books, the works that could in 1797 be had in Philadelphia, which was the intellectual center of the young United States. There were hundreds of volumes with dozens of titles ranging from the best in translations such as the works of Voltaire and Cervantes to almanacs and small representations of the then rather new spelling book and dictionary of Webster. The overwhelming majority of the titles was of course British in origin, for the United States was yet too young to have done much toward shaping her own intellectual and cultural life.

Books were by then an old story in all the United States and had by 1797 been published for many years in Kentucky. They had traveled with the Long Hunters and continued to cross the mountains by pack horse and come down the rivers by flat boat. Why? Books were of no help in fighting Indians and clearing fields, and they were by today's standards extremely expensive. In Nashville in 1793, *Tom Jones*, for example, sold for one pound twelve shillings though the average daily wage for common labor was only three shillings. Hume's *History of England*, also stocked by General Winchester, sold for $18.00 or the equivalent of 600 pounds of cured beef at the current price of three cents a pound.

Looking at the Winchester list of books, it may at first seem strange that such was the frontier's demand for Lord Chesterfield's *Advice*, the one small store stocked a dozen copies, or that the works of Englishman Thomas Paine were, twenty years after publication, represented by dozens of volumes. Stranger still might seem to some the numerous Bibles, hymnbooks, testaments, and theological works destined for sale in a community that three years later when Francis Asbury visited had no completed church building.

The answers are, I think, that in those days the individual came first, and next the institution. The United States of that day was overwhelmingly Protestant and British in origin, and the British were the most literate people in the world. This literacy was fostered all through colonial days, for Protestant America believed that all who worship God must learn to read the Bible. In all sections children were educated at least enough to read the Bible. The old ones knew that a church would be the result when men and women able to read were given Bibles.

And so it was with religion and other institutions as well. Books have long been many things to many people. For the American settlers they were the cultural, intellectual, and spiritual links with all things left behind in place and time.

And what has all this to do with reading for young adults? Nothing, looking at it one way. James Winchester never used the phrase *young adults*; they were just people, with less experience than their elders and hence more in need of books. It was the golden age of the individual, and most individuals were part of a family. Still, I think the general's list of books could serve as a guide today for most any young adult; not volume by volume (though many of his volumes are timeless) but in the over-all pattern—some best sellers of America, the old classics in fiction, current politics, history, manners, biography, authors whose points of view are different from that of the reader, philosophy, religion, the Bible. All these and more are found on that yellowed paper.

Many people in the United States of that day were less interested in their form of government than the quality of the individuals who formed that government. And so they gave their young ones books, hoping thereby to lead knowledge into wisdom and so produce individuals with cultivated minds capable of wise decisions.

NINE BOOKS FOR BELIEVERS

In an age when ideologies of all kinds clamor for the attention an loyalty of men, Christians owe it to themselves, to their Lord, and t the world to think deeply and share sincerely the theology which giv structure to their faith. Even non-credal Christian groups who see to avoid embalming their faith in the formulation of doctrines are cha lenged to "give reason for the hope that is in them" and to understan and witness to the "faith which was once for all delivered to the saints.

Studies in Christian Belief by William M. Beahm (Brethren Press). William M. Beahm, dean of the Bethany Biblical Seminary, Chicago, and professor of Christian theology and missions, gives witness to his faith in a concise, inclusive volume which is refreshingly free of defensive theological "axe-grinding," and yet comes to grips with many of the major theological issues. Refreshing also is the structural arrangement of the book, with the three major divisions—the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit—based on the familiar apostolic benediction. Written from the author's broad experiences as missionary, teacher, and denominational executive, the book reflects a sympathetic yet healthfully discriminatory approach to theology. One senses throughout the book a strong biblical orientation, with frequent biblical allusion and reference without a compulsive need for bolstering each thought with a proof text. As a student in Beahm's theology course, I had a verbal preview of this book and received its publication with pleasure. PJE

I Believe in God by Costen J. Harrell (Abingdon, $1.25). Methodist Bishop Harrell gives inspiring evidences for the reality of God as revealed in nature, in human experience, and supremely in Jesus Christ. Here is help for those who, in these days of confusion and tension, are troubled about God's existence and manifestation. While there is not much direct discussion of the nature and attributes of God in this small 62 page volume, there is throughout a reassuring testimony concerning the God of Creation and Redemption, understood and experienced by faith. PJE

I Believe in the Holy Spirit by Ernest F. Scott (Abingdon, $1.25). Here is an attempt to clarify and reemphasize the meaning and significance of what we mean when we say, "I believe in the Holy Spirit." Scott's approach to the subject is experiential and historical more than doctrinal. This may be helpful for those who have problems with the doctrine of the Trinity and thus tend to minimize the importance of the Holy Spirit. Scott makes a strong case for his assertion that "the truth of the Trinity is much more than a doctrine," and that, "belief in the Holy Spirit grows out of a real experience." The last chapter, "We Need the Spirit Today," is a call for a new realization of the resources God offers to man in His Spirit. One wonders why the author chose to use the term "it" in reference to the Holy Spirit. PJE

I Believe in the Bible by Joseph R. Sizoo (Abingdon, $1.25.). This is a calm but confident personal testimony that "the Bible has the answer." Combining a reverent faith with an informed, honest intellect willing to face issues frankly, Sizoo calls us to "make use of all the God-given helps we have—all the resources of modern biblical scholarship. Then for us too the Bible will become alive, and we will see it as God's living word for our day and generation." In our day when the nature of the authority of the Bible is a live issue in many Christian circles, this is a timely volume, offering not so much a certain theory of inspiration of the Scriptures as the answer but more a certain faith that as man goes to the Bib and listens to its message, G meets man there and reveals him His eternal truth. PJE

I Believe in Immortality by Jo Sutherland Bonnell (Abingdon Pre $1.25). Most of us at times qu tion our belief in immortality. Jo Sutherland Bonnell shares with a faith that does much to strengt en our own. He believes that man is gathered the noblest fru of creation, and that because of t it is not matter that is eternal but rather man. "We have," writes, "every right to believe t all spiritual gains we make duri our earthly life will be conserv in the life after death." The bo should be used primarily for de tional reading. It does not lend self easily to discussion or inspi tion. The thing it does well is stimulate our thinking about imm tality and its importance in faith. HBG

I Believe in Jesus Christ by W ter Russell Bowie (Abingdon, $1.2 We can know Jesus by seeing H working in great Christians, reading the gospels — especia Mark, wherein we see His har doing deeds of grace and mercy, eyes seeing the reality of the wor His personality mastering every uation. The cross shows us our reveals God's love for man, bri triumph out of tragedy. The res rection is an immortal trium which makes our lives different cause of the power of the livi Christ. This Jesus is our supre ideal, our standard of judgme and our inspiration and power. O is the responsibility to make sure our own character and exert a p tive influence on society to m Christ and His spirit effective in

---

Code: PJE, Peter J. Ediger; HBG, Henry B. Grimm; LLM, Leo L. Miller; ME, Menno Ediger; WEK, William E. Keeney. The books reviewed may be purchased at Mennonite Bookstores.

d. It is difficult for anyone to ent a doctrine of Christ in such pages, and this book is good ar as it goes. A serious omis- however, is in the area of ement which should be included book of this nature. The au- does have a few paragraphs ng with the cross revealing : love for man, but there is ng as to how this love forgives kes care of my sin. LLM

heology for Christian Steward- by T. A. Kantonen (Muhlen- Press, $1.25). Though on the ce seemingly at odds, the two : "theology" and "stewardship" ound to be inseparable. Stew- ip is variously defined within ook. A summary statement : read like this: "Stewardship nes a philosophy of life which nines not only religious activ- the narrow sense but also all e's orders—home, citizenship, ess and industry, science, art, ducation." A briefer statement s: "Stewardship is what I do I have said, 'I believe.'" Read- ll appreciate the frequent references to both Old and New Testament Scriptures, not as proof texts but as foundations upon which to build. ME

The Meaning of Christ by Robert Clyde Johnson (The Westminster Press, $1.00). The questions raised in this book are as old as the Christian church, and yet the author makes it abundantly clear that they are related to our life today. Robert Clyde Johnson, professor of systematic theology, Western Theological Seminary, Pittsburgh, Pennsylvania, systematically deals with the problem of the Trinity, the incarnation, the nature of Jesus Christ as both human and divine, and the atonement. Mennonites may miss the emphasis upon discipleship which we generally feel is an important consideration. It is necessary to know "from what" we need to be saved by Christ. Sometimes we fail to realize that there is a "to what" in salvation. Nevertheless, to know our situation without Christ and what He can do about it is the essential beginning point. WEK

Barriers to Belief by Norman F. Langford (The Westminster Press, $1.00). Each age has its own particular difficulties with the Christian faith. The age of science has created certain problems for many in our time. Norman F. Langford has attempted to answer in a fresh and vigorous style several of these intellectual problems. If you have struggled to harmonize miracles, the divinity of Jesus, or the location of heaven and hell with a universe of Sputniks and Vanguard Rockets, this book will probably be of help to you. Or perhaps the various ways in which the term "the kingdom of heaven" is used may confuse you. Predestination is not as much of a puzzle for Mennonites as for Presbyterians, but even Mennonites would profit by this attempt to capture the true significance of this difficult concept. It is not often that it is introduced into a dicussion whose central theme is that God is free! The author demonstrates his ability to put complex issues into clear language without the use of a highly technical theological vocabulary. WEK

s on Christian Concerns

The Hungry Enemy

Frank H. Epp

One has a feeling that America is secretly happy about the agricultural failure in China even if this means death by starvation for millions of people. Proof again, that the commune system is bound to fail!

Actually, the cause for the tragedy in China this winter is not as simple as all that. In addition to the malfunctioning of the communes, China looks back on a season of natural disasters (drought, flood, hail, frost, pests) unparalleled in a hundred years.

Moreover, China has some 700 million mouths to feed; even a small food shortage soon spells famine.

Whatever the causes, the cold war does not justify cold indifference or even secret rejoicing over Red China's dilemma. With her mountains of surpluses, America has a great responsibility to bring together her food and China's famine.

Life magazine has called for massive help for China on the part of America. The Fellowship of Reconciliation is dramatizing China's need and an appeal to the executive branch of the government through the mailing of thousands of little grain bags to President Kennedy, with the request, "Send surplus food to China."

Even stronger than the appeals of *Life* and FOR is the scriptural injunction: ". . . if thine enemy hunger, feed him. . ." (Proverbs 24:21; Romans 12:20).

This is the time also for Mennonites, through the Mennonite Central Committee to make a very earnest effort to break down the barriers preventing food shipments to China. The cry of a starving man, woman, or child has precedence over any diplomatic or economic consideration.

We must bring food to China, even if this means challenging the rules of the state department. Somewhere in the Bible there is a story about a rich man, who went to hell, and there remembered that he had not fed the needy. Could that rich man be America?

the reader says

AUTHOR AND VERSE

I read the article "Let's Take the Guesswork out of Youth Work" in the January 31 issue of *The Mennonite.* It is a very good article, and I would like to know in what kind of work Ted W. Engstrom is engaged. Please mention in *The Mennonite* something about the author as I am sure others also may be wondering. He must be doing some good work judging from his article.

Also, I was wondering why the Scripture verse no longer appears on the cover. I would like to see it there again. Mrs. Harold Buller, Burrton, Kansas.

Ted W. Engstrom lives in Wheaton, Illinois, and is the president of Youth for Christ, International. The Bible verse on the cover has been carried regularly since the first issue. On occasion it has been omitted in order to solve specific composition problems. Ed.

CAPITAL PUNISHMENT

I have been following with interest the subject material in *The Mennonite* in regard to capital punishment. It was not until recently that I realized that the essence of the cross was being put at stake.

The love that God had for us was explicity manifested by His atonement for our sins. But in order to redeem us, the sacrifice had to satisfy fully the judgments we were guilty of. The blood of lambs and oxen could not make atonement for our sins. If we were to atone for our sins, we would all perish and be forever separated from God. So God gave His only begotten Son to pay the penalty which was due us. And that penalty was the death sentence. There was no other way.

Before this gift of salvation can be of value to us, we must believe and receive it by faith. Furthermore, after we receive this gift, we are to testify of this by showing this love to others. The redeemed are now also to "love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you: that ye may be the children of your Father which is in heaven." Furthermore, we are warned (Matthew 18) that if we do not forgive our fellow men as the Father forgave us, we forfeit our own forgiven debt.

Now, the question comes to me, if Christ had to pay the death penalty for me in the flesh, as I was in the flesh and was guilty of death, then how can we in the light of this, say that Christ and His teachings abolish capital punishment for society? He paid the capital punishment which was due me, in order to redeem me; this was the only way.

Another question: If we as a church, who are to represent the body of Christ, advocate to our society that capital punishment is not valid according to Christ's teachings, how can we convince the murderer, let alone an unbeliever, that he is guilty of death and needs the sacrifice of Christ's life in order to meet the judgments of God to put him in right standing with God? If we say that capital punishment is not valid, then why should Christ, the sinless Son of God, have died in our stead? How are we going to convict the sinner of his sins, if he can't be made to feel guilty of the death penalty, if we say there is no death penalty for him? If the church makes the murderer, let alone the unbeliever, believe that he is not guilty of the sentence, what can make him aware of his need for Christ the Saviour, who paid the supreme sentence of death for him? Then where in the teachings of Jesus are we to assume that a murderer in our society is not guilty of the death penalty? Yet Jesus had to pay this penalty even for me, who am not considered a murderer in society.

We as a Mennonite church have tried to uphold the belief that since man was created in God's image, human life is sacred, as revealed to Noah, Moses, the prophets, and enlarged upon by Jesus. So why take away the true judgments of God concerning those who trespass the sacredness of human life? F us to reject the essence of the cro will also bar us from the gift eternal life. Edwin J. Jantz Marion, South Dakota.

STUDENTS AT PENN STATE

Dear Editor:

I am a graduate student in dustrial Engineering here at Pe State. After reading the rec notice in *The Mennonite* about Mennonite Student Fellowship Columbus, Ohio, I was prompted write you this letter.

Readers of *The Mennonite,* es cially students and parents, may interested to know that a stud fellowship was formed here at Pe State in October of last year. T group was begun for the purp of Bible study and Christian so fellowship.

Our members meet in the iversity's Chapel lounge and in vate homes, the second and fou Sunday afternoons of each mor One meeting is devoted to the st of God's word, with a guest spea bringing us the main message. other Sunday meeting is a dis sion of some problem or topic wh the group feels needs some Ch tian thought and decision. We h discussed such topics as "Protest ism and Its Meaning," "The W fare of Science and Theology," others.

Our group is composed of th of us who are from the Gene Conference Church and oth mostly students, from the (C Mennonite and Brethren churc The current average attendanc 20 adults.

We feel that this fellowship answered a need of the Menno students here at this large s university. More important, we offered an excellent opportunity witnessing to the campus c munity. We hope that a perma group will be established to vide a continuing Christian wit on the campus. We invite everyo interest and prayers as we build church of Christ here at Penn St John E. Koop, 630 Franklin St State College, Pennsylvania.

INDEX FOR LONG TERM SERVICE

GENERAL CONFERENCE

Arizona, work with young people and children, repair and maintenance, church work.

Chicago, work at Woodlawn Church, religious education, maintenance, play supervision.

Evanston, orderlies, maintenance men, secretaries, and nurses for work in General hospital.

Formosa, (Missions Pax) supervise medical mobile unit.

Gulfport, Miss., teach, recreational leadership, house visitation, construction.

India (Missions Pax), maintenance, general repair, carpentry, mechanical work.

Japan (Missions Pax), teach English Bible to Japanese, general repair, maintenance.

Mexico, agricultural, hospital, church, school work, ministry to Old Colony Mennonites and Mexican people.

Montana, care of orphan and delinquent children, recreation supervision, ministry to Cheyenne Indians.

Oklahoma, work with young people, repair, maintenance, church work.

Rosthern, Sask., general and dairy farming, nursing, care of children and invalids.

MENNONITE CENTRAL COMMITTEE

Ailsa Craig, Ontario, inter-Mennonite home for 20 emotionally disturbed boys, 10-15 years old, outdoor work, recreation.

Akron, Pa., office work, clothing centers, secretarial work, cooks, maintenance, truck drivers, administrative assistants. (Also in Waterloo, Ont.)

Bethesda, Md., National Institutes of Health, normal control patients to participate in carefully supervised tests.

Esopus, N. Y., Wiltwyck School for Boys, 8-12-year-old boys with emotional disturbances and social retardation.

Hagerstown, Md., Brook Lane Farm, nurse, secretary, psychiatric aide, maintenance, cook.

Haiti, agricultural (special projects in hogs and poultry), nurses and other medically-trained personnel to serve at Albert Schweitzer Hospital.

Hartland Christian Association, located in high Sierra mountains near Reedley, Calif., rugged outdoor work, conservation of forestry.

Hoopa, Calif., Northern California Indian village, help complete staff of medical doctors, orderlies, and maintenance workers in new 16-bed community hospital.

Laurel, Md., District Training School, Children's Center, government institution for 700 mentally retarded children and adults, secretaries, farmers, cooks, maintenance, transportation managers, teachers, counselors, and nurses.

Newfoundland, medical personnel, elementary and secondary teachers, leadership for church and community life.

Newton, Kansas, Prairie View Hospital, nurses, secretary, psychiatric aide, maintenance, cooks.

Reedley, Calif., Kings View Hospital, nurses, secretary, psychiatric aide, maintenance, cooks.

Smithville, Ohio, Boys Village, located on 127-acre farm, home for 36 emotionally maladjusted boys, 12-18 years old, volunteers serve as secretaries, farmers, cooks, maintenance men, transportation managers, teachers, counselors, nurses.

Washington, D. C., Junior Village, administered by Department of Public Welfare, temporary home for children from broken homes, 400 children, 6 months - 17 years of age.

All projects listed have been approved by Selective Service for 1-W service. For more information on General Conference projects, write to 1-W Director, 722 Main, Newton, Kansas. For information on MCC projects, write Personnel Office, Mennonite Central Committee, Akron, Pennsylvania.

To and from a pastor

The Car that Became a Problem

Don Wism

Dear Pastor,

I'm thoroughly disgusted with my dad. It seems like he gets more narrow-minded every year! He told me I could by a car if I wanted to. So the other day I learned of a real neat '59 Chev—with all the extras. I went to see it. It's in top shape. I told Dad about it and he asked about the price. Well, the price is pretty high, but considering the condition of the car it's a steal. So Dad says, "No I don't think you should buy it."

I tell you, if I had the money I'd have bought it even if he said no. He can't recognize a bargain when he sees one. But I have only a few hundred dollars and he'd have to sign for a loan.

Could you put in a word for me?

Joe

Dear Joe,

I suppose you'll stop writing letters to me now, but I agree with your dad.

Let's try to get the whole picture. Then you might want to have some second thoughts about that car.

First: a car isn't an absolute necessity for you now. You don't need one to get to school, and you don't need one to get to work after school.

Second: you want to go to college and you'll need all the money you can scrape together, plus some more, to get through. Depending on your standard of living, what college you enter, college can cost from $1,500 to $2,000 a year. Your ability to earn enough money to get through school is pretty slim!

Third: no one owes you a college education. Your parents and many others feel it is good, and they will go out of their way to *help* you. But you have to be responsible—after all, the college education is for you and not them!

Fourth: cars cost money to operate. You probably know enough about licenses, insurance, gas, and repairs.

I know cars are fun. Maybe it is pretty important for you to be able to come and go as you please. You might decide that you do want a car even if it means you won't be able to save as much money for college. If so, you'll have to be mighty careful that you can see your way clear in meeting college expenses. T possibility of having to delay c lege is a pretty high price for t pleasure of having a car now.

I have the feeling you don't along with me yet. Hold on—I not quite finished. There is o more alternative you may not ha considered. Why not buy a c that doesn't cost nearly so much s a '59 Chev with all the extras. f you must have a car, look arou d for an older car, where insura e and taxes and depreciation and terest on payments aren't nearly s high. I'd venture to say if yo d buy a car worth $600 to $800, u could have a car and a year at lege, too.

I'll say one more thing, and t n I'm through. As Christians we h e a responsibility to use all our sources wisely so that we can o the most for Christ with the thi s He has given to us to use. It's o easy to set standards for oursel s that are costly to Christ and is work!

Think this through again, e. I feel you're mature enough to c e up with the right answer.

Your Pastor

YOUTH NEWS

They say enthusiasm is contagious. Try these for samples.

Pandora, Ohio Our New Year's Eve supper was followed by caroling (in German), fellowship, a film, and a worship service.

Our youth group meets Sunday evenings at 6:45 p.m. We have fifty-two members. When a student enters the seventh grade, he may become a member of our group by signing our Young People's Union Pledge. He agrees to pray and read the Bible, to support the work and worship of the church, and promises to strive to do whatever the Lord would have him do.

Our activities are centered in three main areas: Faith and Life, Fellowship, and Service.

This past year our group he a workshop to analyze our orga zation and its activities. We so held a missions banquet with a pecial missionary speaker.

The Fellowship Committee p ns all parties and recreation: a bi cle caravan, picnics, an evening o ac tive sports, a hobo party, and ew Year's fellowship. The comm tee also serves refreshments after pecial programs.

Our biggest projects in the ast year were visiting the Lima (io) Children's Home and Putnam un ty Home, collecting money fo the United Nations International hil dren's Emergency Fund, Chris nas roling to shut-ins, and the erec- n of our nativity scene.

There are several other commit- s. The Music Committee picks ngs appropriate for the programs, ans special music, and plans en- e programs of music.

Each week posters are displayed the church which tell about the ening Young People's Union serv- e. The Membership Committee lls each of the members when a ecial activity is planned and it is pecially important for everyone be present.

The Pastor's Aid Committee is to lp the minister whenever he eds assistance. Each week the ayer Committee presents some ormation about one of our mis- naries. Each member writes the names in his Prayer Calendar and tries to remember the missionary in prayer.

Mrs. Sidney Steiner, our adviser, was assisted by Arthur Schutz until recently and Mrs. James Knox is now serving as an adviser.—*Julia Schutz, president, Grace Mennonite Church.*

Pekin, Illinois Our Service Committee is now collecting signatures petitioning the State Legislature to make it illegal to sell alcohol beverages to girls under 21. (Under the present law, girls may legally buy at age 18, boys at 21.) By corn pick-ups (see picture) and scrap-iron gathering, our youth group was able to make a donation of $100 last year to the renovation program of our church. One instrumental trio has gone with the pastor repeatedly to the County Home for the Aged and has assisted in the Sunday afternoon worship service. We had two guest speakers last year: Hans Corrodi, a trainee from near Basel, Switzerland; and Robert Ramseyer, missionary in Japan.—*S. T. Moyer, pastor.*

he Case of the Dehydrated Mailbox

Norman and Mary Bartel

T E ELDERLY COUPLE agreed on one p nt. They wanted a letter from t ir children. Finally they put i down on paper: "Why haven't y written? Our mailbox is lit- e lly parched waiting for news f m you."

Ve are not an elderly couple v nting news from our children, b we know how that elderly couple f . We are part of a host of mis- s workers who eagerly examine t ir mailboxes. We love to be a e to say, "I received a letter to- d brimming with family news, a l er that would cheer the heart o anyone away from home."

f you know a missionary person- a (or if you would *like* to know a issionary personally), you can't b t letter writing. To really ac- c plish this, though, you must per- s ally assume the responsibility. D not consider it the responsibility o a relative or friend. And it won't w k to postpone letter writing! A ve all, do not consider yourself incapable. And don't think your letters will not be appreciated!

May I offer a few suggestions which might be helpful as you rededicate yourself to the privilege of letter writing to missionaries?

Write often. If you don't like to write long letters, make them short and write more frequently. The missionary would rather receive four or five short letters in a year than one or two long ones. However, be considerate in your expecting immediate responses. We appreciate the comment of some of our friends: "We will understand if we do not hear from you immediately."

When you write to missionaries, do not think the contents of your letter have to center solely around spiritual matters or the task of missions. We are quite human and also appreciate learning of your activities, your plans for the future, and general happenings around the community. Above all, do not be found guilty of saying, "I guess you have already heard about this from your parents or someone else." The fact usually is that nobody has written about "this" and we hear nothing more about it.

Strive for variety in your letters. You could write joint letters to the missionaries of your church in a youth fellowship meeting. A friend of ours had paged through the spring seed catalogue when she sat down to write us a letter. Allowing that common little book to speak to her, she in turn spoke to us in a way an ordinary letter could never have done. On other occasions enclose one or more of your latest church bulletins. Missionaries always appreciate hearing what is going on in the home church. The cartoon which made you chuckle might do the same for your missionary. Why not enclose it?

Finally, be sure to write new missionaries occasionally. A correspondence in some other part of the world could get started by making use of the missionary birthday list. However, be they new members on your list or the old ones, the worker on the field always appreciates your prayerful interest and concern for the work of the Lord in his particular place of service.

Now we won't mind if you would get out that pen and writing pad. You are about to enter upon the most rewarding of experiences—letter writing to missionaries.

N man and Mary Bartel have worked in H mon, Oklahoma, for about a year and a lf. Hammon is a small town in cen- tr Oklahoma. Just recently the Board o Missions purchased a parsonage which w be renovated this spring, and in which th Bartels will be living. Most of the w k centers around a little church located ir Hammon.

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

our schools

SEMINARY SCHEDULES NINE SUMMER COURSES

Summer school classes of Associated Biblical Seminaries for 1961 have, like last year, been scheduled for five short terms from June 5 to August 11. The eight-man inter-Mennonite faculty will consist of Millard Lind, Paul Miller, and J.C. Wenger from Goshen College Biblical Seminary; Frank C. Peters from Mennonite Brethren Bible College, Winnipeg; Erland Waltner, Jacob J. Enz, and Leland Harder from Mennonite Biblical Seminary, Elkhart; and Walter Klaassen from Bethel College, North Newton, Kan.

This short-term plan, known as the Hiram plan, allows for a student to take one of the two courses offered during the two-week term. The plan is designed to help pasters, missionaries, teachers, and other Christian workers who may only have a short period for purposes of study to participate in such a program.

Courses offered are Jeremiah, and teachings of Jesus, biblical theology, and theology of Menno Simons, evangelism seminar, Christian education of youth, rural and urban church, use of the Bible in preaching, and pastoral counseling.

Visiting professors Walter Klaassen and Frank C. Peters will instruct in teachings of Jesus, July 17-28, and pastoral counseling, July 31-August 11 respectively.

Applications for admission are due by June 1, 1961. Schedules or other information may be obtained by writing to the director of the summer school, Erland Waltner, 3003 Benham Avenue, Elkhart, Indiana.

BLUFFTON CELEBRATES SIXTIETH ANNIVERSARY

An Academic Convocation will be held on February 25 on the Bluffton College campus in observance of the sixtieth anniversary of Bluffton College. The theme of the Convocation will be "God, Scholars, and the World Crisis."

The convocation address, "Colleges to Cultivate Values in an Age of Crisis," will be given by Dr. Perry D. LeFevre, associate professor of theology and education in the Federal Theological Faculty of the University of Chicago. He is also a senior associate in the Danforth Foundation.

Following the opening address, discussion sessions will be held along the following divisional interests with the following leaders. "Humanities and Values for the World Crisis" will be led by Dr. Emerson Shuck, dean of the College of Liberal Arts, Bowling Green, Ohio. The group discussing "Science and Values for the World Crisis" will be led by Professor Andrew Stauffer, head of the division of natural sciences and professor of biology at Ohio Northern University, Ada, Ohio.

"Social Science and Values for the World Crisis" will be led by Dr. Carl Kreider, dean of Goshen College, Goshen, Indiana. The group on "Philosophical and Religious Values for the World Crisis" will be led by Dr. Grimsley T. Hobbs, professor of philosophy at Earlham College, Richmond, Indiana.

The afternoon session will be a panel discussion on the topic "Developing Education Programs with an International Outlook. "Participating on the panel will be Dr. Robert Kreider, dean of Bluffton College, as chairman; Dr. Perry D. LeFevre; Dr. James P. Dixon, president of Antioch College, Yellow Springs, Ohio; Dr. Herrick B. Young, president of Western College for Women, Oxford, Ohio; and Dr. James M. Read, president of Wilmington College, Wilmington, Ohio.

BETHEL COLLEGE ANNOUNCES EIGHT NIGHT CLASSES

Eight night classes totaling seventeen quarter hours of credit will be offered during the spring quarter at Bethel College.

Special features will be the two history and government classes meeting on Wednesday nights. Dr. J. W. Fretz, who has been in South America twice doing research, will teach a course (three hours credit) on Latin America. Dwight M. Carpenter will teach political theory II (two hours). All interested persons are encouraged to participate even though not interested in college credit.

Monday nights there will be a course in Principles of Christian ucation (three hours) taught by Walter Klaassen; in advanced sw ming, coed, (one hour) taught George Buhr at the YMCA p 8:00 p.m.; and beginning swimm for men, (one hour) taught George Buhr at the YMCA p 7:00 p.m.

Robert Regier will teach paint (three hours) on both Monday Wednesday nights.

The orchestra, under the direct of Dr. Rupert Hohmann, will c tinue to meet on Tuesday nigh

On Wednesday nights, in addi to the history courses already n tioned, Ward Administration (th hours) will be taught by Wi Unruh.

Prospective students should re s ter during the first evening e h class meets, March 6, 7, or 8. I r ther information may be obtai d from the registrar's office or f m the college catalog.

RECORD ENROLLMENT AT MENNONITE BIBLICAL SEMINA

Nine new members have jo d the student body for the sp g semester which began on Janu y 31: Robert Bruce Hardy, Bap t, pastor at Edwardsburg, Michi n; Robert Lougheed, Methodist, pa or at Inwood, Indiana; Peter Fall of Morden, Manitoba, missionary to Congo; Han Vandenberg, missio ry to Taiwan; Martha Boschman, P aigan, Saskatchewan; missionar to Taiwan; Lothar Fromm, Hamb g, Germany; Grant G. Noll, Lanca er, Pennsylvania; George Ediger, nman, Kansas; and Mary (rs. Ralph) Graber, Marion, South akota. This brings the total en llment for the school year 1960-6 to sixty-six, the highest in the his ry of Mennonite Biblical Seminar

RACE RELATIONS STUDY PLANS REVISED

At Mennonite Biblical Semi ry a change in the plans for a s dy of race relations has recently en announced by the planning mmittee. The project which is s onsored by the Peace and Social oncerns Committee of the Boar of Christian Service will consist a study of race problems in nort rn cities—Detroit and Toronto.

CC news

ENTY-ONE ENTER SERVICE

commissioning service for twen-
ne outgoing workers was held
he MCC headquarters chapel on
. 5. Nine of the workers com-
sioned will go into Voluntary
vice work in the U.S. and Haiti.
r of these will serve in homes
emotionally disturbed boys: El-
da Sawatzky (Abbotsford, B. C.)
Marion Krehbiel (Pretty Prai-
Kan.) at Boys Village, Smith-
, Ohio; Marjorie Unger (Swift
rent, Sask.) and Ray Norr (Kid-
Ohio) at Wiltwyck School for
s, Esopus, N. Y.

chard Nussbaum of Dalton,
), will go to Junior Village,
hington, D. C. Joy Erb of Zu-
Ont., will serve at Brook Lane
n mental hospital, Hagerstown,

ne of the VSers, Henry Koop of
Catharines, Ont., will work as
agriculturist at Petit Goave,
i. John and Mary Jane Goert-
are serving as mail clerk and
ptionist respectively at MCC
quarters in Akron.

e orientation school included
n Paxmen, three of whom are
ned to Pax programs in South
rica. Elmer Bontrager of North
on, Ohio, will work on the
s-Chaco Roadway in Paraguay;
ard Ramer and Floyd Troyer,
of Goshen, Ind., will work with
LeTourneau roadbuilding project at Tournavista, Peru.

Assigned to the Pax program in Europe and North Africa are Lowell Bender (Bittinger, Md.), Corney Klassen (Vineland, Ont.), Glen Showalter (Broadway, Va.), and Wilmer Weaver (Hartville, Ohio). They will receive specific assignments after arriving in Europe.

Mr. and Mrs. Peter P. Buhr, Mountain Lake, Minn., are being assigned to Heifer Project and will care for the Heifer Project farm at Gettysburg, Ohio. Fannie Mae Yoder, Goshen, Ind., will join the Akron MCC staff as a secretary. Mr. and Mrs. Junior E. Lehman, Kidron, Ohio, will go to the Congo where Mr. Lehman will be manager of the new Menno Travel Service branch office and the Union Missionary Home in Leopoldville.

STUDY GROUP ASKS MCC ADVICE ON PROPOSED U.S. YOUTH CORPS

Stemming from legislation concerning a Point Four Youth Corps introduced in Congress last year by Representative Henry S. Reuss of Wisconsin, the Colorado State University Research Foundation is conducting a study on the advisability and practicability of such a program under which young U. S. citizens would be trained to serve abroad in programs of technical assistance. Following the study the Research Foundation will make recommendations for the establishment of a Youth Corps program.

The Research Foundation, under the direction of Dr. Maurice Albertson, is devoting a major portion of its research to those agencies in the United States that have been doing work of the type related to the Youth Corps proposal. In this regard they have requested that the Mennonite Central Committee contribute information as well as advice concerning the feasibility and potential problems of the proposed program. Most of this information will be obtained from questionnaires to be completed by the MCC administrative staff and from related correspondence.

In addition, the Research Foundation will mail questionnaires to those participants who have served in programs of assistance abroad under the direction of the Mennonite Central Committee. These questionnaires will seek to elicit their impression, reactions, and suggestions for work of this nature. MCC has prepared a listing of American young men who have recently served in the Pax program in underdeveloped countries abroad and in Voluntary Service work in Haiti and Newfoundland, and is sending this listing to the Research Foundation which will mail out the questionnaires. It is hoped that those receiving this questionnaire will assist in this study as directed.

r churches

TH SPONSOR
FERENCE ON PEACE

Abbotsford (British Colum-
Church. The British Columbia
1 Organization sponsored a
1 Conference, Oct. 29 and 30.
theme was "Peace and War."
kers were Peter Schroeder from
ipeg studying Social Work at
niversity of British Columbia;
am Block, pastor of the Van-
r Mission Church; and Abe
teacher at the Bethel Bible
ute. "Teaching for Time and
ity" was the theme of the Sun-
school Convention held at the
Abbotsford Mennonite Church
ov. 3-6. Willard Claassen, H.
assen, and Nettie Kroeker were
l speakers. This was the largest convention of its kind held in British Columbia. A farewell was held Nov. 7 for Mr. and Mrs. David D. Wiebe who left Nov. 11 for Europe where they will be working in connection with the Janz Crusade for the next four years. The youth of the First Mennonite Church presented a program on Nov. 20. The drama, "The Call," was based on Luke 14:16-24. The five ladies' mission circles held a program Nov. 22, on the "Invalid Home." An evening of song was held in our church on Nov. 27 at which the new Hallman Organ was dedicated. The annual meetings of the church took place Dec. 5 to 9. The evening of Dec. 12 the old people got together for a program and a fellowship meal. Dec. 24 the children told the Christmas story in song and word. Presents were brought for needy children elsewhere in the world. Ninety to a hundred young people attended their annual Christmas banquet Dec. 26. Bill Dyck formerly from here now at Glen Ewen, Saskatchewan, was speaker. The Young People's Union Calendar was distributed at the Watchnight Service. Jake Froese of Winnipeg, Manitoba, and Lena Funk of Abbotsford, B. C., were married Dec. 30, 1960. The brother of the groom, John Froese from Altona, was a visiting speaker at the wedding and Sunday morning Jan. 1, 1961.—Mrs. George Unger

RECEPTION FOR NEW PASTOR

Deep Run, Bedminster, Pa. Open House was held at the parsonage for all members and friends to get acquainted with our new pastor, Ronald Krehbiel, and his family. A reception was given for them on New Year's Eve, at which time a brief review of past history of our church was made and a few prospective goals for the future given. The Pennridge A Cappella Choir presented a program of sacred music, sponsored by the Young Men's and Women's Bible Class. The Bluffton College Team was with us over the holidays and our own Doris Moyer was the accompanying pianist. The special offering for MCC surplus foods amounted to $900.00. This will buy three railroad cars of food for needy people throughout the world. Some of our men folk are helping to rebuild the Chester Diehl barn which was destroyed by lightning last fall. Pastor Krehbiel recently spoke at the Who-So-Ever Mission in Germantown, and in turn Mr. Sleeps, superintendent of the mission, told of the work to our Adult C.E. group. Open house was held in honor of Mr. and Mrs. Willis Hockman who celebrated their fiftieth wedding anniversary Jan. 7. "Family Night," incorporated into our Spiritual Program by our Sp itual Council, held every Wednes night, is very well attended.

into the beyond

Mrs. Elizabeth Wiebe, member the First Mennonite Church Bluffton, Ohio, was born October 1876, in Schwenksville, Pennsy nia, and died January 6, 1961, Bluffton, Ohio.

Mrs. Henry Plett, member of Friedensfeld Church, Turpin, O homa, died January 26, 1961, at age of 84.

Food for the Hungry in Strife-Torn Congo

For Archie Graber, Mennonite missionary in war-torn Bakwanga Province, Congo, Christmas was no time of feasting, decorated trees, and merry-making.

Instead, he led the first United Nations trucks to bring food into an area devastated by tribal warfare and a policy of "scorched earth."

It was a dangerous operation because of the resentment felt by these African tribesmen for the United Nations. The trucks might have been captured by warring Balubas or Luluas and the men, who drove them on what was an errand of signal mercy, imprisoned or killed.

But Archie Graber did not hesitate. Others might flock into Leopoldville to celebrate Christmas as best they may, but the star he followed led him from the capital to the Bakwanga.

The need was great and he was the one man capable of getting help started because he was equally trusted by both the tribesmen and United Nations officials.

His faith and courage were justified. The trucks went through without incident, and a beginning was made of providing emergency relief measures in the Bakwanga.

Those measures are most urgently needed. It was estimated by the UN's Food and Agriculture Organization that at the time 20,000 children were starving in Kasai Province and that 200 were dying every day. Before the UN trucks got through, one of Graber's most horrifying tasks had been to bury many of those children.

On-the-spot officials of the Food and Agriculture Organization of the United Nations estimate that a of money equivalent to three mil U. S. dollars ($3,000,000) is nee to alleviate famine in the Co The Mennonite Central Commi with other relief agencies is tributing funds, which are c neled through the Congo Protes Relief Agency (CPRA).

Until recently, the churches in Congo were greatly handicappe a serious shortage of manp which arose when so many mis aries were evacuated when crises first developed.

Now, however, about two-thir them have returned and are at posts, so that currently about Protestant missionaries are he to fight famine and disease, strengthen the churches, and to in schools.

Graber's contribution to he ease the Bakwanga situation been outstanding. United Natio ficials have turned to him fo sistance and advice, and he is to move and work among the t men.

Too, the role of the Congo P tant Relief Agency is of grea nificance. CPRA leaders, repr ing many denominations, work so early in the troubled that they have gained expe that no other group has yet oped.

Consequently, the United N has delegated to them work of importance.

For example, they have now given charge of three majo pitals and thirty-three clinics the UN setup. The UN also ports the food which the CPR collected.—Geoffrey Murray

Arcihe Graber (foreground), under Congo Inland Mission, distributes food in Bakwanga.

r conference

nued from back page

MPSES INTO MISSIONS

eneral Conference Mennonite sionaries in Japan have pre- d a booklet on the first ten s of mission work in Japan. mission will celebrate its tenth versary this year. The Board lissions is publishing the book- which will be distributed in ng.

ter Falk from Morden, Mani- , is studying at Mennonite Bib- Seminary this semester. The s were second-term missionaries ne Congo when they left there July.

le church at Lame Deer, Mon- , expects to have its own Indian rican pastor by next June. Joe ksalong, presently a student at 's Training School in Phoenix, ona, has accepted a call to this ch.

na Isaac will return to her e in Niagara-on-the-Lake, Ont., t the end of February. She taught school in Paraguay for ral years, the past two years at rnacion.

ter Ediger has accepted a call ork in the field of city churches, nning July 1. Originally from n, Kansas, he has been the min- of the Mennonite Community ch, Fresno, California, since His assignment is from the mittee on City Churches.

e Congo Inland Mission is cele- ng its fiftieth anniversary this The General Conference, ver, did not become a part of rganization until 1945.

ING YOUNG MEN

you are planning for 1-W serv- the next six months, this mes- is for you.

ong the new changes in the ervice program is the require- for all young men to partici- n a 1-W training school *before* enter 1-W.

next training school will be March 3, 4, and 5 in Hender- Nebraska. Your costs for the ng school will be paid by the rence. We ask only that you to prepare for your service .

ou are married or plan to be married during your 1-W service period, you should bring your wife or fiancé. Register at once with your placement advisers or with the 1-W office (722 Main, Newton, Kansas).

REPRESENTATIVES DISCUSS CIVIL DEFENSE RESPONSIBILITY

At a meeting in North Newton, Kansas, on February 7, representatives of the Peace Section of Mennonite Central Committee discussed with representatives of several Mennonite conferences various issues related to Civil Defense.

They listed a number of specific problems faced in Mennonite communities. In one community a request has come from Civil Defense for the use of the church as a hospital and the church tower for broadcasting in case of need. Some ministers have been asked to be contact persons by chiefs for operational clergy.

Notes on discussion groups listed ways of preparing now to save lives in time of enemy attack, the relation of the peace corps and relief work to Civil Defense, suggestions to work through Mennonite Disaster Service on requests from Civil Defense, and how the church can help individuals with the question of Civil Defense involvement.

HOSPITALS AND HOMES GROUP MEETS IN KANSAS CITY

The tenth annual meeting of the Association of Mennonite Hospitals and Homes took place in Kansas City, Missouri, January 30 to February 2. The meeting was held in conjunction with the American Protestant Hospital Association, which is made up of twelve denominational groups.

At separate meetings of the Mennonite association, the following papers were presented: Keeping Institutional Program Church Related, by Elmer Ediger; Using Community Resources in Institutional Program, Luke Birky; The Church's Place in Current Social Development, J. Winfield Fretz; A Patient's View of the Hospital, Marianna Stutzman; A Local Minister's View of the Hospital, Harold Buller; A Legal View of Charitable Institutions, Hugh McLaughlin; Major Factors in Worker Morale, Victor Esch; Basis for Adequate Salary Policies, E. C. Bender; Determining Fringe Benefits, Gene Knagy; Attitude Toward Organized Labor, William Dunn.

Henry A. Fast reported on the White House Conference on Aging which he attended in January. A forum moderated by Marvin Ewert discussed personnel relations.

NEW WEEKDAY CURRICULUM IS IN BEGINNING STAGES

The curriculum committees of the General Conference Mennonite Church and the (Old) Mennonite Church are committed to joint production of a weekday Bible school curriculum.

One of the first major steps in this venture is a three-week seminar scheduled for July and August this year. The two curriculum committees and representatives from both denominations will restudy and refine the outlines which were prepared simultaneously with outlines for the graded Sunday school curriculum.

CONFERENCE PUBLISHES RESOURCE GUIDE ON SENIOR CITIZENS IN CHURCH LIFE

Older Persons in the Church Program is a new handbook published by Faith and Life Press for the Board of Christian Service. It is intended to be "a resource and guide for all congregations—wherever older people live and long for a richer life." Adapted from the handbook of the Presbyterian Church in the U.S.A., the book examines the meaning of "aging" and "old." It speaks about retirement, homes, the needs and interests of older persons, and the church's ministry to them.

Sixty-four pages, including illustrations and appendixes, make up this 5½" by 8" handbook which is not only helpful for pastors and church workers, but for all church members. It is available at Mennonite bookstores.

our conference

J. N. SMUCKER RETIRES; COMPLETES TEN-YEAR EDITORSHIP OF "THE MENNONITE"

Jesse N. Smucker completed a ten-year term of service as editor of *The Mennonite* with the issue of February 14, 1961.

At the time of his appointment to the editorship, J. N. Smucker was the president of the General Conference Mennonite Church. He was finishing his second three-year term in office that year. Other positions he has held are vice-chairman of the Mennonite Biblical Seminary Board, 1950-1959, member of the peace committee of the Western District Conference, and member of the peace committee of the General Conference. Presently he is a member of the Ministerial Committee of the Central District Conference.

Mr. Smucker has served as a pastor for more than thirty years. His ministry began in the Oak Grove Mennonite Church in his home community of Smithville, Ohio, in 1916. In 1936 he accepted the pastorate of the Bethel College Mennonite Church, North Newton, Kansas, and served there until 1942 when he was called to the First Mennonite Church, Bluffton, Ohio. He resigned from the Bluffton church to become editor of *The Mennonite.*

Mr. Smucker's patience, kindness, and sense of humor have made him a loved and revered leader in all the places he has served. Fellow workers in the Conference have expressed appreciation for his services in the following statements:

"Editors, as well as other servants of the church, often hear many words of criticism, few words of gratitude. Surely the retirement of Jesse N. Smucker from his editorship is an occasion for all of us who have been blessed by his ministry to express appreciation for a task well done.

"The ministry of a Christian editor in our Conference fellowship is far-reaching and significant. He is the custodian of an instrument of tremendous potential for good or evil. He is a molder of Christian opinion, a witness of Christian truth. He is a pastor-at-large for the thousands who read his columns and are influenced by his paper. He becomes the symbol of Conference thinking for many readers. He serves frequently as a voice of the Conference beyond our own circles.

"This role Jesse N. Smucker has filled with faithfulness and grace for over a decade. He came to his task having served fruitfully in pastoral responsibilities and as president of the Conference. His sense of fairness, his able judgment, his balanced perspective, his comprehension of vital issues, undergirded by his deep Christian faith and his loyalty to the total Conference, resulted in a ministry which has put all of us deeply and always in his debt." Erland Waltner, president, General Conference Mennonite Church.

"Rev. Smucker has shown the same deep allegiance to Christ and the church in his editorship of *The Mennonite* that he has shown throughout his life as a minister of the gospel. Under his editorship the pages of our paper were always open to that which would aid the church in its program of education, service, evangelism, and extension, whether in this country or abroad. His editorials gave support to the program of the church and were an aid to readers in deepening and strengthening the spiritual life of the individual and the church.

"I am sure that I speak for every individual who has been a member of the Board of Education and Publication during his editorship in expressing appreciation for his work and in wishing him many years of continuing service as God may give him strength." Lloyd L. Ramseyer chairman, Board of Education and Publication.

"Rev. J. N. Smucker has been to many of us the symbol of sincerity integrity, and preciseness. His sermons when a pastor were exceptionally well organized and delivered with finesse and deep sincerity. The message invariably left a memorable impact of spiritual warmth There was always a clear testimony of deep faith and commitment in the life and witness he exemplified

"As editor of *The Mennonite* the same devoted loyalty to the truth was constantly in evidence as in his other areas of service. His loyalty to Jesus Christ and to the expression of this in Conference work was always evident. All of us join in expressions of appreciation for past services and wish him a continuing vital and useful service witness as the Lord may guide him. Erwin C. Goering, executive secretary, General Conference Mennonite Church.

Two hundred and thirty thousand persons still suffer from radioactive diseases, ranging from burns and bleeding gums to cancer, contracted as a result of the atomic bombs dropped on Hiroshima and Nagasaki Japan, more than fifteen years ago. Of the total, 4,500 were still in hospitals at the end of 1960, according to a dispatch from Reuters in Tokyo which was published in the New York Times *on February 5.*

Many others have committed suicide. Some parents have reported that their babies were born abnormal.

A report published recently by the United States Atomic Bomb Casualty Commission in Hiroshima said that there were hardly any hereditary irregularities.

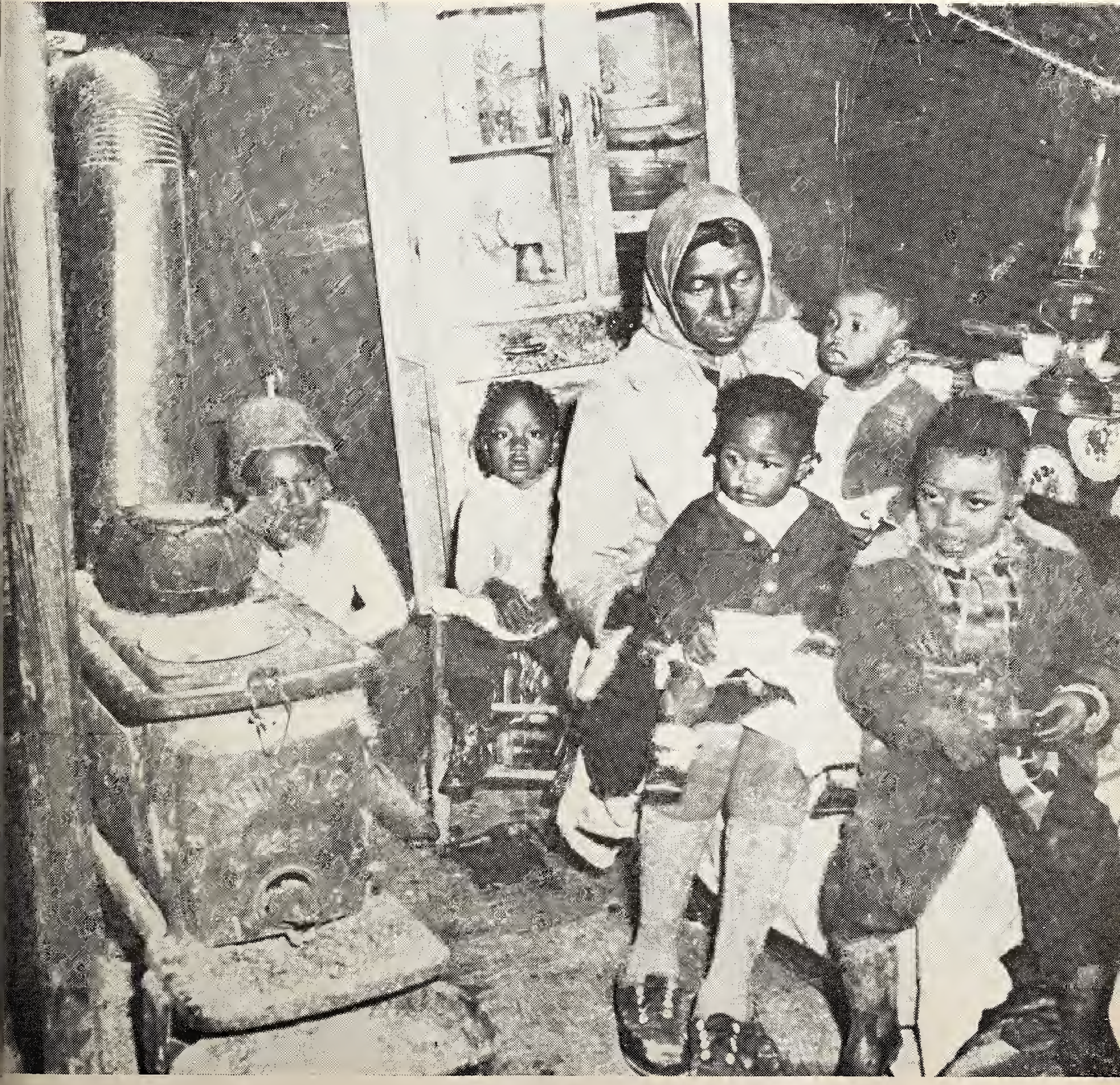
Japanese organizations concerned with studies on the effects of atomic radiation have asserted that the report belittles the hereditary effect.

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

FEBRUARY 28, 1961

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST



TENT CITY, TENNESSEE

in this issue

ARTICLES
SEEKING THE LOST 131
GOD KNOWS NO COLORLINE 133
VOTING WAS THEIR CRIME 134
DEPARTMENTS
MENNONITE MEN
The Minister's Salary 136
THE READER SAYS
YOUTH
Faith for Students 137
What Is the Purpose of My Life? 138
Youth News 139
OUR SCHOOLS 140
MCC NEWS 141
OUR CHURCHES 142
OUR CONFERENCE 144

CREDITS
Cover, United Press International Photo; page 133, Religious News Service Photo; page 137, Robert W. Regier.

CONTRIBUTORS
J. M. Pauls, former president, Canadian Conference, and pastor, Bergthal Church, Winkler, Manitoba; Walter Neufeld, pastor, Brudertal Mennonite Church, Hillsboro, Kansas. The series of articles by J. M. Pauls was first presented to the Study on Evangelism held in Goshen, Indiana, in August of 1958.

of things to come

- Feb. 27-Mar. 4—"Faith and Life" radio speaker (KJRG, Newton, Kan.), Victor Sawatzky
- March 6—Ministers and Physicians Conference
- March 11—Western District Bible School Workshop, Alexanderwohl Mennonite Church, Goessel, Kansas, 9:00 a.m. to 3:00 p.m.
- March 21—Western District Women's Missionary Organization meeting at Pretty Prairie, Kansas.
- March 26—Bethel Bible Institute commencement
- March 26—Palm Sunday
- March 31—Good Friday
- April 2—Easter
- April 2—Elim Bible School commencement
- April 9—Men's Chorus Festival, North Newton, Kansas
- April 9—Swift Current Bible Institute commencement
- April 15—Marcus Bach, Bethel College
- April 27-30—Central District Conference, Calvary Mennonite Church, Washington, Illinois.
- May 4-7—Eastern District Conference, Quakertown, Pa.
- May 7—Mennonite Song Festival, Memorial Hall, N. Newton, Kan. 2:30 p.m.
- May 28—Bethel College commencement

THE MENNONITE

Editor: Maynard Shelly. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. **Editorial Assistant:** Muriel Thiessen. **Art Director:** Robert W. Regier.

VOLUME 76 **NUMBER 9**

THE ELBING CATECHISM In 1778 the elders in Prussia pul lished a catechism. Humbly they named their little seventy-pa book: "Catechism or short and simple instruction from the Scriptur in question and answer, for the use of children in school." Th elders did not identify themselves. It was enough to say: "Publish by the Christian congregations in Prussia which are called Menn nite." They further proved their origin by writing on the tit page the verse that Menno Simons always used on the cover of books, 1 Corinthians 3:11. The only names used on the title pa referred to the printer and place of publication: "Printed by Jo Gottlieb Nohrmann at Elbing in 1778." So we have come to call the Elbing catechism.

Mennonites wrote and published other catechisms. Only t Elbing version has enjoyed more than limited use. Decade aft decade it has fertilized our faith and unity.

The Elbing catechism didn't stay in Prussia. It traveled far ar wide—through Germany, to Russia, to France, and to North Americ It has kept company with almost all major groups of Mennonit including the Amish. The Mennonite Brethren are the one exce tion, though their early leaders were surely schooled with its 2 questions. The measure of doctrinal unity found among Mennoni today comes in part from this Elbing fountain. As our fellowsh widens in future years, we can only thank God more for what H has done through the elders of Prussia.

Though Mennonite unity has a future because of the Elbing cat chism, does this teaching tool have a future in the Mennonite fello ship? Opinions differ. Its language has grown so old that it do not have the biting edge that truth should bear. Its English editio though several times revised, still carries a heavy German accen Many of its ideas need newer forms, for while today's teen-ager more alert than his teen-aged ancestors, he is less patient. In the later years, revisers have loaded more straw on this camel than was intended to carry. Visitors to the public schools tell us that t question-and-answer method is not the way to teach. But many co gregations still use the catechism. Though they see its faults, th feel these faults can be corrected. Can they?

The Executive Committee of the General Conference pondere The Elbing catechism had been revised before. Almost every gener tion has taken a try at it. But how often can you sharpen a go knife and still have left a blade? That all depends on the mettle the metal. The committee made a conservative decision—and think a wise one. They decided to conserve the tool that has serv us so well. Let us sharpen our old sword, so if cut we must, we w cut clean.

And now a selected committee is at work preparing this revisio The members of this committee met at Elkhart, Indiana, for t first part of their task during the week of February 14, 1961. restore new beauty to an old vessel was a labor of love. The fru of its labor will be checked by the Conference officers and, if all g well, will be published sometime next year.

Seeking The Lost

Second of three articles by J. M. Pauls

THINKING AGAIN on "Jesus at Work, Seeking the Lost," let us read John 3:1-16.

One is almost afraid to speak of Nicodemus, a master in Israel, a ruler of the Jews, a member of the Jewish council, as one who was "lost." It was much easier to look upon the woman of Samaria as being lost. But Nicodemus was without fault in all respects.

Still, an object whether clean or unclean can in either case be lost. To be lost means that a person is not in the possession of his Owner. He may even be useful to mankind and still not belong to and serve his rightful Owner or Creator. This is the reason why so many cannot be converted: they think their being lost consists only of outward, visible sins.

According to the second chapter of John, Jesus had been in the temple at Jerusalem. He had cleansed the temple and was immediately asked by the Jews to justify His deeds; they questioned His authority to do such a thing. His reply was: "Destroy this temple, and in three days I will raise it up."

We read that through these signs and discourses many believed on his name, these things also instigated Nicodemus to investigate the matter further. This was a rare occurrence. For despite Jesus' various methods and manners of seeking this upper class of his day, whether by reprimand or instruction or even with signs and miracles, they would not allow themselves to be found.

For them the Messiah would be a visible king of Israel, and these words about destroying and rebuilding the temple in three days were incredible and unintelligible.

I recall an old man who had been a teacher all his life. He was accustomed to thinking, knowing, comprehending, and solving. When he was on his sickbed, he repeatedly called me, sometimes in the late hours of the night, in order to obtain answers to questions concerning his salvation. He was trying to understand and comprehend the grace of God, to procure peace for his soul.

How hard it was to find this teacher! He tried to calculate everything. He wanted to accept nothing by faith. Yet how many of the problems of affliction in God's school are so difficult or impossible to calculate—for instance, the story of Job's suffering. For many a problem and riddle, eternity will reveal the answer. Here we must accept by faith.

We are living in a time when by reasoning and calculation, solutions are sought for all things, whether they be under, on, or above the earth. We are faced with a knowledge-seeking world that wants everything expounded and explained.

For this very same reason Nicodemus came to Jesus by night, prompted by the words and actions of Jesus in the temple. Let us now see how Jesus, who was addressed by Nicodemus as Rabbi, or Teacher, sought and found Nicodemus. Jesus was here dealing with an honest thinker who sought proof or evidence of the possibilities, not the impossibilities.

As I imagine that meeting by night, it seems to me that after being addressed as Rabbi, Jesus entered this subject by himself, taking the position of an instructor at the blackboard and giving to Nicodemus, first, a problem or a lesson.

This lesson dealt (v. 3) with the new birth and its necessity. This was the first step undertaken by Jesus in the seeking of Nicodemus. It probably seemed rather sudden to Nicodemus to be confronted with this problem. But he must have seen that to find the answer meant also to satisfy the longing of his heart, which was to enter the kingdom of God. With this lesson Jesus had established three things:

Nicodemus, there is no substitute or roundabout way for this lesson. Without the rebirth we do not see and we cannot enter the kingdom of God, which is the solution to all your questions and problems.

Nicodemus, you are accustomed to acquiring things by study and learning. But this is a lesson which one must experience—you must be born anew. We cannot learn our way into the kingdom of God. We must be born into it.

Nicodemus, no man sews a piece of new cloth on an old garment, or puts new wine into old bottles. The new cloth does not make the garment new. New wine in old bottles is in great danger. Therefore the old is worthless. It must be created new. In our entire concept of the plan of salvation we often forget that God said: "For in the day that thou eatest thereof, thou shalt surely die." "Die" means being separated from God, from life. And in order to be reunited with God, we must come to life, be born.

(Nicodemus was willing to learn his lesson; he attempted to find a solution to the problem as we see by his further questions. Already the first step in the seeking of Nicodemus had succeeded.)

We notice how Nicodemus goes to work to find the answer. He comes to the conclusion that he is here confronted with the impossible: "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?" Nicodemus was a promising student. These sincere and straightforward inquiries reveal the faith and confidence he had in his instructor. Jesus could now proceed, knowing that His student was willing to learn and to experience. By His reply, Jesus now shows him the possibility of a solution to his difficult problem.

Nicodemus, you must take hold of this problem in an entirely different way. You speak of a mother's womb and becoming old. This is not the way to solve this question. We are not dealing with the kingdom of this earth, but the kingdom of God. In it there are other possibilities, namely, water and spirit. Nicodemus, were you not at the Jordan with John the Baptist as he said (Matt. 3:11): "I indeed baptize you with water unto repentance: but he that cometh after me . . . shall baptize you with the Holy Ghost and with fire"? The possibility of the new birth is brought about by the water of repentance and the Spirit of God, which revives unto life. It is not related to becoming old or the mother's womb. It is a work of God.

Nicodemus, you must not confound or confuse things; each is according to its kind or nature. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Bear this fact in mind and you will see the possibility of the new birth. (Let us also take note of this in our work of evangelism, not to confuse things.)

And lastly, Nicodemus, I must reply that the new birth remains for our reasoning ability a secret, for (v. 8) "thou . . . canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." It is as though Jesus meant to say: Do not only ponder this matter, but surrender to the working of the Spirit and you will experience it.

This brings the student to a further question: "How can these things be?" At first Jesus expressed His amazement at the lack of understanding and knowledge of a master in Israel. Even the woman of Samaria in her discourse with Jesus began of herself to speak of the Messiah. She, just as Nicodemus, was compelled to it. The answer to the question of Nicodemus lay only in the Saviour, the Lamb of God. He should have found the answer for himself. The teaching of the Messiah was there—but in an entirely different sense. Nicodemus had to relearn and again become a beginner. And so our Lord undertook the last step in the seeking of Nicodemus (and also to find the answer to the problem He had set before him).

We cannot learn our way
into the kingdom
of God.
We must be born into it.
This birth
is a work of God.

Jesus hands Nicodemus His identification card (v. 13): "The Son of Man . . . from heaven . . . ascended up to heaven . . . is in heaven." For the woman of Samaria and her faith, it was enough for Jesus to say, "I . . . am he." With Nicodemus, He was much more cautious and spoke of himself as a third person, as the Son of man. This summation of what He said was: God is Man. This is the miracle of the incarnation of Jesus.

Jesus then took Nicodemus back into the history of Israel and gave him an object lesson. First (v. 14), there was poisoning through serpents and death as a result of mu murings, of sin; then salvatio healing and life through the liftir up of the serpent. That is the co dition (story) of man: first, poiso ing through the serpent in the ga den of Eden and death as a resul then salvation, healing, and etern life through lifting up of Jes Christ on the cross. Here Nico mus began to think spiritually. T light began to dawn upon the m ter in Israel. He understood t true meaning of Isaiah 53: t Lord laid on him the iniquity us all, he became sin for us, a he was bruised for our iniquiti He now clearly recalls John t Baptist calling out: "Behold t Lamb of God which taketh aw the sin of the world." What a rev lation!

Just as in Israel they needed o ly to believe to obtain life, so our part only faith is necessa This is faith of the heart in the fu knowledge or consciousness of o sinfulness and mortality. This faith in Jesus Christ, lifted up, the cross of Calvary, that whos ever believeth in Him should n perish but have everlasting life.

How can these things be? Yo so long-awaited Messiah, as G and man, as the Saviour who w lifted up, is the only solution this problem. A gift of God o of love—this is for us the only p sibility of salvation.

It seems to me that Nicodem could already visualize Jesus on t cross of Calvary. As he later to Jesus' body from the cross, he mu surely have recalled this night a understood much more of what Jes said, and believed it. Behold, Ni demus, who was lost, is found.

Lord Jesus, we worship Thee, a thank Thee from the depths of o hearts that Thou wast willing die on the cross for us. How e nestly Thou approachest each o with this sacrifice of love to se and to save that which was lo Let us also in our seeking, in o endeavors to evangelize, never part from this way, and always Thy methods seek and find the lo Amen.

THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and Dece ber 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; editor correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, Kans**

God Knows No Colorline

Billy Graham
as told to Kurt Singer

THE SIGN IS on the wall. This is our crisis.

We are going to have to have a revival that will wipe away racial discrimination, that will puncture the myth that because a man's skin is a little different color from yours you are superior. I tell you, there is no superior race in God's sight.

The revival should stress three things:

1. That we must live by the principle of the Golden Rule.
2. That racial prejudice looms as one of the most burning issues in the destiny of the United States.
3. That God is color-blind and that prejudice based on skin color is sinful.

In the world to come, there will be no place for South African bloodshed, White Citizens Councils, Ku Klux Klans, and "For Whites Only" signs. Some people are not going to get to heaven because they would not feel at home there.

For everyone there is this solemn warning. One day we shall stand before the judgment of God, and He has told us in advance what one of the questions will be on that great day of examination. Jesus made it clear that we shall have to answer for the way in which we have treated our neighbors. The horror of discrimination will never be fully realized until we remember the sobering words of our Lord: "As you did it not to one of the least of these, you did it not to me." If through blindness or overt treachery we err, it is Christ we insult and humiliate.

Our concern since God laid the matter on our hearts some years ago has been not so much to talk as to act, to set an example which might open new paths and stir the consciences of many. There is no segregation in our crusades, even in the South.

A man who was to be an usher for our crusade in a southern city heard of this policy and called the office to verify it. "Is it true that Negroes are coming and can sit wherever they please?" he asked. The answer was, "Yes." And the man retorted angrily, "Then to hell with the revival."

continued on next page

Billy Graham enjoys an ice cream soda with several teenagers in New York during the time of his crusade there.

But the story doesn't end there. He was drawn to the meetings by the Spirit of God and was converted. He apologized for what he had said and came to work as an usher, side by side with Negro ushers and serving those who came.

I have been growing in understanding of the Christian principle of brotherhood of all men under the fatherhood of God. In 1953—after the Supreme Court desegregation edict was handed down—I decided definitely that segregation was wrong.

Long before the high court decision, however, I found a precedent. Luke tells about the time that Jesus preached in His home town, and the people turned from a friendly crowd into a murderous mob. I asked myself what made them change. They changed because Jesus dared to attack their prejudices. He dared to inject the race question into His sermon, and these people, filled with their superiority complex, tried to kill Him.

Jesus broke down the barriers. He lauded the faith of the Gentiles. He lived for days among the despised Samaritans. He said that many would come from the east and west and sit down with Abraham and Isaac and Jacob in the kingdom of God. He said that when He was lifted up He would draw all men unto himself.

Our world is threatened as it has never been threatened. We need antisegregation legislation, but unless it is supplemented by love of God it will be nothing but cold war.

Jesus Christ is the light that can lead men over the shoals of race hatred to the harbor of brotherhood. Now when a person is born again by faith in Jesus Christ, the Bible says he is a new creation. He leaves the family of Satan and comes into the family of God.

One of the signs that conversion is genuine is the person's genuine love for all his brothers in Christ, for in Christ all divisions vanish. If a man lacks this Christian love, no matter how orthodox may be his doctrine, it is safe to doubt whether he has ever had a real personal encounter with God. We are going to have to come to the place where we love each other as neighbors and where we look through the eyes of Jesus.

After my travels in Africa, India, the Far East, and Western Europe, I arrived at the basic conclusion that Christians in America have a tremendous responsibility in today's world—that we are living in a fish bowl with the whole world looking in, that racial tensions are causing some of the people of the world to turn away from us, to doubt that we have the moral and spiritual qualities to lead the western world in this desperate hour.

Race prejudice is a cancer eating at the heart and core of American life and therefore threatening to eclipse the dawn of peace and justice for all humanity. It is high time that we came to the foot of the cross. It is high time that we told the truth—that there is no superiority based on skin color, that we must love each other as neighbors, that this is the way of Christianity.

My early meetings were segregated. I was reared in the South and had never thought it through. But I hope that through the years I have grown in many directions.

Our last southern crusades were on a nonsegregated basis, and we did not have an incident. Where men are standing at the foot of the cross, there are no racial barriers.

I recall with a great deal of satisfaction an incident that occurred near the end of my integrated crusade in Louisville, Kentucky. A Negro minister told me, "I want you to know that one of the greatest experiences I have ever had in my life was when I stood outside the coliseum and had my people come up to me and say, 'Pastor, is it true that we can sit anywhere we like?' I raised my hand, made a wide sweep of the auditorium, and said, 'Anywhere.' "

There were tears in his eyes.

The great need in the world is not for more guns or more atom bombs. The great need is for men and women who have been transformed by the power of Jesus Christ and are going out living dedicated lives for Christ in the offices and in the factories and in the shops, taking their stand for the Lord Jesus Christ no matter what the cost may be.

Copyright by B. P. Singer Features

VOTING WAS THEIR CRIME

Walter Neufeld

WHERE YOU ALL from? From where? From Kansas! What you all doin' heah?

These were the questions confronting us on numerous occasions in our recent venture into America's deep South. Pete Froese of Inman, Albert Ediger of Moundridge, and I (Hillsboro) were commissioned by our Board of Christian Service to take a truckload of Mennonite Central Committee relief commodities to Tent City in Fayette County, Tennessee.

Tent City is located about three miles west of Somerville, Tennessee, some forty-five miles east of Memphis. Tent City, or "Freedom Village" as it is called by its residents, is a city just a few months old, inhabited today by fourteen Negro families which include some ninety persons. These people are not here by actual choice, for all of these families were evicted from their lands and homes because of their determination to exercise their right to vote in the last national election.

Actually, the story is much older than three months, but it was just before and after the recent election that the economic boycott and eviction of the Negro really took effect. Negroes in Fayette County outnumber the white about two to one. Yet, until this last election, only about 100 of the 13,000 Negroes had been permitted to register and vote. This year a considerable number of Negroes, determined to change this, registered and voted despite threats of violence, boycott, and eviction. Almost without exception, those Negroes who went through with their attempt to vote lost their jobs and were told to get off the land. Some three to five-hundred people were thus affected, and those who came to Tent City were among them.

Our assignment was to take a truckload of donated relief goods and deliver them to Tent City. Our assignment was sort of a leap in the dark, for we were told only to take these goods and make some contacts. In spite of some "butterflies," we went ahead with our assignment. On our truck were some fifty cases of canned meat, ten bales of clothing and bedding, and some hand and laundry soap. These were well received by people poorer than you can imagine.

We arrived at Tent City at 2:00 p.m., January 24, and immediately proceeded to visit these "men without a country." We personally witnessed that which we could hardly believe. The three of us went into every tent in the village, handing to each mother a few bundles of linen kits and several squares of soap. We spoke to them, and they responded freely with words of thanks and praise to God for answering their prayers. A man spoke to us, and said, "The good Lord always provides for us, and all that we need is to pray in faith." I felt ashamed in this man's presence, for in spite of the fact that he was smaller than I, I had to look up to him. Here was a spiritual giant, with faith that was many times greater than my own.

We spoke to many mothers also, for some men were in the woods, busy gathering wood for the fire. "Ma'am, did you vote in the last election?" "Yes, suh," she replied, "I voted for the first time in my life, and it sure felt good." She was a woman of sixty years! We repeated this question several times, and always we received similar answers. We did not find one among these who regretted this, in spite of the fact that it meant the suffering of hatred and violence and the loss of job and home. I thought to myself, if only we had this faith and conviction and determination back in "Israel."

Our presence in Tent City meant much to these people. It is true that our gifts were not great or many, but they were a token of love and concern. More than once we heard the people say, "It is a great comfort to know that someone cares." The three of us realized that it was not because of anything we had done, but rather it was because of people back home who had donated these goods "in the name of Christ" that this witness was possible.

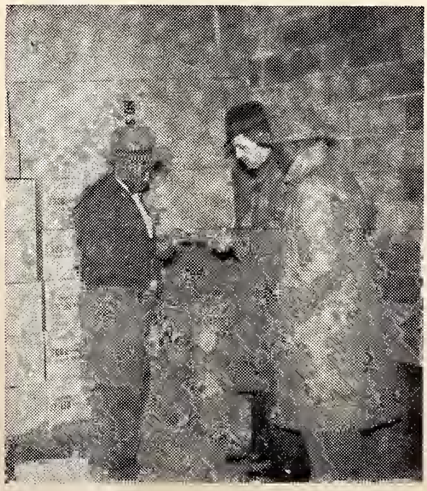
We unloaded the goods and turned back with mixed feelings. The problem was so great, and our effort so small. We had, so to speak, put our feet in the water, in that we had a taste of the problem. The question remaining is, "What do we do now?"

We left Memphis, and while crossing the Mississippi River, a car passed us. I looked at the license plate. It was from Arkansas, and at the bottom I read the following words: "The Land of Opportunity." It might as well have read, "Tennessee, the Land of Opportunity," for in many ways the two adjoining states are exactly alike. This is true in the area of racial injustice.

As I read the words on the license plate, a question struck me with considerable force. Yes, Tennessee just like Arkansas, is a land of opportunity, but opportunity for what and for whom? I know, for I have seen with my own eyes that it is a land of opportunity for the white, a land of opportunity for hatred, prejudice, violence, injustice, greed, bigotry, and of pride. It is a land in which the civil war is not over. It is a land of opportunity for the kind of injustice and economic lordship that leaves the Negro, even in modern times, a virtual slave.

Would to God that the South were also a land of opportunity for freedom and equality, a land of opportunity for justice and love and brotherhood for all! I am compelled to say that as yet it is not. It is your task and mine to see not only in the South, but even closer to home, the Christian vision of *Koinonia* become a reality.

Walter Neufeld (center) signs the truckload of relief goods over to Marshal Jones, a representative of Haywood County (Tennessee) Civic and Welfare League.



Mennonite men

The Minister's Salary

THE GENERAL CONFERENCE Committee on the Ministry is charged with the responsibility of the areas of concern in the Conference related to the ministry. In April of 1958, this committee made a survey of ministerial support of the churches both in the United States and Canada. A questionnaire was prepared and sent to all the pastors of the General Conference churches. One hundred and thirty-nine ministers in United States churches responded by returning their completed questionnaire.

In the fall of 1960, the Committee on the Ministry again prepared and sent a similar questionnaire to all the General Conference ministers in the United States and Canada. Separate tabulations were made for the United States and Canadian churches. Only the results of the United States churches, however, were made available in the report. One hundred and thirty-two ministers from the United States responded by returning the questionnaire. The report of the committee is based on the result of these 132 responses.

In any survey it is impossible to receive all the information that is desired because there always are those who do not respond, and the situations and conditions in the individual churches vary quite widely. Every survey, however, has some value and if properly interpreted can give fairly accurate and valuable information.

The questionnaire asked for the following information: basic annual salary; parsonage, whether one is provided, if provided—whether furnished, unfurnished, or partly furnished, and whether the utilities are paid; car allowance; retirement or social security provided; gifts in kind; whether the minister did supplementary work or had other income; the church membership; and the total income of the minister (church salary plus supplemental income).

The survey report indicated the following facts: twenty-two ministers of the 132 receive basic salaries of over $4,000; thirty-one received basic salaries of $3,500 to $4,000. This indicated that seventy-nine of the ministers received less than $3,500 basic annual salary. Seventy-one of these seventy-nine had parsonage provided.

Of the 132 responses received, 121 reported parsonages provided, ninety-three reported unfurnished parsonages, five completely furnished, twenty-three partly furnished and fifty-nine reported utilities paid in part or all. Only thirty-eight of the 132 received car allowance and only forty-one of the 132 had the Conference retirement plan or social security provided for them by the church. Also of the 132 reporting, fifty-five or 42% found it necessary to supplement their church support with other income. This means that 42% of the ministers of the Conference who prepared themselves for the ministry, their first calling, are to accept supplemental employment to help make financial ends meet. It also means that such church work as visitation and counseling probably is largely neglected by the part-time minister. It is quite significant that no minister who receives a basic annual salary of $3,900 or above has reported any supplemental employment.

The following is a comparison of the 1958 and 1960 surveys of U. S. churches.

	1958	1960
Basic salary over $4,800	1.5%	3%
$4,200—$4,800	5.8%	8.3%
3,600— 4,200	15.1%	15.2%
3,000— 3,600	29.0%	34.9%
Parsonage	88.4%	91.7%
Utilities paid (part or all)	8.7%	44.7%
Car allowance	25.4%	28.8%
Retirement	28.3%	31.1%
Gifts in kind	71.7%	43.2%
Supplemental employment	58.0%	42.0%

This comparison of the two surveys indicates a slight improvement in the ministers' salaries and benefits in the 1960 survey over the 1958; however, much more needs to be done to secure adequate financial support for the General Conference minister.

It is difficult to establish a rule or a formula to assure all ministers of our churches adequate support, because each individual church situation varies considerably from another. For instance, a minister of a large church estimates his church driving at 20,000 miles per year which he estimates cost him at least $1,200. Other expenses, such as entertaining church guests and supporting a family of four children, makes it difficult to keep financially above board, even though he has a somewhat above average basic salary. He feels that he has one of three alternatives: get a small church and do supplementary work; change denominations; or, leave the ministry. Whenever a minister is faced with these alternatives, especially in one of the larger churches of the Conference, it is rather a sad commentary on the laymen's sense of fairness and justice.

In drawing conclusions from these surveys, it would seem that every layman who is in any way responsible for determining the amount of support his minister receives should use his influence in his congregation to make sure that the minister's support is adequate. Insuring adequate ministerial support does not mean that charitable institutions should suffer, but rather that laymen need to be better stewards. This matter is primarily the responsibility of the laymen and will be solved only by a dedicated effort on their part.

Editor, Richard F. Graber, Moundridge, Kan.

the reader says

CONCERN ABOUT CONCERNS

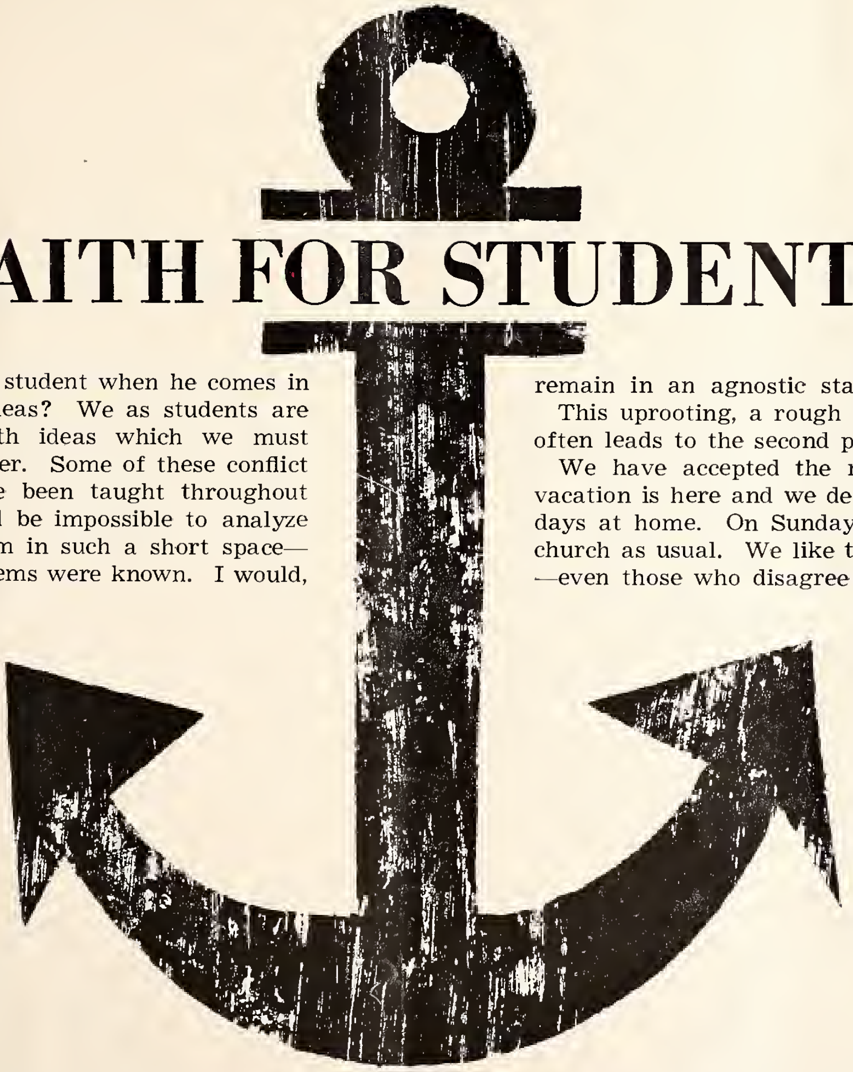
Dear Editor:

It seems to me that every reader will heartily agree with what the writer has to say under "Focus on Christian Concerns," page 88, second column, *The Mennonite*, February 7, 1961, No. 6.

However, the first column gives rise to some questions. Can a segment of Mennonites rightfully be accused of voting against rather than for a presidential candidate?

continued on page 14

Emil Kreider



FAITH FOR STUDENTS

WHAT HAPPENS to a student when he comes in contact with new ideas? We as students are presented daily with ideas which we must accept, reject, or alter. Some of these conflict with those we have been taught throughout childhood. It would be impossible to analyze each specific problem in such a short space—even if all the problems were known. I would, however, like to make four general groups:

1. Our childhood beliefs may not appear to be logical and/or consistent in the light of new ideas and deeper understanding.
2. We may be troubled that our beliefs differ from those of the people in our home churches and communities.
3. Our childhood beliefs may not give us the direction we would like when dealing with the larger problems we have come to recognize.
4. We may feel that our beliefs and ideas are too narrow—that they are not an adequate framework upon which to build a life.

Let's explore the four areas. Examples are old, but the problems occur each year for one or the other of us.

In the churches back home some of us have been taught that evolution contradicts the story of creation in Genesis. After vigorously defending this view in the freshman Bible class and after having argued with our dormmates, we decide to be fair and read up on both sides of the issue. Behold, we find that many Christian scholars not only believe in evolution of one sort or another, but also believe that Genesis and evolution are not in conflict! This causes shock. Old convictions are weakening and new ones have not yet developed. Suppose now that after much study and prayerful thought we become convinced that our childhood belief is wrong. We now have to search for another belief to replace the old one, or we must remain in an agnostic state.

This uprooting, a rough experience in itself, often leads to the second problem.

We have accepted the new belief. Spring vacation is here and we decide to spend a few days at home. On Sunday morning we go to church as usual. We like the people in church —even those who disagree with us. We don't want to hurt any feelings or arouse any unfruitful controversy. But the Sunday school teacher has asked "the question" in class. Trying to be honest with ourselves, we state what we believe to be the truth. Right away a half dozen people set us straight. Since we aren't used to being "heretics," we feel badly about the conflict. (You can probably think of several more examples.)

The other major problem is one of insufficiency. We may feel that the statement "Jesus Christ died for our sins" does not in itself give us an adequate answer to such questions as "Should Red China be admitted to the U.N.?" or "Should the government directly subsidize depressed areas?" We have not yet decided which problems should be solved on a "pragmatic basis," what the goals of proper solutions should be, whether ethics are "relative" or "absolute" or both, and if both what do we decide about the situation at hand, etc., etc., etc.

We may not feel that our childhood faith was in error. But we do realize that so far we have failed to carefully think through the implications of our ideas. Sometimes this development leads to new ones which conflict with those held by some of our elders. If much of this happens at any one time, it is a source of worry or resentment.

Along with the above problem is the application of our faith to our personal lives. (Does "love thy neighbor as thyself" mean it is all right to date a Catholic?) Again we must build upon what we have been taught in order to arrive at a conclusion. This time we are sure of conflict because some people back home believe one way and some another.

This is the nature of some of our problems. A logical question now is: "What is our reaction to these problems?" More specifically, "What is the reaction of the home community?" and "What is the reaction of the student?"

Let our home communities recognize more fully the complexity of our world and the problems that we as students have in adjusting to it. Let our communities remember that new insights gained in many fields compel us to make our Christianity speak to new situations as they arise or as we become aware of them. Let those of the community who have fought with different problems in earlier years share their knowledge with us and encourage us as we seek to build our own lives. Let the community remember that new ideas have been the source of progress in Christianity as well as in other areas.

As students we also have several things to keep in mind. Let us not forget that although scientific proof has its validity and although faith is not blind, faith necessarily goes beyond reasoned proofs. Let us not forget that the experiences of the "people back home" (both those with more and less education than ourselves) are real and meaningful. Let us realize that new ideas are not necessarily good ones and that there is often more to the traditional and time-honored ideas than inertia. Let us be proud of the achievement of knowledge, yet cognizant of the gaps and inperfections in it.

Let the communities from which we come and let us as students both strive to serve God together. In our humility let there be tolerance. Even though we may agree to differ, we can resolve to love.

Emil Kreider attended Bluffton College, graduated from Bethel College, and is now a graduate student at Princeton Theological Seminary in New Jersey.

A college freshman asks

What is the purpose Of my life?

I SHALL try to break the question in the title down into four parts: (1) What is life? (2) Who am I and where am I? (3) Where am I going? (4) Why am I going in this direction?

One definition of life is "the series of experiences, of body and mind, which make up the history of . . . (a man) from birth to death." It can also be defined as that phase of the existence of an immortal being, spent in the dimensions of time and space. This phase or series of experiences should be made as rich as a human can make them by learning, by appreciating, and by helping others.

Who am I? First I am a child of God. I am also the daughter of my earthly parents, a friend of my associates, and a student at college. This answer is idealistic. These phases vary in practice, one taking precedence over others.

Where am I? I am at the beginning. Much of the experience in my past has been given to me with little active effort on my part. I did not realize the necessity for activity. All I did was to absorb experience. My education was poured upon me by teachers and parents. It was there for the taking. The cultural activities, the summer vacations, and entrance to college were given free of charge. These I now count as tools, as personal assets.

Six months ago I was suddenly expected to work a little for what I received, to study diligently, to think creatively, and to make my own social contacts. At first I rebelled. I wanted to go back to the old life, but I could not. The more experience I was forced to earn, the more I craved to earn and the more I craved exercise of my past experience. Athough I am materially dependent, I am just past the threshold of independent thinking and ambition.

Where am I going? God only knows. I cannot see His road map. I can only go straight ahead until He tells me to turn. I can look down the side roads, I can follow the stream of traffic flowing around me, and I can ask directions of fellow travelers. I am partly on a mission to help whomever I meet and I am partly on a sightseeing trip. Right now the important thing is not where I end my journey, but what I do and what I learn on the way. I am driving toward God's will. I cannot reach it in its absoluteness, but I will come as close to it as I can.

Why am I taking the particular route I travel now? God has spoken through the influence of friends and advisers, through the opening and closing of doors, and through what is often called "the still, small voice." Other factors are my feeling of affection and responsibility toward parents and friends, the influence of college, and my attempt toward making the best use of myself.

May the first influence of my life always be the search for the will of God. As long as this influence is kept foremost, the purpose for my life will be clear.

This essay was written in a freshman English class by a student who wishes to remain anonymous.

YOUTH NEWS

BRITISH COLUMBIA YOUTH BEGIN WORK ON CAMP SITE

A renewed decision to develop the British Columbia Youth Organization property north of the town of Mission City, B. C., for retreat purposes was the high point of the thirteenth annual meeting of the B.C.M.Y.O. held in Mission City on January 21, 1961.

Menno Epp, vice-president and acting president, opened the meeting with an appropriate talk in which he spoke on decisions and indecisions. Using the example of Elijah at Mt. Carmel, he exhorted the young people to make a decision in regard to their position toward God.

The assembly, attended by 216 young people of whom 137 were delegates, heard many reports and voted on many issues of which the most far-reaching was the development of the Mission City retreat property. As explained in a report, the thirty acres north of Mission had been purchased several years ago, but development was suspended when other prospects arose. A substantial donation of lumber from the B. C. interior is presently being brought down and construction should begin without too much delay. Other reports dealt with Christian Endeavor programs, young people's meetings and the annual workshop. Exchange of programs between member fellowships has become a cherished tradition.

Officers elected to the cabinet were: Menno H. Epp of Abbotsford as president (completing the term of John Neufeld who resigned to go to South America where he is teaching); Les Friesen of Abbotsford as vice-president; Anne Marie Quiring of Agassiz, secretary; and Dick Hildebrand of Vancouver as youth representative.—J. R. Sawatzky.

CENTRAL DISTRICT EXECUTIVE TABULATES THE FACTS

Central District's Young People's Union executive recently tabulated the returns from a questionnaire they sent to their district youth groups at the end of last year. Here is a summary.

In 85% of the youth groups, someone receives the Young People's Union Program Helps.

Out of this number, 41% use them, 24% use them some of the time, and 35% do not use them.

Of the groups that returned the questionnaire (50%), 30% have the set of four leadership manuals published by the Young People's Union; 55% do not have them; 15% have part of the set.

Thirty-five per cent of the groups have recently participated in a leadership clinic of some type.

In the groups replying to the questionnaire, 81.5% of the young people are participating in the church's youth organization.

Of the groups responding, the active membership totals 350. Average size of each group is nineteen members.

Prayer Calendars are used by 50% of the groups; 25% use the calendars to some extent; 25% do not use the calendars at all.

Seventy-six per cent of the groups would like to receive more information on nonresistance, voluntary service, and other pertinent topics.

Fifty-two per cent of the youth group members read the youth section of *The Mennonite;* 48% read the youth page in the *Central District Reporter.*

A questionnaire like the Central District sent out undoubtedly involved a lot of somebody's (or somebodies') time and effort. On the other hand, tracing interests and needs within a district makes it possible for leaders to meet those interests and needs. The Central District YPU executive probably agrees that their questionnaire was worth the effort.

FROM ONE YOUTH LEADER TO ANOTHER

Whitewater, Kansas In recent months our youth group has had Russell Mast, pastor of the Bethel College Mennonite Church, as guest campfire speaker and Mrs. Glen Hershberger of Newton, Kansas, speaking on "Problems of Youth." Last fall we had a back-to-school party.—Nancy Franz

Busby, Montana In November of last year, the youth of Bethany Mennonite Church prepared their Christmas program by costuming members and preparing scenes from the Christmas story. These scenes were then photographed on colored slides. The Christmas program was then built around these slides. We had a lot of fun doing it, and we avoided the hesitancy that some young people feel in appearing in person on a program. We utilized backgrounds available here and costumes were made up of odds and ends of used clothing. — Malcolm Wenger

Moundridge, Kansas Our youth group meets every other Sunday. Here are some of the past and future programs for the 1960-61 year.

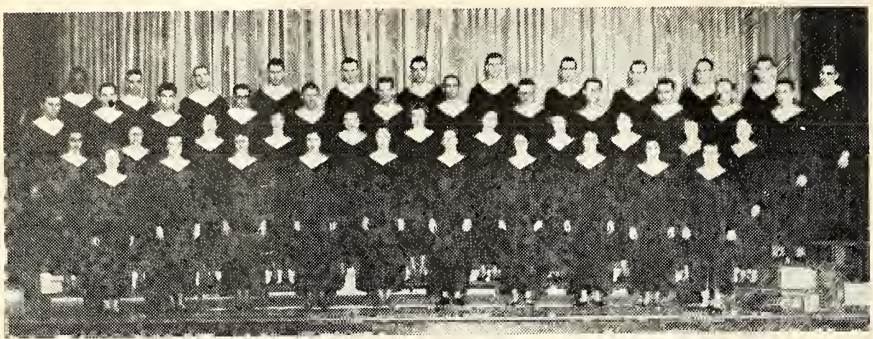
October 23, report with pictures on Newfoundland by Carilyn Krehbiel who taught there for three years; November 13, panel on witnessing for our faith and church; December 11, international relations discussed by students from Bethel College; January 8, Dr. Walter Klaassen from Bethel College speaking on "How Shall We Study Our Bible?" February 12, musical program to which we invited the pub- Bible?"; February 12, musical procussed by Charles and Dorothy Flowers, students at Bethel College from Gulfport, Mississippi; March 26, parents' night, panel discussing teen-age codes; April 9, reports by members who were in Voluntary Service; April 23, exchange program with neighboring churches— Judy Stucky, Eden Church

Winnipeg, Manitoba The First Mennonite Church of Winnipeg reports three active youth choirs and an annual major drama production. John J. Enns.

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

our schools

BETHEL CHOIR WILL TOUR MIDDLE WEST



The 45-voice Bethel College choir, under the direction of Walter Jost, will present concerts of sacred music in South Dakota, Minnesota, Nebraska, and Manitoba during the recess between the winter and spring quarters, March 1-7.

President and Mrs. Vernon H. Neufeld will accompany the choir on the tour. Dr. Neufeld will conduct brief devotional periods at each of the concerts.

The choir will present its first program at the Good Shepherd Mennonite Church, Sioux Falls, South Dakota, Wednesday, March 1, at 8:00 p.m.

On Thursday, March 2, they will sing in the Bergthalter Mennonite Church, Altona, Manitoba. The following day, March 3, they will sing at the Canadian Mennonite Bible College, Winnipeg, and at one of the Mennonite churches in Winnipeg.

They will return to South Dakota on Sunday, March 5, to present a program in Freeman's Pioneer Hall at 1:30 p.m. That same day, at 7:30 p.m., they will sing in the Mountain Lake high school auditorium.

March 6 and 7 the choir will present programs in the Bethesda Mennonite Church, Henderson, and the First Mennonite Church, Beatrice, respectively. Both programs will begin at 7:30 p.m.

The choir's repertoire includes sacred music of the sixteenth and seventeenth centuries by Leisring, Schütz, Purcell, and Morley; a motet for double choir by Bach; well-known hymns of the Christian church; and sacred music of our time by Henry Woodward, Alvin King, Alexander Gretchaninoff, and Lloyd Pfautsch.

CHURCHES SHARE PROGRAMS WITH FREEMAN JUNIOR COLLEGE

Churches in the Freeman area frequently share special speakers, films, or other worthwhile program material with the school. Recently the Evangelical Mennonite Church brought the film "Goal to Go." The picture depicts student opportunities for Christian witnessing in high school life. The same week they shared a special speaker for a chapel service — John Reimer, of Lustre, Montana—who was conducting special meetings at their church.

CHAPEL ROUND-TABLE AT FJC

A round-table discussion on "Evaluating Our Use of Time" was a practical and timely chapel program recently. Participating in the discussion were Richard Waltner, Alvin Quiring, and Marie Waldner from the faculty and Charlene Waltner, Mavis Preheim, and Melroy Waldner from the student body.

FIVE STUDENTS PLAN RACE RELATIONS TOUR

Names of students at Mennonite Biblical Seminary who will participate in the race relations study tour have been announced as the following: Alfred Heinrichs, group leader, Halbstadt, Manitoba; Ernest Sawatzky, Swift Current, Saskatchewan; Helmuth Bartel, Drake, Saskatchewan; Otto Dirks, Waterloo, Ontario; and Harry Spaeth Philadelphia, Pennsylvania. Th study which will take the grou to northern cities, including Detroi and Toronto, will consist of contacts with city officials and agencie in the area of race relations, wit representatives of the National Association for the Advancement o Colored People, with church leaders, and with various institution including an integrated or interracial church. The tour is sche uled to be made during the Easte recess, from April 3 to 10.

BETHEL AND FREEMAN CORRELATE COURSES

John Ewert, president of Freeman Junior College, South Dakot met with the dean, registrar, an chairmen of the Bible and musi departments of Bethel College o February 6 to discuss the correl tion of courses being taught by th two institutions.

Ewert reported that a number o Freeman Junior College graduate are planning to attend Bethel. H said that these students are interested in correlating their presen studies with the requirements a Bethel College and other Menn nite colleges.

BLUFFTON RECEIVES GRANT FROM OHIO OIL COMPANY

L. L. Ramseyer, right, preside of Bluffton College, receives a che for $3,000 from Charles Z. Har wick, executive vice president the Ohio Oil Company, Findla The contribution by the Ohio Company Foundation, Inc., was th first installment on a $15,000 gra covering five years.

BETHEL NAMES EDITORS OF STUDENT PUBLICATIONS

The Bethel College student council has appointed new editors for its two publications, the student paper and the yearbook. The name of the yearbook has been changed from "Graymaroon" to "Thresher."

Carol Froese, a sophomore from Shafter, California, has been named editor of the bi-weekly student paper, *The Collegian.* She will be assisted by Betty Pankratz, a sophomore from Hillsboro, Kansas, and Helen Goering, a junior from Pretty Prairie, Kansas. Sophomore Jim Penner of Clinton, Oklahoma, will serve as business manager.

The Thresher will be edited by sophomore Kay Peters of Wichita, Kansas. Dave Janzen, a junior from Newton, Kansas, and Stan Schmidt, a junior, of Ferndale, Washington, will assist Miss Peters.

BLUFFTON COLLEGE RELEASES DEAN'S HONOR LIST

Forty-nine Bluffton College students achieved the honor of being named on the dean's list for the first semester. To qualify for this honor a student must be carrying at least twelve semester hours of work, have no grades below "B," and have achieved an "A" in at least one third of the hours taken.

Named on the dean's list are Clair Angell, Lima; Jacqueline Berry, Bluffton; Phyllis Bixler, Dalton; Janet Byler, Smithville; Elizabeth Clemens, Sellersville, Pa.; Jacqueline Creel, Painesville; Wilma Crull, Lima; Dorothy Diller, Rawson; Sandra Diller, Bluffton; Suzanne Diller, Pandora; Carole Dirks, Elkhart, Ind.; Jan Emmert, Bluffton; Judith Frankhauser, Bluffton; Homer Gerber, Dalton; Marilyn Gerber, Perrysbury; John Gundy, Graymont, Ill.; Von Hardesty, Uniontown; Judith Heckel, Painesville; Nancy Heiks, Bluffton; Harlene Hicks, Continental; Ellen Hostetler, Smithville; Sandra Jones, Kansas, Ohio; Linda King, Eureka, Ill.; Phillip Kingsley, Monroe Ind.; James Kornhaus, Orrville; Sara Kratz, North Wales, Pa.; Anna Kreider, Wadsworth; Mary Ann Kyser, Newton Falls; Tom Lehman, Berne, Ind.; Doris Liechty, Berne, Ind.; Laura Martin, Fairfield, Pa; Barbara McDowell, Sugarcreek; Barbara Miller, Smithville; William Montgomery, Bluffton; Barbara Mosiman, Mackinaw, Ill.; Leonard Myers, Quakertown, Pa.; Geneva Nachtigal, Buhler, Kansas; Elaine Ramsyer, Smithville; Jolene Reichenbach, Pandora; James Roth Orrtanna, Pa.

Eileen Schultz, South Bend, Ind.; Agnes Schutz, Pandora; Mary Smoker, Bluffton; Larry Smucker, Bluffton; Ann Stauffer, Bluffton; Barbara van Orsdall, New Washington, Ohio; Shirley Walker, Mt. Blanchard; Martha Wyse, Wayland, Iowa; and Andrea Yost, Lansdale, Pa.

BETHEL DEACONESS HOSPITAL ANNOUNCES ANNUAL MEETING

The annual meeting of The Bethel Deaconess Hospital Association is scheduled to be held Tuesday, March 7, at the First Mennonite Church of Newton, Kansas. The activities of the day will begin at 10:00 a.m. with an inspirational service, after which the business of the association will be conducted.

MCC news

MCC WORKING THROUGH CPRA ASSISTS CONGO RELIEF

Bakwanga, the center in recent months for food distribution to Baluba refugees by Congo Protestant Relief Agency, has recently received wide attention from the press as the location of a large scale relief effort by the United Nations.

CPRA trucks were the first to distribute food flown in by the United Nations. On Dec. 21 the trucks delivered the first shipment —100 sacks of rice, seventy-five cartons of milk, and seventy-five cases of sardines. The UN is airlifting CPRA food along with other food into the Bakwanga region. One thousand cases of MCC-canned meat were shipped from Philadelphia on Jan. 23.

Relief workers indicate that working agreements with the UN are satisfactory and that CPRA is able to work into the larger program in a satisfactory way. CPRA has been asked to distribute food to all hospitals and dispensaries and will also continue to help with the distribution to the refugees.

Archie Graber, missionary with Congo Inland Mission now heading CPRA relief in Bakwanga, helped the UN get started in distribution in late December. (See page 126, *The Mennonite*, Feb. 14, 1961.)

Glenn Rocke, another CIM missionary, has joined Graber in the relief work, and MCC Paxmen Abe Suderman and Allen Horst continue to aid in the distribution. Ernest Lehman is assisting in administration of the total CPRA program in Leopoldville during Robert Bontrager's return to the U. S. for furlough.

Persons wishing to contribute to this emergency project may do so through their regular relief channels or to MCC, Akron, Pa., designating their contributions for Congo relief.

NEWS ABOUT MCC WORKERS

Two workers assigned to Halmahera, Indonesia, arrived at Djakarta Feb. 7. Mary Miller, R.N., from Goshen, Ind., went directly to Indonesia from the states and Lamar Hager, Paxman from Perkasie, Pa., transferred from the Pax unit in Aridea, Greece. Miller and Hager are among several workers who have recently been issued Indonesian visas after many months of waiting for them. Plans are to send more replacements for Halmahera in the coming months.

Alan Hochstetler, Paxman from Nappanee, Ind., transferred from the MCC unit at Nhatrang, Vietnam, to Taegu, Korea. Hochstetler arrived at Taegu on Jan. 28 and will supervise construction of the new vocational education building at Mennonite Vocational School.

Charles Penner, Beatrice, Neb., transferred Feb. 11 from the Hartland VS unit at Badger, Calif., to MCC headquarters, Akron, Pa.

our churches

PULPIT EXCHANGE

Flatland, Quakertown, Pa. We were privileged to have Walter Fry, pastor of the Smith Corner Church, on Pulpit Exchange Sunday. Our pastor preached in the Denver Church. There were twenty-four perfect attendance awards given to the children for the past year. On World-Wide Communion Sunday, forty-four people took communion. Charles Mann, missionary from Congo, spoke at our monthly C. E. meeting in Oct. The pie and cake sale, held at the Quakertown Farmer's Market, brought a collection of $111.60. Many bars of soap were collected and sent to foreign countries during the month of Nov. In Nov. Mr. and Mrs. Frank Milz discussed the General Conference mission work in Congo at the monthly C. E. meeting. The Union Thanksgiving service was held at Bethany with the showing of the gospel film, "The Jealous Heart." The young people had a retreat Christmas party at Men-O-Lan. There was a wiener roast, games, and a Christmas carol sing. Ted Dencher, a converted Jehovah's Witness was our guest speaker at the midweek Bible study. He told of his conversion and later answered many questions. The Watch Night Social and Service on New Year's Eve began at nine and concluded with a candlelight service at midnight. On Jan. 5 Harvey Yeakel underwent a cataract operation in Grandview Hospital. At the congregational meeting Jan. 12, twenty members elected new officers for the church and S.S. for the new year.—Myrna Baringer

60TH WEDDING ANNIVERSARY

Emmanuel, Moundridge, Kan. Last July 31 Mr. and Mrs. H. M. Jantz celebrated their 60th wedding anniversary. Esther Unruh, recently returned from V.S. service in Mexico, was united in marriage to Roderick Huebert last Aug. They are making their home in New Philadelphia, Ohio. Jim Koehn and Myreta Jantz were married in Oct. Jim went into 1-W service, and they are living in Indianapolis, Ind. We held our Harvest Festival on Nov. 20. Guest speakers were the George B. Neufelds, missionaries to the Congo, and H. A. Fast who told of his recent trip to Russia. On Nov. 23 the primary and junior classes gave a program at the Memorial Home for the Aged at Moundridge. Annual business meeting was held Dec. 5. Our S. S. Christmas program was held Dec. 18. A cantata, "The Bethlehem Way," was presented by the primary, junior, and young people's departments. A son, Kevin, was born to Mr. and Mrs. Warren Keagle; a daughter, Joyce, to Mr. and Mrs. Ormand Koehn; a daughter, Darla Jan, to Mr. and Mrs. Victor Koehn. Deaths during the year were: Millie Wedel, Elien Wedel, Peter C. Wedel, and Orlie Koehn. —Mrs. Leon Jantz

MAST BRINGS MESSAGES

Alexanderwohl, Goessel, Kan. During Thanksgiving week, Russell L. Mast of North Newton, brought seven inspirational messages based on Luke 15. As has been the custom for many years, our Harvest Festival was observed on Thanksgiving Day. It is always a joyful occasion for the children to bring their offerings to the front in the sanctuary. The H. H. Wedels celebrated their 25th wedding anniversary on Nov. 20; the Andrew Bullers celebrated their 55th anniversary on Nov. 27. The young people presented the pageant "The Silent Night" on Dec. 11. On Dec. 18 the senior choir (seventy voices) and the junior choir (of seventy-five voices) presented a Christmas program with David H. Suderman conducting and Mrs. Orville Unruh accompanying. This was the first performance of the combined groups. The numbers in which only the juniors participated were in charge of Glen W. Unrau, the director of this group. Ann Suderman played descants of Christmas carols on the violin. The S. S. Christmas program was given on Christmas Eve. The Dec. 26 service was conducted under the auspices of the Mennonite Men. W. C. Voth gave a very enlightening message on "Mission in the Changing Oriental World." On Dec. 31 the Senior C. E. gave an appropriate program for the end of the year 1960. On New Year's Day three people were received into our church fellowship and ten young children were consecrated. Universal Prayer Week services were conducted on Jan. 4 and 5.—Mrs. J. J. Buller

CHURCH GIVES PASTOR MENNONITE ENCYCLOPEDIA

Immanuel, Downey, Calif. As a Christmas gift to Pastor Albert H. Epp and family, our church gave them the four-volume *Mennonite Encyclopedia*. Jan. 15 our annual church meeting took place. During the week of Jan. 15 our pastor went to Chicago to attend the meeting of the Committee on City Churches, under the direction of the Board of Missions. J. B. Toews, widely traveled missionary executive from Hillsboro, Kan., was the main speaker for our annual missionary conference, Jan. 18-22. Other speakers: Robert Kroeker, Belgian Congo under the M. B. Mission Board; Kenneth and Gloria Radach, on furlough from Ethiopia; Leonard and Imogene Booker, missionaries under appointment for radio work with HCJB, Quito, Ecuador; and Peter and Theodora Pankratz, recently returned from Formosa. Dr. Pankratz also showed color film on Formosa "Gates Ajar," portraying the work of the Holy Spirit through the General Mennonite Church in Taiwan Mr. Radach and Mrs. Booker are formerly from our church. Jan. 2 was our church Homecoming Day

VANDENBERG VISITS

Normal (Ill.) Mennonite Church J. N. Vandenberg, missionary from Taiwan, gave a most interesting sermon at a recent Sunday morning service. He is a native of Holland Miss Belgar and Miss Westbrook both from Holland and now employed at Mennonite hospital, were guest speakers at the Friendship Circle. Our church participated in the MCC meat canning project at the Libby Packing Plant in Eureka Ben Krahn of Goessel, Kansas, has been appointed chaplain of Mennonite Hospital. He will begin his duties after April 1. The All Church Party was held in the Christian Church. Dr. Fruin showed pictures of his trip around the world which he had taken lately. The World Day of Prayer was observed in the Presbyterian Church. The program was written by an American this year. The young people had charge of worship service for Youth Sunday. The J.O.Y. Fellowship met in the home of Mr. and Mrs. Earl Sutter of Bloomington. The Goodwil Circle plans to send articles for the Annual MCC sale to be held in Congerville. The missionary societies are also sewing and making bandages for Africa at their regula monthly meetings. Connie Lee wa born to Mr. and Mrs. Kenneth Reeser on Dec. 11, 1960. Susan Lynn was born to Mr. and Mrs. Paul H Harder of North Newton, Kansas on Dec. 17.—May Mohr

into the beyond

Julius J. Ewert, charter membe of the Bethel Church, Marion, Sout Dakota, was born December 11 1872, in Russian Poland and die December 15, 1960.

Anna Rosenfeld, widow of the lat Henry Rosenfeld, was born in Russia in 1897 and died on Christma morning, 1960. She was a charte member of Bethel Church in Lancaster, Pennsylvania, and was active in the church until severa months before her death.

mutual aid placemen

BUSINESS OPPORTUNITY

Opportunity for Mennonite coupl with grocery store experience or interest, wishing to buy own busines Financing locally available. Inqui with Mutual Aid Services, 722 Mai Newton, Kansas.

our conference

continued from back page

SOCIAL CONCERNS COMMITTEE PLANS STUDY CONFERENCE

One of the items on the agenda of the recent meeting of the Peace and Social Concerns Committee was the proposed study conference on the church and society. Progress made by the ten discussion groups was reviewed. The groups are meeting in a number of areas of the Conference to discuss various areas of social concern in preparation for the conference to be held October 30 to November 2.

Paul Peachey, who is making a study for the Institute of Mennonite Studies on the biblical and theological basis for social concerns and how Mennonites relate to it, tested ideas with the committee.

Elmer Neufeld reported to the committee for the peace section of Mennonite Central Committee.

COLLEGE STUDENTS FOR SERVICE

College students are showing good interest in voluntary service, according to Leo Driedger, who recently returned from Freeman Junior College. Driedger and two representatives from Mennonite Central Committee interviewed students and presented the service program of the Board of Christian Service of the General Conference Mennonite Church and that of MCC. There was considerable interest in alternative service as well as in summer and longer-term service.

CALLING YOUNG MEN

If you are planning for 1-W service in the next six months, this message is for you.

Among the new changes in the 1-W service program is the requirement for all young men to participate in a 1-W training school *before* they enter 1-W. You are expected to attend a training school before you begin service.

The next training school will be held March 3, 4, and 5 in Henderson, Nebraska. Your costs for the training school will be paid by the Conference. We ask only that you come to prepare for your service in 1-W.

If you are married or plan to be married during your 1-W service period, you should both plan to attend. Register at once with your placement advisers or with the 1-W office.

Register with 1-W Office, General Conference Mennonite Church, 722 Main, Newton, Kansas.

ILLINOIS CONGREGATIONS SPONSOR TEACHER TRAINING

Some twenty Sunday school teachers and superintendents from Illinois congregations heard Willard Claassen, executive secretary of the Board of Education and Publication, in Congerville, Illinois, on January 31. Claassen discussed the use and interpretation of the Living Faith Graded Sunday School Curriculum.

These representatives of the churches will now visit other congregations in their areas to discuss Sunday school teaching problems in the local church.

GLIMPSES INTO MISSIONS

The Glendon Klaassens are now at Ibague in Tolima, Colombia. Klaassen teaches in the school there, which began on February 14. Several weeks ago the number of students from various missions in Colombia who had applied for admission was sixty.

General Conference missionaries in Japan in recent months conducted a program of evangelism in six towns and villages not reached earlier. The Verney Unruhs report that they received no opposition. In most of the villages people do not know who Christ is, although they may have heard the name.

Russell F. Schnell (Congo missionary) is conducting meetings in the Indian churches of Oklahoma, February 12 to March 11.

The executive committee of the Board of Missions meets in Elkhart, Indiana, March 1 and 2. On one evening the committee will meet with the faculty of Mennonite Biblical Seminary; and on another evening the committee, together with the Board of Missions and Charities of the (Old) Mennonite Church will meet with the faculty from Goshen College Biblical Seminary as well as with Mennonite Biblical Seminary. The discussion will center in missionary training.

The Hugh Sprungers will return to Taiwan on March 21 (not March 7 as formerly stated).

Andrew R. Shelly met with the Oklahoma missionaries February 14 to 16 to discuss future plans for the work in the Indian churches of Oklahoma. During the regular staff meeting on February 15 further plans were made for the annual retreat in June.

THE READER SAYS, continued from page 136

Should we publicly criticize citizens for registering and voting, no matter which candidate of our two major parties they may choose to vote for? Are Mennonites by nature and tradition capable of harboring a secret wish that the executive branch of our benevolent democratic government would go through a period of four years with "enough mistakes and blunders," and this with an eye of a zealot on the 1964 election?

This is an unfair and unjust assumption, learned analysis of an expert on public opinion and motives notwithstanding. Wisdom and experience have taught the Mennonite people not to enter the political arena or the voting booth with malice and ill will. There is by word and deed much more evidence that Mennonites would agree with a statement made by our former President Dwight D. Eisenhower. He was asked upon his arrival in California on February 8, what he thought of the Kennedy administration so far. "I'm just hoping they'll do okay," he said. "All of us are betting and praying they'll do all right," he added. "It's our country, isn't it?"—G. H. Willms, Newton, Kansas.

Dear Editor:

These many years I have been a reader of *The Mennonite*. Brother J. N. Smucker has done a fine piece of work as editor. I have noted the ever-growing number of contributors.

May the Lord inspire and guide you as you do this work and touch so many homes and families in the General Conference—A. J. Neuenschwander, Wadsworth, Ohio.

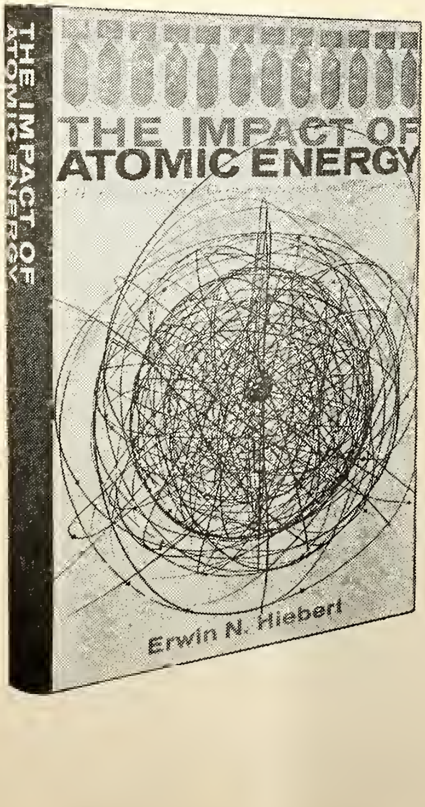
our conference

CONFERENCE PUBLISHES BOOK ON ATOMIC ENERGY

This is a new age—the atomic energy age. Throughout history the Christian church has related itself to new conditions in varying ways and with varying degrees of effectiveness. The discovery of atomic energy has created the new condition in this era.

The church must take a stand on and speak to the problems of the day, helping its members to understand and take their places intelligently and responsibly in the atomic age. Believing this, the General Conference Mennonite Church at its triennial sessions in 1959 adopted a statement on nuclear power as prepared by the Peace and Social Concerns Committee of the Board of Christian Service. The statement says in part:

"In such a time of urgency the Christian church cannot be silent. It must through its members voice clearly its Christian concern and proclaim its conviction. . . . The scientist's tireless search to know and understand and to adapt to practical uses the secrets of nature is therefore in accord with God's good purpose. . . . These discoveries of science have released to man a marvelous potential for good but also frightening possibilities for evil. . . . Only dedicated men . . . can be trusted to use this power for blessing and not for horrible self-destruction. Under God they have the will, the power, and the obligation to direct the use of this God-given power into channels of peace and blessing for all mankind."



Publication of *The Impact of Atomic Energy* (A History of Responses by Governments, Scientists, and Religious Groups) by Erwin N. Hiebert, is another step in the Conference's attempt to help people understand the problems involved in the living of today. The book is a summary of the development of atomic energy, bringing together "all of the important background materials needed for the responsible citizen to think through for himself the scientific implications of atomic power and the issues involved in its development."

Associate professor and chairman of the Department of History of Science at the University of Wisconsin, Dr. Hiebert relates the challenging story of the development of atomic energy with a profound grasp of scientific detail and excellent historic perspective. He calls to mind leading personalities, historical situations, the course of scientific nuclear experimentation, and all the consequences of the use of the first atomic bomb.

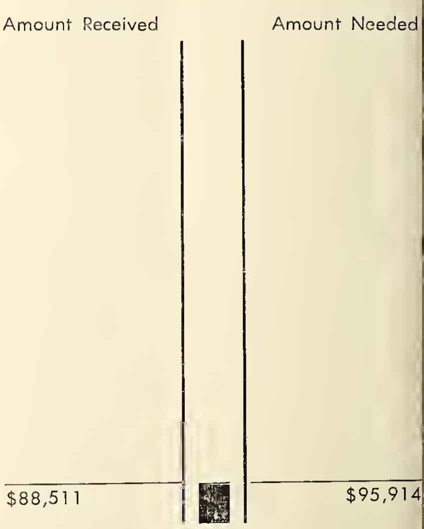
The author's own sense of moral responsibility rooted in Christian conviction is evident throughout his book. Reviewing the facts of the development of the atomic bomb and the reactions to this power on the part of scientists, the political community, nations, and the church, he makes obvious the moral implications involved.

Of special interest is the carefully documented analysis of the responses of religious groups like Roman Catholics, Protestants, Jews, and historic peace churches to the moral implications of the atomic energy development.

The book is published by Faith and Life Press, Newton, Kansas, and is scheduled to go on sale March 1. The preface is written by Esko Loewen, chairman of the Peace and Social Concerns Committee. Jacket design is by Robert W. Regier.

CONFERENCE STEWARDSHIP

January



Total Budget for 1961: $1,155,600

YOUR TREASURER REPORTS

Receipts in January of 1961 fell about $4,000 short of what was received in January of 1960. One reason may be the fact that church treasurers had a whole week in December to send in money contributed on the last Sunday in December.

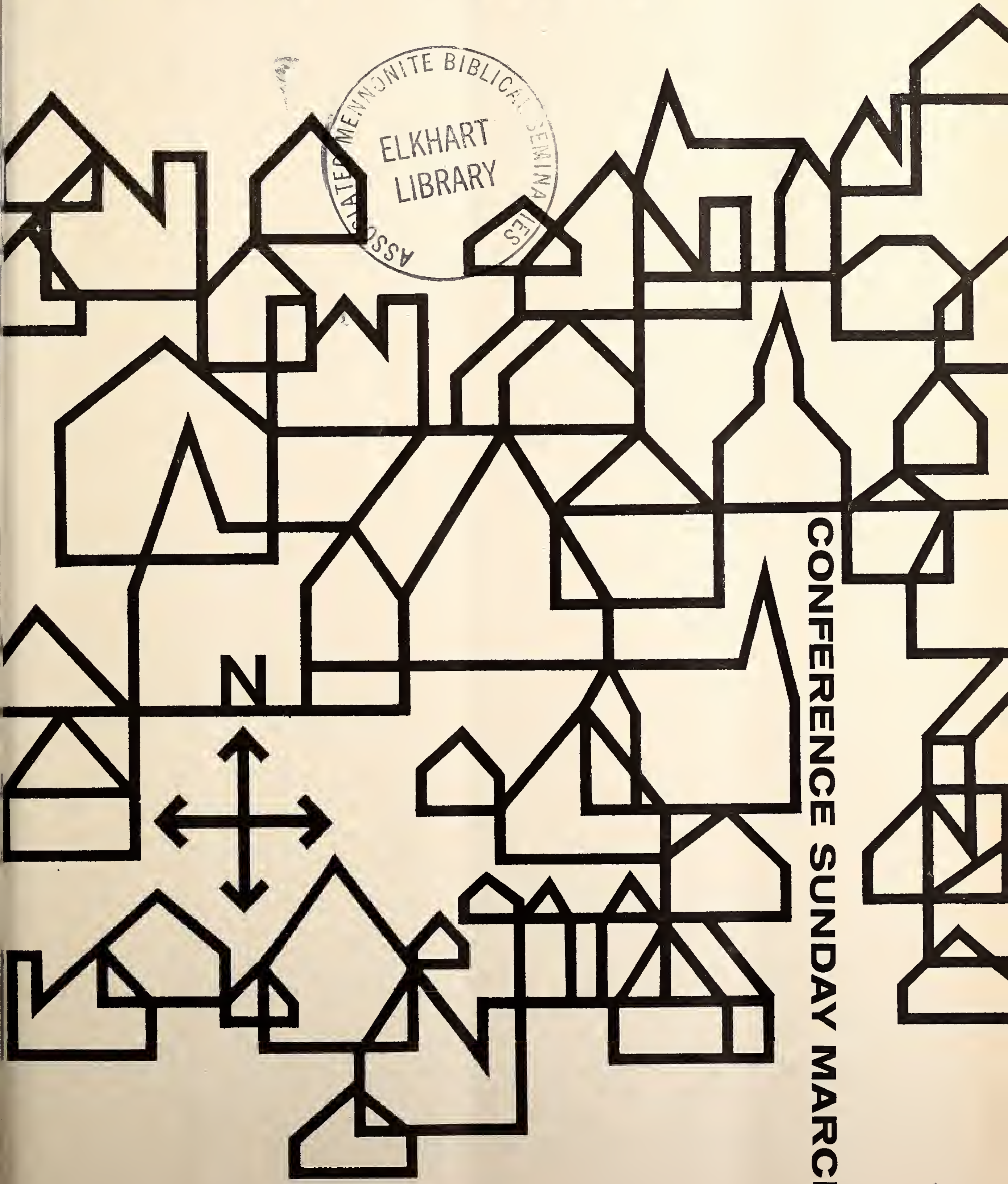
Is the General Conference budget too high? Each of us has our opinions, but no one is really in position to say conclusively that it is or isn't. Just as a matter of comparison it may be of interest to note that the Evangelical Covenant Mission Church has a budget of $1,421,665. as compared to our $1,155,600. They are a denomination of 59,396 members; we number 54,242. This budget does however include some institutional giving. The (Old) Mennonite group has a somewhat higher per member budget than we. All of this doesn't answer the question, but it does indicate that our budget is not higher than that of some brotherhoods. —Wm. L. Friesen.

MARCH 7, 1961

THE MENNONITE

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY



CONFERENCE SUNDAY MARCH 12

in this issue

COVER

Though composed of many congregations and scattered in many directions, we are reminded again on Conference Sunday that we are joined in one fellowship for serving Christ.

CONTENTS

SEEKING THE LOST 147
CONGO DIARY 149
PUSHED INTO THE WORLD 150
ON THE TOPIC OF THE TAX.............. 151
CURRENT EVENTS 152
CHECK UP ON YOURSELF 153
HOW IMPORTANT ARE DIFFERENCES? 155
OUR SCHOOLS 156
OUR CHURCHES 157
OUR CONFERENCE 160

CREDITS

Cover, design by Robert W. Regier; page 149, Mennonite Central Committee; page 160, S. F. Pannabecker.

CONTRIBUTORS

J. M. Pauls, pastor, Bergthal Church, Winkler, Manitoba, and former president of the Canadian Conference; Archie Graber, missionary to Congo under the Congo Inland Mission; Leo Driedger, associate executive secretary, Board of Christian Service; Frank H. Epp, editor, The Canadian Mennonite, and graduate student, University of Minnesota; Walter Gering, pastor, Hively Avenue Mennonite Church, Elkhart, Indiana.

of things to come

March 11—Western District Bible School Workshop, Alexanderwohl Mennonite Church, Goessel, Kansas, 9:00 a.m. to 3:00 p.m.
March 21—Western District Women's Missionary Organization meeting at Pretty Prairie, Kansas.
March 26—Bethel Bible Institute commencement
March 26—Palm Sunday
March 31—Good Friday
April 2—Easter
April 2—Elim Bible School commencement
April 9—Men's Chorus Festival, North Newton, Kansas
April 9—Swift Current Bible Institute commencement
April 15—Marcus Bach, Bethel College
April 27-30—Central District Conference, Calvary Mennonite Church, Washington, Illinois.
May 4-7—Eastern District Conference, Quakertown, Pa.
May 7—Mennonite Song Festival, Memorial Hall, N. Newton, Kan. 2:30 p.m.
May 28—Bethel College commencement
May 28—Baccalaureate, Mennonite Biblical Seminary
May 29—Commencement, Mennonite Biblical Seminary

THE MENNONITE

Editor: Maynard Shelly. **Associate Editors:** Claude F. Bayer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. **Editorial Assistant:** Muriel Thiessen. **Art Director:** Robert W. Regier.

VOLUME 76 **NUMBER 10**

ISOLATED AND SCATTERED It was Christmas afternoon I was a guest in a farmhouse "behind" Newton. While shelling pea nuts into a dishpan, my host fixed his eye on me. "How come,' said he, "that when missionaries are around they always go to th big church? They don't often come to our church."

My jaw dropped and I lost a goober. This man belonged to congregation with an active pastor. His church is so close to Newto that if the Conference offices burned down on Saturday night h could smell the smoke during the sermon on Sunday. Mennonit churches are so thick in his county that boys on the roof of on church can count the cars at the next meetinghouse.

But the man said his congregation was neglected. The churc was lonely. My disbelief was total. In my disorganization, I lamel laid out my excuses. I said I didn't assign the missionaries to thei talking circuits. But I knew that the responsible people were mor anxious to reach the small congregations than any others.

Stiff from eating chocolates and nuts, I checked in my bowl o shells and went home. Last week in a more limber mood I starte to read the early minutes of the General Conference. Bouncing ove the protocol German, I read about the second session at Wadsworth Ohio, in May 1861. Someone said they needed a *Reiseprediger*— a traveling evangelist. Daniel Hege of Summerfield, Illinois, wa proposed and all hands went up.

Here was the new Conference's first project. They acted to d something about loneliness. In an offhand way the founders of ou Conference talked about the "isolated and scattered brethren"—th ones who lived in distant settlements.

And isolation they had aplenty in 1861. The roads were mudd and rough. There were trains, but who had tickets? The peopl on the prairies were isolated. Even in the East where towns wer older and farms were closer, the German Mennonites had Englis neighbors. There was always separation, whether of distance, language, or religion.

And so Daniel Hege set out with his horse and wagon. Whe he got to Iowa, to Indiana, and to Pennsylvania, the people wer glad to see him. They liked to hear his sermons. They listened t the plans of the Conference to build a school. They heard about th hopes to do mission work. But, was this all? I don't think so. Mos of all they were happy to see a man who represented other Christian to them. They were lonely. They wanted fellowship.

Has the world changed in one hundred years? Have we? Hardly There are many others like my peanut-snapping friend who say "How come?"

Our local programs have increased. We are busier. But are w less lonely? A congregation, like an individual, is not made to liv or work alone. For this reason we need each other—we need Conference. It is in the working and praying fellowship that w find the Holy Spirit—or He finds us.

Seeking The Lost

Last in the series of three articles by J. M. Pauls

In the account of the woman of Samaria, we saw Jesus seeking one who was lost in sins of the flesh and in spiritual darkness. It was sufficient for Him to uncover her sins and bring them to light. His seeking was crowned with the success of finding.

In our second study of Nicodemus, we saw Jesus at work seeking one who was highly respected and well educated, and who was not leading a sinful life. As we can gather from a later account, he also could be found.

Today we shall observe Jesus at work seeking to find and win one who was lost in riches and worldliness. Jesus strove to free him from his affection for the transient and never-satisfying treasures of this world. At first things seemed hopeful, for the young man himself came and knelt before the Master, putting before Him the most important question of this life: What must I do to inherit eternal life?

And yet this case proved to be more difficult than either of the former two, for happiness of life in this world was at stake. God created man so that he might enjoy life; ever since, despite man's fall, this longing for joy and happiness has remained in us.

Satan craftily takes advantage of this by offering the young man the different riches of this world. And while this young man himself revealed his need by his question, he had become too involved or was too much in love with this world. I have chosen the story of this rich young ruler purposely to point out the fruitlessness in certain cases, even in the seeking of our Lord and Master.

We are dealing with a man who took his religion seriously, who led a well-regulated life, who kept the commandments (thus also tithing), and who was even a doer of the word. And yet he was lost. He lacked one thing: a treasure in heaven instead of on this earth, and love for this treasure in heaven instead of love for treasure of this world. He lacked one thing—and with it everything.

Similarly, for example, the church at Ephesus had much that was good and worthwhile: works, toil, patient endurance, church discipline, untiring good, and yet it was in danger of having its candlestick removed because it lacked one thing—love.

Let us see how Jesus opened the way to those lost in riches and worldliness:

In verse 18 Jesus attempts to destroy the concept of good which enclosed this young man as a shell and which had to be broken before it was possible to find him. How can one be converted as long as he is still good? The reason some people believe this to be possible is, first of all, because by doing good they attempted to help themselves; and secondly, they have lowered their ideal to an attainable level.

Many think that Matthew 5:48 ("Be ye therefore perfect, even as your Father which is in heaven is perfect") is impossible. It must be meant in a different way. Jesus must be referring to heaven, and so on. How easily we tend to be satisfied with what we are and have achieved. How easy it is to look upon ourselves as not being really bad but good. But the Lord sets things right by saying: "There is none good but one, that is, God." And so, my dear young man, you are not good.

By attaining the correct concept of good, this man might have realized and grasped a very important truth. If he really regarded Jesus as good, and God alone as truly good, then this Master must be God. Truly this would have been the shorter way.

But our Master, who knew from the beginning that His goal would not be so easily reached, goes one step further to convince the young man of his not being good, for this is the only way. Jesus brings to his attention the commandments. It was an attempt to destroy the self-made foundation on which he relied. But the young man had built his foundation well, for calmly and consciously he replies: "Master, all these have I observed from my youth." Yet he was lost in spite of keeping the commandments!

How shallow his understanding of God's commandments was. As a result, there was no room in his heart for spiritual poverty, for he had observed or kept all commandments. There was no room for repentance or sorrow over sins. There was no room for mercy that he might sympathize with others. There was no room for hunger and thirst after righteousness, for in his own eyes he was righteous; he observed all these commandments. There was also no room for an understanding of love as we find it in the account of Simon the Pharisee and the sinful woman. Her many sins were forgiven for she loved much; that is, through forgiveness of her sins she had acquired this love. But here there was no need of forgiveness—there could not be, for he had observed all these commandments, consequently he had no love except for the world.

How difficult it is for the rich to enter the kingdom of God. Why? Because they have observed all these commandments, and the only way to enter the kingdom is by repentance of sins. We are not saved by doing and keeping, but by the gift of grace alone. But this man remained enclosed and concealed and our Maker had to find a different means and approach in order to find him. We might have been willing to let judgment follow, but not our Master.

The next step is in verse 21 "Then Jesus beholding him loved him." What a wonderful procedure! Not with the hammer, but with warmth. Here was a special case. It might be the only opportunity for him, and everything must be done. How much more entangled this young man was than the woman of Samaria. Here it was not sufficient as with Nicodemus to find the way to the heart through instruction. So Jesus allowed the young man to feel some of his warming, softening love. For it was exactly this young man's love for the world and its riches which Jesus was trying to convert to the truly satisfying treasure: the seeking and saving Saviour. He therefore loved him first.

How wonderful to read: "Then Jesus beholding him . . ." Jesus beheld this young man that He might seek and find him. The man was lost in his own self, and Jesus looked into the depths of his heart. How well the man must have been aware that these eyes were penetrating him through and through and yet that he was being loved.

What seeking this was, what wooing, and what loving! The young man was looking into eyes that spoke of the same love as they did at the time of Peter's denial. They were eyes that seemed to say: "Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee. I will guide thee with mine eyes."

Some want to think that Jesus loved the young man because he had kept all the commandments—because he was so good. But if this was the case, then how many must then be brought to despair! No, Jesus loved the young man because he was lost, for He came to seek and to save that which was lost, and this also meant "to love." Evangelism in the true full sense of the word means to love—seeking, out of love.

Now, having thus captivated him, Jesus undertakes the last step in an attempt to free him. As the great physician, He lays his finger on the wound and tells him what he must do to inherit life: "One thing thou lackest" — one thing, without which man cannot inherit eternal life. The commandments of God which the young man thought he had kept were all contained in this one thing which he still lacked. For, "thou shalt love the Lord thy God with all thy heart, with all thy soul, and thy mind." That is the one thing. But in order to do this you must sell whatsoever you have and not own it anymore, so that it will not be your treasure to love. Give it to the poor—not to become richer through giving but in order to become poor and dependent—that you might value more highly the treasure of heaven.

It seems to me that the situation here is similar to that of a groom standing before his bride and wooing for her love. For every true conversion is also a falling in love with the Saviour. For many it has not meant this, and they do not remain steadfast and true for this very reason. It was because this young man had acquired such a great love for the world that it was difficult to win him over for God. Love not the world, neither the things that are in the world.

There are many who want to compromise in these things. They wish to serve two masters. They like to halt between two opinions. They want no one against them. For this very reason Jesus brings up another condition and says, "Take up the cross," a symbol of having passed the death sentence upon yourself.
"For he that loveth anything mor
than me is not worthy of me." Do
it not seem as though Jesus is tr
ing to cut the young man loose an
free him from that which hol
him captive? But Jesus was u
successful.

Why was Jesus unsuccessful? Th
young man had great possession
That was the cause—not the Mast
who was perfect in seeking the los
How hard it is for these to ent
the kingdom of God. It is easier f
a camel to go through the eye
a needle than for a rich man
enter into the kingdom of God"
therefore impossible. These gre
possessions that so many have m
consist of "having observed all the
commandments" as did the you
ruler. They may consist of tithi
as did the praying Pharisee. B
often they also literally consist
earthly possessions. What a lo
situation in which it is so diffic
to be found!

The young man went away di
couraged, unsatisfied, without th
necessary courage to fulfill this mo
necessary condition toward the i
heritance of life eternal. He cou
not make the decision for Jesu
He was sought, but could not
found—because he himself was n
willing.

When we read that Moses in H
brews 11, chose rather "to suff
affliction with the people of G
than to enjoy the pleasures of s
for a season," we know that th
was a great struggle in which
was victorious. Not so with th
young man; he went away grieve
Truly he had reason to be grieve
for he was sought by the Mast
and remained unrelieved for tim
and eternity.

Lord Jesus, we thank Thee f
Thy personal seeking of each a
everyone, for the thorough chara
ter of Thy seeking, as we have see
today. We are moved by the har
heartedness of this man, and th
many like him today who love th
world. We ask of Thee to make
such thorough seekers as Tho
above all, to be seekers in lov
Amen.

THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and Decen
ber 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid
North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; editori
correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, Kansa**

CONGO DIARY

Following are excerpts from the daily record kept by Archie Graber, Congo Inland Mission worker now serving with Congo Protestant Relief Agency in Bakwanga.

DEAR CO-WORKERS:

Greetings with the words of the Apostle Paul to the church at Colosse: "That in all things he might have the pre-eminence" (Col. 1:18). Again we bring news day by day from CPRA Bakwanga.

Dec. 19—Ernest Lehman who is here for a few days made a trip to the lake region. Many children are dying there from lack of food. Abe (Suderman) has a broken spring in the truck he drives so the Pax fellows went to Bibanga to look for a spring.

Dec. 20—Rented a truck to take the place of the one with a broken spring.

Dec. 21—The two CPRA trucks were the first to distribute food flown in by United Nations planes. They left this morning with a hundred sacks of rice, seventy-five cartons of milk, seventy-five cases of sardines. CPRA was asked to distribute food to all the hospitals and dispensaries. We will also continue to help with the distribution for the refugees. With the exception of some milk and food given by the Red Cross, we have been the only ones to get food out to the hungry people.

Dec. 22—Since the Ghanian soldiers are not liked by the government nor the Baluba people, they have a hard time working together. In order to get out with food to some of the needy places, the CPRA was asked to go ahead of the Ghanian truck and the Red Cross was to follow. The Ghanians said that the people know the CPRA trucks. We made the trip without any trouble.

Dec. 25—"The Unchanging Star" was the text for the African pastor's Christmas sermon this morning. When I returned from church I expected to make a cup of coffee and enjoy a quiet Christmas, for I was alone. But I found a note on the door asking me to go to the UN headquarters as soon as possible. I went at 10:30 and the captain asked if I would drive a CPRA truck out to Miabi with a load of palm oil. He said that a Red Cross truck was loaded, also a UN truck was loaded ready to go. I went to the airport to get the palm oil. A special plane was due at 11 a.m. with news reporters from all over the world. They wished to see how we distribute the food and to report on the conditions of the people, all in three hours time and on Christmas Sunday besides. CPRA received a lot of publicity in a short time today.

Dec. 26-27—We are helping, with one of our trucks, to transport food from the airport to the central building where all the food is stored.

Continued on page 159

Above: Archie Graber with Bakwanga children. Left: Glen Rocke unloading bags of rice.

Circumstances have become channels of service. We have been

Pushed Into the World

Leo Driedg

The second world war pushed us into the world where our faith and works were tested.

We as Mennonites had caught the vision for missions and education some fifty or sixty years before the war, but we did not have any particular outreach and practical concern for the society around us. The Mennonite Central Committee, which was established in 1920, served our own people in Russia, Europe, and South America largely until 1940. Our relief programs to the Far and Near East as well as Africa began in 1942-44. Our service programs such as alternative service, Voluntary Service, Pax, Summer and Winter Service, Mennonite Disaster Service, Mennonite Men, and Student Services were nonexistent before the war.

By 1945, within a span of five years, most of our men between eighteen and thirty-five had been taken out of their home communities to work in mental institutions, forestry projects, racial strife areas, overseas cultures, places of intemperance and violence. These men who now are thirty-five to fifty years old have all tasted unknown places and complexities. Our young men in the United States have served in places far from home. Since 1944 women too, serving under Voluntary Service and Summer Service, have gone out to delinquent children, the sick and poor, seen the plight of unmarried mothers and broken homes, racial hatreds, large city dirt and noise. They understand at least some of it. Over one per cent of our General Conference Mennonite membership was away from home in such places of service last year. I would estimate that half of the people of our congregations have been in contact for several months or years with some problem of our society through service.

Added to this, men of our churches, as well as others, have been in Mennonite Disaster Service and have seen for a day or two how they might help the unfortunate. Our Mennonite Men are evidence of a growing potential which has not yet been fully felt. Harnessing the potential of our one thousand students in non-Mennonite schools each year has hardly begun.

Thus, I am beginning to believe that our Conference was led into area of social concern not by our lofty theology or biblical fervor, but rather by our contacts with society, partially thrust upon us by no choice of our own. Our faith and historical culture may however have caused us to turn this experience into conviction rather than shrug it off as no concern at all.

During the early part of the century, when a large part of Protestantism was taken up with concern for society, we were not so deeply involved and taken in by this great need. It would seem that although small sections of our Conference caught the vision, the larger number of our membership came to see this as the "social gospel," which to this day is considered undesirable and dangerous.

The reason for our participation now with apparent concern, and not then, may have been due to at least two factors which I can see. First of all, the social concern movement of that day did not remain as biblically and theologically centered as it must. Since we were deeply ingrained with the premises of the word of God for our faith, we saw this as a threat to our spiritual life and largely rejected it. The second factor that is now clear to me is that we did not really have an opportunity to experience the need during the twenties and thirties. We were isolated by living on farms, or having another language to shut us off. Or we were conservative to the point where we could not think in terms of the need nor speak to it. Thus, we were handicapped on at least two counts and there may have been more.

With the participation of half of our members in such vital needs, we now feel we must relate and work. Our convictions and biblic clarity on these questions have bee weak but we have attempted to cla ify these by peace conferences Eden in 1953, Winnipeg in 1954, ar further conferences in social co cerns on business, race relations, a riculture, church in society, etc. W have perhaps gained the most clar ty on our peace and way of love p sition. I feel we have gained som clarity in the field of race relatior and perhaps our statement adopte at the 1959 Conference sessions wa evidence of at least some struggl Other social concerns are not y clear and we are only now begi ning to struggle with some of th biblical and theological bases fo these.

It is my belief that if we kee close to our biblical and theologica premises and convictions, we wi be able to accomplish much in s cial concerns. This clarificatio linked with actual experience i areas of society will give us both clear foundation as to what ou guiding principles are and a tes ing ground on which to build an make this faith and work rea These two areas, and perhaps ot ers, must not be neglected as w seek to make our thrust and wi ness.

There is considerable evidenc that many leaders in our Confe ence are working with convictio on social problems. On reading di trict peace and service committe minutes one finds that large po tions of their work are in this are Immediately after the General Co ference had created a social co cerns committee, the Western Di trict did the same. Other district were quick to incorporate social co cerns work into the work of the peace and service committees. Th Canadian Board of Christian Ser ice has a Social Concerns Commi tee, and these are their most activ committees.

Numerous conferences on distri levels have been held. The Wester

District has had conferences on business and agriculture, the Eastern District on race relations, and the Canadian Conference on the church in society. There is evidence of struggle with these issues on a leadership level.

From our offices here we have received the impression also that leaders are very willing to relate themselves to this area of work. Members appointed to our General Conference Peace and Social Concerns Committee have accepted their appointments with enthusiasm. Our committee, I believe, has been one of the more challenging committees of our Conference. Pastors and leaders have been eager to write articles, materials, work on projects, tours, or work in this area. Participation of about one hundred people in our ten discussion groups has further shown that our best leaders are willing to give of their time.

At district conferences, ministers' conferences, retreats, etc., one hears papers on subjects such as alcoholism, capital punishment, temperance, social concern, race problems, urbanization. These topics create much discussion. At conferences one sees displays which point out areas to be stressed. Many materials are ordered from our offices.

Although certain parts of our Conference, and some leaders, look at work in this area with some skepticism and reluctance, as a whole I feel that our leadership is taking up the torch with considerable vigor and participation.

Participation, of course, is hard to measure. I feel though that we have hardly begun to tap the interest of our church. Many of our people are reading, it is true. Sixty copies of our capital punishment compilation, for example, were bought at the Canadian Conference, twenty-five at the Pacific, and about that many at the Western District Conference. Our bookstores make sales of some of the better peace books, but as a whole not in large quantities. Large quantities of our peace, race, and nuclear power statements were distributed and many read.

Many of our smaller churches, however, complain that it is very difficult to know how to bring some of these issues to their members. There is much evidence of racial prejudice among our people toward Indians, Negroes, Jews, and other minority groups. Some of our pastors struggle with many of these questions. As a whole I feel that although our leaders are becoming involved, many of our members are largely unmotivated and not many have convictions on the matter.

There is, however, a large group that is willing to learn and to listen. I don't feel that social concerns has a stigma attached to it as it may have had in the past. We do have those who feel we should stick to the gospel and all will be solved. We have a big job to do. I feel that we cannot reach people unless we involve them, and this may not be possible unless we enlarge and strengthen our experience openings and opportunities. In producing literature, we must keep this in mind. Our committee is working on a level somewhat removed from grass roots sometimes.

On the Topic of the Tax

Focus on Christian Concerns

There is a growing protest against high taxes. Subtle reminders from the mediators of indirect taxes feed this protest.

Service station operators remind us that there is a dollar of taxes on every ten gallons of gasoline. The telephone company makes sure that we know that the average telephone pays $3.67 a month in taxes.

High taxes, history tells us, have frequently been the precipitating causes of internal crises and even revolution. Who knows, but that the high taxes, deficit spending, spiraling national, state, and municipal debts may provide our great-grandchildren with a cause for revolution.

But Christians do not protest taxes primarily because they are high. Services that are requested must be cheerfully paid for. Good projects, initiated by the state, should find an enthusiastic response from the citizen-taxpayer.

Still there is a cause for protest. When 60-75% of the national budget and a similar percentage of every tax dollar goes for an armament program there is cause for protest. Even an outgoing general-president warned about the power of the industrial-military complex in our society.

The amount Christians pay for things they know are absolutely evil is frightening. In 1957 *The Christian Evangel* estimated (conservatively so) that the 8,800 Amish Mennonites of Elkhart County (Indiana) were annually paying *three million dollars* toward future wars just by paying taxes!

We have long excused ourselves, saying that we were giving to Caesar what belongs to him. Really, does all that belong to Caesar? Does it become his simply by request? Isn't Caesar taking more than belongs to him, in fact, taking from that which belongs to God?

We believe in obeying the state, but only when such obedience is not in conflict with our commitment to God. Likewise we believe in paying taxes, but only when such taxes do not do violence to Christian priorities.

In the days when the state asked primarily for men to go to war, we were conscientious objectors. But now the primary tool of war is money. Can we still be conscientious objectors now?

We must protest: 1) individually through our congressional representatives; 2) collectively through our official church channels; 3) by supporting the proposed Civilian Income Tax Act; 4) by refusing to pay the military portion of the tax, directing it for charitable and welfare uses through other channels.

What a wonderful thing it would be for the cause of Christ if folks would be willing to go to jail again for what they believed? Who will lead the way? Frank H. Epp

Current Events

Operation Abolition Protested The nation's largest Protestant student organization today called for an investigation of the film, "Operation Abolition" which deals with student protests against the House Committee on Un-American Activities. The film, prepared by the House Committee, has been circulating in many colleges and universities, and has been meeting with wide protests.

The interim governing body of the National Student Christian Federation, meeting in St. Louis, February 12, adopted a resolution requesting "the U. S. Attorney General's office and a special committee of the House of Representatives to review the film in order to render a decision concerning its true historical sequence and balanced narrative implications."

The film, "Operation Abolition," is advertised as a record of the student protests against the Un-American Activities Committee's hearings in San Francisco, May 1960. The resolution states that the committee's purpose is "to demonstrate that the protests were secretly inspired and manipulated by the Communist party." The resolution deplores "the guilt by association implied throughout the film" and "voices concern for the developing tendency of persons and groups within our society to limit freedom of speech and association." The federation, in its action, "supports the right of its fellow Christians and others to protest against the committee within the legal means available to persons in our society."

Farm for Tent City Tent City in Fayette County, Tennessee, was set up for evicted Negro sharecroppers last December. Some 300 were expected to be homeless since they had registered as voters. However, a Federal Court barred immediate evictions, and only 100 persons, including children, live in the tents. Most of them moved before the court action and decided to stay on.

The Mennonite Central Committee donated a truckload of relief goods from its Newton, Kansas, depot. Offers of jobs in Louisiana and Arkansas were rejected by the homeless farmers who prefer Tennessee.

Now a Negro church group, the National Baptist Convention, has purchased a 400-acre farm for them. A $5,000 down payment has been made on the $60,000 purchase as part of a "farm aid plan adopted by the denomination."

Interdenominational Communion A cloud hangs over most interdenominational get-togethers. Can the Lord's Supper be observed in this meeting? Some groups want it as the highest symbolic expression of spiritual unity. The traditions of other fellowships limit the serving and partaking of the sacraments to ministers and members of their fellowship—thus to their Communion.

These opposite convictions have led to many hassles and hurt feelings. They have not been unknown in inter-Mennonite meetings.

Now a group which has had its share of unpleasantness on the issue is doing something about it. The World Council of Churches held a four-day study at Bossey, Switzerland, March 1-4.

Sponsored jointly by the WCC's Youth Department and the Department of Faith and Order, the consultation brought together fifteen participants representing seven European countries and twelve confessional bodies. Stephen F. Bayne, of the Anglican Church, chaired the informal meetings which were inspired by the recent First European Ecumenical Youth Assembly, held last July at Lausanne, Switzerland. Delegates to the assembly affirmed that they would not cease to demand that their respective denominations and the World Council "work towards the establishment of an increasingly inclusive intercommunion."

"We hope and pray that before we come together again in an ecumenical youth conference, enough progress will have been made on this point," the assembly declared. "We know that there are no easy solutions here. There is no unity at the expense of truth. But there is also no obedience to the truth which does not compel us to recover unity."

The chief purpose of the consultation will be to examine recent ecumenical developments and to consider their implications for the present practice for communion services at ecumenical gatherings. It will not attempt to draw up any formal proposals, but will seek to clarify the main lines along which the various agencies and departments of the World Council should work in the immediate future.

Baseball Training Camps and Race On February 19 the Associated Press made a survey of racial discrimination in major league baseball training camps. They found that all clubs that work in Florida are affected by segregation except the Los Angeles Dodgers who operate their own base and manage their own living quarters. Other teams use public hotels which will not accept the Negro ball players. Teams that practice in California and Arizona have no problem.

Dan Topping, president of the Yankees, issued a formal statement saying he wanted the same treatment for all his players, Negro or white, and preferred that they be quartered "under one roof." The New York Yankees have trained at St. Petersburg, Florida, for years. The Soreno, a resort hotel, has politely said "no" to the Yankee request that all players — including Elton Howard, Hector Lopez, and Jesse Gonder — be housed "under one roof." Those Negro players must make private arrangements.

One hotel manager said, "You can't fight it — it's got to come. When it does, I think everybody will greet the change with acceptance rather than repulsion. Hotels will find the Negroes very acceptable patrons." Another hotel manager commented, "We were watching St. Petersburg. If the St. Petersburg hotels had given in to Dan Topping's demands, we would have followed suit."

CHECK UP ON YOURSELF

Prepared by Walter Gering

An informed young person becomes an interested young person, capable of assuming leadership. Here is a chance to rate what you know against what you should know about Mennonites in general and our Conference in particular. Give yourself a point for each correct answer. A perfect score is fifty-one.

I. Historical

1. The Mennonite church traces its beginnings back to the year (a) 1652, (b) 1496, (c) 1733, (d) 1525, (e) 1831, (f) 1908.

2. The Mennonite church had its beginnings in (a) Russia, (b) North America, (c) South America, (d) Germany, (e) Poland, (f) Switzerland, (g) Holland. *Choose three.*

3. The earliest leaders of the Anabaptists (later called Mennonites) included (a) Zwingli, (b) Calvin, (c) Grebel, (d) Moody, (e) Blaurock, (f) Manz, (g) Simons, (h) Krehbiel. *Choose four.*

4. Early Anabaptist leaders were (a) highly educated, (b) moderately educated, (c) without formal education.

5. Menno Simons was from (a) Switzerland, (b) Germany, (c) Holland, (d) North America.

6. The earliest Mennonite settlements in North America were made in (a) 1500, (b) 1600, (c) 1700, (d) 1800, (e) 1900.

7. Mennonites have made their best contributions in the fields of (a) politics, (b) family life, (c) art, (d) agriculture, (e) education, (f) missions. *Choose three.*

8. Christopher Dock was a Mennonite who wrote one of the first books in America on (a) pedagogy, (b) animal husbandry, (c) when to plant Turkey Red wheat.

9. Early leaders of the Anabaptists came out of the (a) Lutheran church, (b) Reformed church, (c) Methodist church, (d) Catholic church.

10. Early Mennonites were known to be (a) weak, (b) moderate, (c) strong defenders of the Bible as a guide for faith and conduct.

II. The General Conference

1. The General Conference is composed of six area conferences: (a)____________, (b)______________________, (c)______________________, (d)______________________, (e)______________________, (f)______________________.

2. The General Conference, beginning with less than six congregations, today is composed of over __________ congregations.

3. The four major boards of the General Conference are (a)__________________, (b)______________________, (c)______________________, (d)______________________

4. The president of the General Conference is ___________________________ and he lives in (a) Newton, (b) Bluffton, (c) Reedley, (d) Elkhart, (e) Quakertown, (f) Steinbach.

5. The Young People's Union is under the sponsorship of the Board of ______ ________________________________.

6. The director of youth work of our General Conference is ___________________ and he is a former (a) college professor, (b) MCC relief worker, (c) missionary.

7. The new devotional periodical for families with small children, published and soon to be released by our Conference, is entitled (a) Home Devotional Studies, (b) Moments of Communion, (c) At the Break of Day, (d) Our Family Worships.

8. Match the following missionaries with their field of service.

Peter and Mary Derksen
Albert and Wilma Jantzen
Betty Quiring
Gerald and Mary Stucky
Kenneth and Mary Bauman
Roland and Sophie Brown

India
Congo
Arizona
Colombia
Taiwan
Japan

9. A Young People's Union retreat is being held this coming summer, June 19-25, at (a) Camp Friedenswald, (b) Swan Lake Camp, (c) Rocky Mountain Mennonite Camp, (d) Men-O-Lan, (e) the new camp grounds in British Columbia.

10. "Home Front" is a motion picture produced by the Board of Missions of our General Conference for the purpose of strengthening (a) the Christian home, (b) Sunday schools, (c) home missions.

11. "Women in Church Vocations" is a program set up for help in guiding and training young women who are interested (a) only in mission work, (b) in working within the context of the church, (c) only in teaching.

12. Voluntary Service sponsored by our General Conference includes (a) summer service, (b) winter service, (c) long-term service, (d) 1-W service, (e) Missions-Pax, (f) some of these, (g) all of these, (h) none of these.

13. Match the following seven of the nine members of the Young People's Union cabinet with their positions.

Larry Kehler
J. T. Friesen
Nancy Wismer
Marvin Zehr
Duane Friesen
Bill Block
Ralph Shelly

president
vice president
secretary
service area chairman
faith and life area chairman
fellowship chairman
adviser

Answers are on page 155.

How Important Are Differences?

Don Wismer

To and from a pastor

Dear Pastor:

We have several girls at college from other Mennonite conferences. I have gotten to know a couple of them pretty well. Several times already we have talked about the differences between the Mennonite branches and actually we can't see that there is much difference. When we talk about our beliefs, we really believe about the same thing, and all we can see is some differences in the way our conferences are organized and some differences as to what is right or wrong for Christians to do.

It just made me think that it seems strange that we can't have one big Mennonite conference instead of having so many small groups. Wouldn't you think we could have a better witness to other churches and people who are in any church if we could get together?

Mary

Dear Mary:

I was very much interested in your last letter to me. You are experiencing something which I experienced quite a few years ago.

One reason that the various groups are not united is that almost all of us have either consciously or unconsciously taught our people that our church is like the New Testament church, therefore right. Now, teaching this automatically says that any other church that is not quite the same must not be right. It says that if we are going to get together as conferences the other conferences will have to accept *our* belief. As we have been taught this all through our lives (and if we are convinced our church is right) it is hard for us to change any idea of our own for the purpose of coming closer together to other groups.

When we look into history, we can see very good reasons why the Mennonite church divided, but through the years all of our conferences have been working to become a better church and have really almost bridged the gaps that separated them in the first place. Now although there are still matters as you have indicated that separate us, we have been taught so long that we are right and others are wrong we just don't seem to be able to get over our feelings and allow ourselves to do what we accept with our minds to be right. I do not mean to imply here that a merger at this time would be easy. A lot still needs to be done before this will be possible.

It seems as if you have overcome these feelings and can quite readily accept other Mennonite girls as being equal to you as good Christians. Really there are many in our churches today who share your feelings, both in the leadership and in among the laymen. But there are also still many who are not convinced that a merger of our conference groups is possible or right.

If more and more young people and others have experiences like yours, who come to really share and understand Mennonites of other conferences, perhaps in the future we shall have a climate where a merger might be possible. I really think this will happen. I hope to see it happen, perhaps if I don't, at least you will.

I would like to encourage you to continue your conversations with other Mennonites and other Christions not in the Mennonite church. It is this way that we learn to appreciate them. This also helps to correct erroneous ideas about others.

Your Pastor

Answers to "Check up on Yourself"

I. Historical
1. 1525
2. Germany, Switzerland, Holland
3. Grebel, Blaurock, Manz, Simons
4. Highly educated
5. Holland
6. 1600
7. Family life, agriculture, missions
8. Pedagogy
9. Catholic
10. Strong

II. The General Conference
1. Canadian, Central, Eastern, Northern, Pacific, Western
2. 270
3. Board of Business Administration, Board of Christian Service, Board of Education and Publication, Board of Missions
4. Erland Waltner, Elkhart
5. Education and Publication
6. Milton Harder, MCC relief worker
7. Our Family Worships
8. Peter and Mary Derksen—Japan
   Albert and Wilma Jantzen—Arizona
   Betty Quiring—Congo
   Gerald and Mary Stucky—Colombia
   Kenneth and Mary Bauman—India
   Roland and Sophia Brown—Taiwan
9. Rocky Mountain Mennonite Camp
10. Home missions
11. In working within the context of the church
12. All of these
13. Marvin Zehr—president
    Bill Block—vice president
    Nancy Wismer—secretary
    Ralph Shelly—service area chairman
    Duane Friesen—faith and life area chairman
    Larry Kehler—fellowship area chairman
    J. T. Friesen—adviser

How did you rate? 45-51: you have been in thoughtful contact with your heritage as a Mennonite and are sensitive to what is going on in our church at present. 30-45: it's very possible that you have experienced the feeling of being "stumped" when someone asks you questions about the Mennonite church. 30 and below: a refresher course is the thing for you. Worlds of information are right in your hand—and come to you each week in the Conference paper, **The Mennonite.**

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

our schools

FOUR SEMINARIANS WILL ATTEND IPF CONFERENCE

Attending the Intercollegiate Peace Fellowship Conference at Fisk University, Nashville, Tennessee, on March 23-25, will be Peter Fast, William Kruger, Harold Regier, and Dave Winter, from Mennonite Biblical Seminary.

POLITICAL COMEDY PRESENTED AT BLUFFTON COLLEGE

"The Girls in 509," a political satirical comedy, will be presented by Bluffton College Dramatics Department on March 17, 18 and 20. In it author Howard Teichmann touches upon the foibles of not only those engaged in politics, but in law, finance, theatre and social welfare work, as well as the institutions of higher learning.

The cast includes Margaret Musser, Smithville, Ohio; Judith Bower, Bethlehem, Pa.; James Powell, Deshler, Ohio; Ronald Yoder, Bluffton, Ohio; James Roth, Orrtanna, Pa.; Ellen Pool, Upper Sandusky, Ohio; David Detwiler, Toledo, Ohio; George Nicholl, Kitchener, Ontario; Edwin Augsburger, Pulaski, Iowa; Jan Emmert, Bluffton, Ohio; Cordell Geissinger, Zionsville, Pa.; and Daniel MacLachlan, Lorain, Ohio.

The play will be directed by Mrs. John Purves, Bluffton College instructor in speech, and student directed by Neil Lehman of Berne, Indiana.

CHAIRMAN OF DIRECTORS ADDRESSES BETHEL COLLEGE

Menno Schrag, chairman of the Bethel College board of directors, addressed the students and faculty of Bethel College at a recent chapel service. He stated that there is a need for a continuing growth in the spiritual stature of the college.

Mr. Schrag entitled his talk "What We Would Like to See in Bethel College." He began by saying that he was looking forward to the realization in the near future of the new developments such as the fine arts building. He also felt that there should be a continued striving by both faculty members and students toward greater academic excellence.

Private colleges, Mr. Schrag pointed out, are facing increasing operation difficulties and consequently they are becoming more and more dependent on their constituencies. He felt that there should be a strengthening of ties between Bethel College and its constituency.

BLUFFTON COLLEGE PRESIDENT NAMES COMMENCEMENT SPEAKER

Lloyd L. Ramseyer, president of Bluffton College, has announced that A. Blair Helman, president of Manchester College, North Manchester, Indiana, will be the speaker for commencement on Monday, June 5.

BIXEL WILL DIRECT BLUFFTON CHORAL SOCIETY

James Bixel has been selected to direct the Bluffton College Choral Society for next year. Currently on the Bluffton music faculty, Mr. Bixel will be head of the humanities division next year.

Mr. Bixel has previously directed the A Cappella Choir of Bethel College and the Lima (Ohio) Community Chorus. He has directed church choirs for many years and last year directed the Aspen Community Chorus, Aspen, Colorado. In addition to the annual presentation of Handel's "Messiah," he would like for the Choral Society to do another work.

VISITORS SPEAK IN CHAPEL

D. D. Klassen of Homewood, Manitoba, and H. T. Klaassen of Laird, Saskatchewan, meeting in Elkhart for the catechism revision, recently addressed students and faculty of Mennonite Biblical Seminary in chapel.

STUDENTS PARTICIPATE IN MINISTER'S WORKSHOP

Numerous students of Mennonite Biblical Seminary attended the 1961 Minister's Workshop on "Pastoral Counseling with the Mentally and Emotionally Disturbed" in Elkhart on February 20. The meeting was sponsored by the Elkhart County Association for Mental Health. Lectures were given by Granger E. Westberg, Associate Professor of Religion and Health at the University of Chicago. Workshop sessions were conducted on the following subjects: personal involvements in counseling; difficulties that arise; what mental illness is; when professional care is needed; and methods of referral and resources for psychiatric services. Among the participants in the workshop was Margaret Jahnke, chief social worker of the Elkhart County Adult and Child Guidance Clinic and part-time student at Mennonite Biblical Seminary.

SERVICE REPRESENTATIVES VISIT FREEMAN JUNIOR COLLEGE

General Conference and M.C.C. representatives, Leo Driedger and Urbane Peachy, spent February 13 and 14 on the Freeman campus interviewing interested students and counseling with them regarding service opportunities sponsored by the Conference and by M.C.C. summer service, longer service periods, PAX, and 1-W projects were considered. Freeman students have in the past shown much interest in participating in service projects and the response was again good. Christian Youth Volunteers featured them as guest speakers at a public meeting to which interested people from the community were invited.

FREEMAN ACADEMY PRESENTS "FAMILY NOBODY WANTED"

"The Family Nobody Wanted," a three-act comedy based on the book by Helen Doss, has been chosen as Freeman Academy's play of the year and will be given March 16 and 17. While much of the play is fictional, parts of it actually happened. Magazines such as the *Christian Advocate* and *Reader's Digest* have described with affection and approval the actual family about which the play is concerned.

Katherine Kaufman is director

into the beyond

Oscar Yoder of Fairview, Michigan, was born December 12, 1882, and died February 11, 1961. He was a member of the Comins (Michigan) Mennonite Church and the father of five children.

our churches

NEW OFFICERS CHOSEN

Hereford Church, Bally, Pa. On Christmas Day the children of Mr. and Mrs. Lewis Curry, Mr. and Mrs. Henry Bieler, and Mr. and Mrs. Thomas Freed were consecrated during the morning worship service. The newly elected and appointed officers were installed during the morning worship service, Jan. 15. Willard Hirsch has completed a term of fourteen years of service as our financial secretary. Harvey Oberholtzer was elected in his place. Harry Park resigned as senior deacon. Henry Bower of Boyertown was elected. Plans are being made for a concert of the Bluffton College Choir on Sunday afternoon, April 9 at 2:30. They are to be given their noon meal at our church. Melvin Yost is the newly elected trustee for this term of service.—Mae Latshaw

YOUTH HOLD PEACE RALLY

West Swamp, Quakertown, Pa. Last Nov. 13 the Peace Rally Youth Supper was held at our church, followed by the Eastern District Peace and Service Committee Peace Rally. Claude Boyer presided, and William Klassen of Mennonite Biblical Seminary was the speaker. The following Sunday evening the Women's Missionary Society held the anniversary meeting at the church. Mrs. Susie Rutt, who is in charge of the relief clothing section at Akron, was the speaker. She gave a very interesting talk and also showed pictures, showing us places where clothing is sent. Our church participated in the Community Thanksgiving service, held this year at our sister church, East Swamp. Robert Landis, pastor of the Springfield congregation, brought the message. Many of our people attended the presentation of the pageant, "We Are Pilgrims," at the Souderton High School. Seven of our members took part in the pageant. The presentation of this pageant made the history of our Conference very meaningful to all. The White Gift Service and Children's Christmas program was held Dec. 18. The missionary families of our congregation were again included as well as Conference projects and schools. The gifts totaled $928.30. Huldah Myers, one of our missionaries working in Colombia, S. A., is home on furlough. At present she is at Grace Bible Institute serving as librarian. While at home, Miss Myers spoke in our church service and showed pictures of her work. We are looking forward to the homecoming of Drs. Harvey and Ella Bauman in May. They will be retiring from missionary service. The Kenneth Bauman family will also be coming on furlough. At our annual congregational meeting, Jan. 4, A. S. Rosenberger was re-elected as pastor and Lester Weiss as deacon. We pray God's guidance and blessing on the work of our church and Conference and may we so serve Him, that souls be brought into the Kingdom and His name be honored.—Mrs. Harold L. Rosenberger

CHURCH SPONSORS PEACE PLAY

Fort Wayne (Ind.) Mennonite Church. On January 15 our church sponsored the peace play, "Which Way The Wind?" in Fort Wayne. The Bluffton College Players, under the direction of Mrs. Christine Purves, presented this timely and most penetrating drama to a large audience in the fellowship hall of the Lincolnshire Church of the Brethren. Other churches co-operating in this venture were the Church of the Brethren churches, the (Old) Mennonite churches of Fort Wayne and Leo and a number of Quaker families. Attendance was open to the general public. The drama made a deep impact on all who saw it and once more made people aware of the urgency of abolishing the possibility of nuclear warfare. Following the afternoon performance, the members of the cast and their director met at the parsonage for a fellowship supper with the members of the Fort Wayne Mennonite Church.—Leonard Wiebe

GUEST YOUTH PROGRAM

Bethel Lustre Church, Frazer, Mont. The Youth Fellowship of the Little White Chapel in Glendive gave an excellent program in our church Dec. 11. Lustre Bible Academy had its Christmas program on Dec. 21. The choir had its annual Christmas party at the Alvin Eitzen home, their director. The Jacob Teichroews spent Christmas week with Mrs. Teichroew's parents in Floodwood, Minn. Mrs. Ted Wedel had the misfortune of breaking her leg. We had a New Year's Eve service with singing, testimonies, and a message. Holy Communion was observed Jan. 1.—Mrs. Clarence Baerg

CONTRIBUTION FOR MEAT

Johannestal. Hillsboro, Kan. The total annual contribution for the meat canning project for relief was $371. Our Harvest Festival was held Sun. Nov. 30, with L. R. Amstutz of Emmaus Church (Whitewater, Kan.) as guest speaker. This included evening services Mon. through Wed. His messages were very timely and challenging for us all. The offering at our festival amounted to $836.31, for Western District home missions and General Conference foreign missions. Lois Plett and Thornton H. Newlove were united in marriage on Thanksgiving Day. A special service was held for the children's dime cards. This offering of $54.50 was sent for the children's work at Woodlawn. Miss Dilores Rempel of Newton, Kan., who has been an exchange student in Europe, presented an illustrated lecture of her experiences to our C. E. meeting. Her pictures, in color, were very informative. The Youth Fellowship sponsored a chili supper for their annual money-making project. They also met at the church Dec. 18, for their annual Christmas program. The sponsors for the Y. F. are Mr. and Mrs. Chester Unruh and Mr. and Mrs. Henry Guhr. Their annual banquet was held Dec. 30. The offering received at our S. S. Christmas program was given to relief. Floyd Bartel, pastor of the Topeka (Kansas) Mennonite Church, spoke to us on second holiday. The Youth Fellowship planned a watch night worship for Dec. 31. Universal Week of Prayer was observed beginning Jan. 1. We had evening services Sun., Mon., and Wed.

J. E. HARTZLER VISITS

Bethel Community Church, Santa Fe Springs, Calif. The last S. S. workers' meeting of the year was held Nov. 7. The evening meeting was in charge of the Fuller Gospel Team from Pasadena. J. E. Hartzler, world traveler and lecturer, was our guest speaker for Family Night in Nov. He gave an illustrated lecture of their trip through Russia. New hymnals were presented to the choir by the adult S. S. class, and the maroon choir robes recently acquired add real dignity to our worship service. We were saddened recently by the death of one of our faithful members, Ed. Chrisner, after an illness of some months. Elizabeth Wirkler while visiting in Freeman, S. D., sustained a broken hip. New members were received into our fellowship Dec. 11: Mary Jo Runnels through reaffirmation of faith, and Mr. and Mrs. David Ewert as associate members. He is attending Fuller Seminary. Nov. 20 was designated as Church Loyalty Day; each member was urged to attend and present a special Thanksgiving offering. After Christmas caroling on Dec. 18, the high school young people had refreshments at the O. J. Stevanus home. We observed holy Communion on Jan. 1 and started the new year with a special service in the evening with a time of fellowship, refreshments, and a candlelight service. May we endeavor to be faithful in this new year of service for our Master.—Edith Huser

NEW DEACON INSTALLED

Community Church, Fresno, Calif. Donald Schmidt has volunteered for 1-W alternative service and is working at the Rancho Los Amigos Hospital at Downey, Calif. Henry Fast was recently installed as deacon. J. J. Jantzen is the retiring deacon. Mrs. J. G. Gaede, Nick Janzen, and Mrs. Henry Fast have been on the sick list. The Women's Missionary Society had their Jan. meeting at the home of Mrs. Irvin Koop, on the subject "One World—One Mission."

JOHN BOEHR PRESENTS SERMON IN SONG

Gospel Church, Mountain Lake, Minn. John Boehr of Omaha, Neb., presented a singing sermon on "The Word of God," at the Nov. C. E. program. Funeral services were held for Mrs. P. P. Fast on Nov. 6. A missionary conference was held Nov. 14-20 with Henry Rempel of Steinbach, Manitoba, and Malcolm Wenger of Busby, Mont., as special speakers. Also participating were local missionaries. Church services were held on Thanksgiving Day. Frank Loewen of Mankato brought the message on Dec. 4. The Ladies Chorus gave a program in the Eventide Home on Dec. 4. The annual business meeting was held Dec. 6. The Gen. Conf. Mission Societies were invited for a Christmas program at which time our mission society presented a play, "White Unto Harvest." The various choirs participated in a musical C. E. program on Dec. 18. The students home from college presented a program on Dec. 26 and Peter Quiring brought the message. The young people went caroling Christmas evening. — Mrs. Waldo Stoesz

TRAINING CLASS BEGUN

Grace Church, Dallas, Oregon. Our church has recently organized a teachers' training class for all who are interested. Pastor Flickinger is the teacher. Douglas Anthony was born to Mr. and Mrs. Howard Dick on Dec. 10; to Mr. and Mrs. Vernon Friesen, a daughter, Julie Linn, on Dec. 27. Our S. S. Christmas program was given on Christmas Eve. The choir presented the cantata, "The Christmas King," on Christmas evening. The young people also went caroling Christmas night. The film, "The Wiretapper," was shown at our watch night service. Refreshments were served and the remaining time was spent in prayer.—Mrs. Gus Quiring

YOUTH PREPARE PACKAGES FOR STATE HOSPITAL

Bethel, Marion, S. D. Our Youth Fellowship prepared Christmas packages that were sent to our state hospital. The junior Sunday school gave an inspiring program Christmas Eve, the main theme being "The Three Gifts." Our Mission Society recently conducted a used clothing drive; the last meeting was a discussion on women's activities in church work; this month is to be a local guest meeting at which time slides on mission work in Japan will be shown. In December our church participated in the MCC meat canning project put on by the churches of this area; 5,200 cans of meat were canned. Marie Joan was born to Pastor and Mrs. Ralph Graber on Nov. 26; John Curtis to Mr. and Mrs. Walter Epp on Jan. 16. Due to an epidemic of mumps our church attendance in the recent past has been less than usual. On January 15 the Christian Youth Volunteers of Freeman Junior College brought an inspiring program. On Feb. 5 Lillian Zerbe, who has spent a few years in Nigeria, showed slides and reported on her work there.—Mrs. Henry J. Ewert

FIVE YOUNG PEOPLE BECOME MEMBERS

Deer Creek (Okla.) Mennonite Church. Our church again held graded Bible classes on Sunday evenings during the fall months. The marriage of Frances Moyer and John Linn took place on Sept. 4. A daughter, Christine Rosemary, was born to Mr. and Mrs. Ralph Kuehny on Oct. 19, and a daughter, Tresa Ann, was born to Mr. and Mrs. Carl Hohman in November. J. E. Hartzler was the guest speaker for the evenings of Dec. 4 to 8. Pictures of his trip to Russia and his visit with Albert Schweitzer preceded the sermon every evening. Baptism and church reception service for five young people was held on the morning of Dec. 4.

CHURCH COMPLETES PLANS FOR EDUCATIONAL WING

Bethel, Mountain Lake, Minn. With the new year the activities of our church have been accelerated. It was decided to add a much needed educational wing to our church which was built twenty years ago. The plans are in the hands of the architect and work will begin as soon as weather permits. In June our church expects to entertain the Northern District Conference. For our pre-Easter services Frank H. Epp is to be the speaker. He is pastor of the Faith Mennonite Church, recently organized in Minneapolis, Minnesota, which is being sponsored by Conference churches in this area. They are searching for a building at present. Recently our local ministerium observed the annual pulpit exchange. Al Currier, Presbyterian pastor, spoke in our church while our pastor, Albert Gaeddert, served the Mennonite Brethren Church. All used Col. 3:1-17 as text. An adult class is being conducted for such people who wish to unite with our church. The Helmuth Harders, students at Biblical Seminary, will be coming for the summer months to assist our pastor, especially wit youth work.—Mrs. P. R. Schroede

THREE MEN ENTER 1-W

Bethany, Kingman, Kan. Thre more of our young men entered 1-W service in January of this yea They are Jerry Krehbiel, Gar Krehbiel, and Clemon Kaufma They are stationed in Evansto Illinois, where Ronald Graber ha been working since last summe On the evening of Jan. 29 Jud Schroeder, representing Bethel Co lege Student Fellowship, gave an i lustrated talk on voluntary servic The choirs from the Zion and th Bethany churches are combining i preparing a special musical Easte program under the direction of Rob ert Unruh who is music instructo in Kingman High School. Andre Shelly gave a very forceful messag on the subject of stewardship o Feb. 12. Our church participate with other churches in the commun ty in the World Day of Prayer serv ice.

JOHN ZOOK SPEAKS FOR MISSION EMPHASIS

Emmanuel, Pratum, Ore. A thre day missionary conference was hel January 15-17 with Royal Peck, mis sionary to Italy under Greater Eu rope Mission. Brother Peck is i charge of the Italian Bible Institut He has served in Italy for the pas five years and with his family i preparing to leave for their secon term in March. These meeting were of tremendous value. It was real blessing and real challenge t the many in attendance to hear o the evangelical work being done i this needy land. John Zook wa special speaker for Missions Empha sis Sunday in January. He showe interesting movies of the extensiv medical work that has been don in the Congo. Dr. Zook is with Co go Inland Mission and is preparin to leave for Nyanga Station i March.—Mrs. Robert Roth

into the beyond

Julius J. Ewert, member of th Bethel Church, Marion, South Da kota, died on December 15, 196 at the age of eighty-eight.

mutual aid placement

FARM FOR RENT

Modern farm home in midwest Ka sas. Farm employment in summe also small acreage, pasture, an cropland. Inquire: Mutual Aid, 72 Main, Newton, Kansas.

our conference

continued from back page

PETER EDIGER APPOINTED CITY CHURCH SECRETARY

The Board of Missions has announced the appointment of Peter J. Ediger as secretary of city church work as of July 1, 1961. It has not been decided where his office will be.

Ediger is acquainted with the needs and problems of city churches, having been the pastor of two city churches and assisting in the church program of several others. He has been the pastor of the Mennonite Community Church in Fresno, California, since 1954. During the summer of 1953 he served as student pastor in the First Mennonite Church, Reedley, California.

The son of Rev. and Mrs. J. H. Ediger of Inman, Kansas, Peter Ediger attended the Inman Rural High School, from which he was graduated in 1945. Following high school he served in Civilian Public Service in North Fork, California, and Norristown, Pennsylvania. He was graduated from Bethel College in 1951 and from Mennonite Biblical Seminary in 1954.

He has been a member of the Board of Christian Service of the General Conference since 1958 and was a member of the Christian Service Committee of the Pacific District Conference from 1956 to 1958. For the past two years Ediger served as president of the Pacific District Conference and before that as vice-president. He has been a speaker at various retreats and has written Sunday school curriculum for young people.

Mrs. Ediger is the former Marjorie Reimer of Reedley, California. Their children are Irene Ruth, Joseph Roy, and Janice Marie.

As a worker in the field of city churches, Peter Ediger will be available for counseling pastors and assisting in the outreach program in cities, working with the Committee on City Churches, which functions under the Board of Missions.

CONGO DIARY, continued from page 149

including that which is being supplied by the CPRA. They are flying in from thirty to fifty tons a day.

Dec. 28—I was asked by one of the UN doctors and one of the UN officers to go to Leopoldville and see about tents that were on order, also about some trucks for transport and some medical help. I received word at noon and left at 2 p.m. Just before I left, Glen (Rocke) returned from Leopoldville. I was glad to see him. He changed into his working clothes and was on the truck unloading food.

Dec. 29—Bob (Bontrager) and I spent a busy day, going from place to place. We, or I should say the CPRA, brought the CIM Mercedes truck to be shipped to Mwenu Ditu as soon as possible. CPRA also gave me the green light to purchase a truck in Bakwanga.

Jan. 1, 1961—May the words of the Apostle Paul be yours and mine for the New Year before us: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things that are behind, and reaching forth unto those things which are before, I press toward the mark for the praise of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

Let us not forget to thank God for His loving care and protection, also for providing for our needs and many answers to prayer. Wishing one and all rich blessings from day to day throughout this coming year.

Jan. 2—We delivered seed corn today. This is now planting time in this part of the Congo. It is very encouraging to see the seven truck loads of manioc sticks, which we delivered some weeks ago, now growing.

Jan. 3—The Belgian people gave 2000 crates of potatoes to the refugees—four plane loads. Today we delivered 200 cases for planting and eating.

Jan. 6—Today twenty-five planes brought in over 100 tons of food. I just came back from the lake region. The conditions are very bad; many are at the point of death.

Jan. 10—CPRA delivered 480 cases of potatoes today. I returned with a very sick woman and a very sick child. I brought them to the hospital but am afraid that they are too far gone to make it.

January 15—This morning Glen Rocke spoke to the Ghanian soldiers. We had a good meeting. Please continue to remember the hungry, suffering, and dying in prayer. Also that we may have wisdom and patience these days. There is much tension and unrest about everywhere one goes.

—MCC Information Service

A CALL TO SHARE

In communities across our land, Sunday, March 12, has been designated as a time for a united appeal for relief. Jewish, Catholic, and Protestant congregations are being asked to give generously for overseas relief during this "One Great Hour of Sharing" appeal.

Members of Mennonite congregations will want to remember that we can share through the Mennonite Central Committee, the relief arm of our church. Your gifts during this period of special community appeal should be designated "For MCC Relief" and sent through the normal treasuries of your congregation or directly to the Board of Christian Service, 722 Main, Newton, Kansas. Give generously as God leads.

WESTERN DISTRICT SPONSORS BIBLE SCHOOL WORKSHOP

Western District's annual Bible School Workshop will be held on March 11, 1961, at Alexanderwohl Mennonite Church near Goessel, Kansas. The morning session, beginning at 9:00 a.m., includes registration, viewing of displays, a worship service, and age-level work groups. The work groups will continue into part of the afternoon, followed by interest groups dealing with creative experiences (recreation, dramatization, choral reading, and worship). The workshop will close with a worship period.

our conference

BETHLEHEM, PA., IS LOCATION FOR 1962 CONFERENCE SESSIONS

Moravian College, Bethlehem, Pennsylvania, has been selected as the site for the 1962 sessions of the General Conference Mennonite Church.

Finding the facilities more than adequate, the geographical location very suitable, and feeling that the spiritual atmosphere provided by a church college setting would be most conducive to the Conference sessions, the Executive Committee of the Eastern District decided to accept the friendly offer of the college officials. Facilities offer an adequate field house in which business sessions and evening meetings can comfortably be held. There will be some dormitory space available, as will be an adequate dining hall arrangement.

Moravian College, established in 1742, offers more than fine physical facilities. Owned and operated by the Moravian Church, the school facilities will serve to remind us of the larger fellowship of the church. The history of the Moravians in certain instances, parallels that of the Mennonites. The picture is one of martyrdom, struggle, movement from one country to another in Europe. The origin of the church is traced to the Bohemian evangelical movement led by John Hus in the 15th century. In the early eighteenth century, under the leadership of Count Zinzendorf, members of the group arrived in America. They settled in what i now known as the Lehigh Valle area. The city they founded wa Bethlehem.

The city of Bethlehem, Pennsylvania, is located fifty-five mile north of Philadelphia. It lies between Allentown and Easton and i reached by U. S. route 22 from th west, and 309 and Pennsylvania 1 from the south.—Claude F. Boye

GLIMPSES INTO MISSIONS

The tenth-anniversary booklet o mission work in Japan will be available in April. Well illustrated, th booklet gives the history of eac center of work in Japan, making i valuable as a resource for time t come.

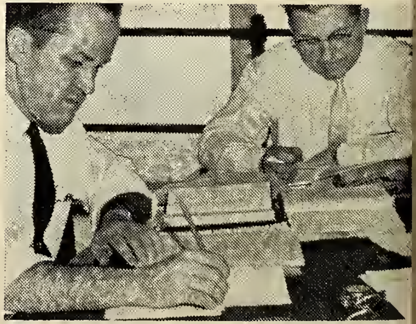
COMMITTEE PLANS REVISION OF CATECHISM

It has been twenty-seven years since the catechism used by the General Conference Mennonite Church has had any major revisions. It was in 1934 that the last real revision was made, and it consisted largely of the addition of an extensive section on eschatology. Another revision was made in 1937, but this covered only alterations in spelling and grammar. All of this work was done on the English edition. The German edition was untouched by both efforts.

Conscious of the need to make the catechism a more useful tool, the Executive Committee appointed a special committee to revise the catechism. Chairman of the committee is Paul R. Shelly, professor of Bible, Bluffton College, Bluffton, Ohio. Other members of the committee are A. E. Kreider, Goshen, Indiana; D. D. Klassen, Homewood, Manitoba; H. T. Klaassen, Laird, Saskatchewan; and H. N. Harder, Normal, Illinois. Maynard Shelly and Erwin C. Goering, Newton, Kansas, have worked with the committee, representing the interests of the Board of Education and Publication and the General Conference.

The committee met February 14-17 at Elkhart, Indiana, to work on the first phase of this revision. Assisting the committee in this large task were Heinz Janzen, Washington, Illinois; James Reusser, Dalton, Ohio; Gordon Neuenschwander, Berne, Indiana; Harold Thieszen, Sugarcreek, Ohio; Jacob T. Friesen, Bluffton, Ohio; William Klassen, Elkhart, Indiana; and Jacob J. Enz, Elkhart.

The committee studied the original edition of the catechism, which was made in Elbing, Prussia, in 1778. While some effort was mad to return to the simplicity of th earliest edition, attention was give to making this brief statement o doctrine more relevant for youn people of junior high school age Drafts of the revisions will be reviewed at the August meeting o the committee. When the task i completed, the Executive Committe will approve the catechism for publication.



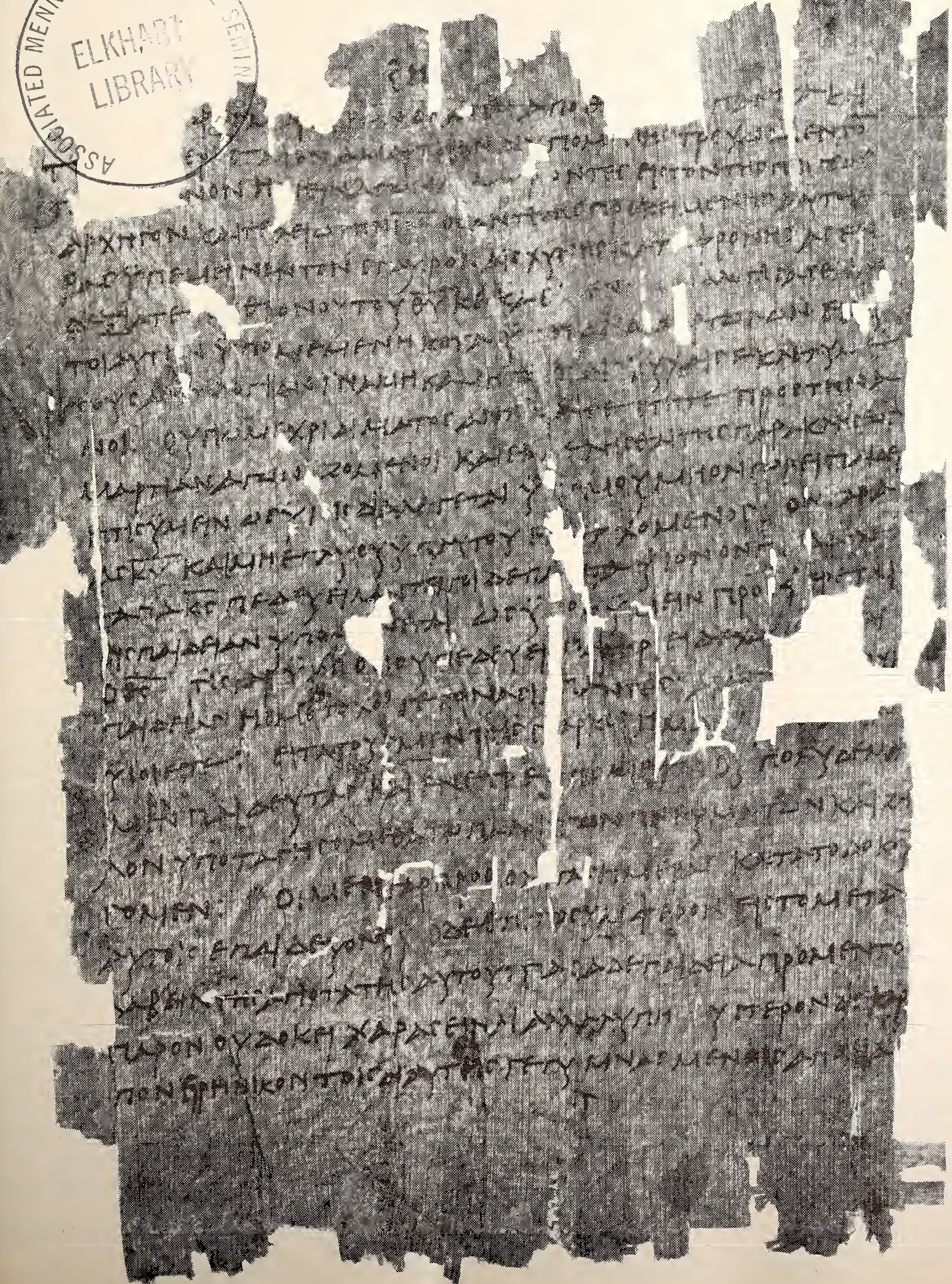
Below: The Catechism Committee puts its hands to the work. Right: Gordon Neuenschwander, William Klassen, Paul R. Shelly.

THE MENNONITE

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

MARCH 14, 1961

ASSOCIATED MENNONITE BIBLICAL SEMIN
ELKHART
LIBRARY



FROM OLD MANUSCRIPTS A NEW TRANSLATION

in this issue

COVER

Papyrus roll of Epistle to the Hebrews, Greek Papyrus 1532. Hebrews 12:1-11. From the third-fourth century.

CONTENTS

EDITORIALS 162
A SENSE FOR MISSIONS 163
FROM THE READERS 164
MUSIC WITH A SALTY FLAVOR 165
COMPARISON OF TEXTS 167
CURRENT EVENTS 168
MEMO TO THE NEW PRESIDENT 169
MEMO TO COMMITTEES 170
YOUTH NEWS 171
OUR SCHOOLS 172
MCC NEWS 173
OUR CHURCHES 173
OUR CONFERENCE 176

CREDITS

Cover, British Museum, London.

CONTRIBUTORS

John H. Neufeld, faculty member, Seminario Biblica Menonita in Montevideo, Uruguay.

of things to come

March 13-18—"Faith and Life" radio speaker (KJRG, Newton, Kan.), Elmer Friesen
March 21—Western District Women's Missionary Organization meeting at Pretty Prairie, Kansas.
March 26—Bethel Bible Institute commencement
March 26—Palm Sunday
March 31—Good Friday
April 2—Easter
April 2—Elim Bible School commencement
April 9—Men's Chorus Festival, North Newton, Kansas
April 9—Swift Current Bible Institute commencement
April 15—Marcus Bach, Bethel College
April 27-30—Central District Conference, Calvary Mennonite Church, Washington, Illinois.
May 4-7—Eastern District Conference, Quakertown, Pa.
May 7—Mennonite Song Festival, Memorial Hall, N. Newton, Kan. 2:30 p.m.
May 11—Ascension Day
May 21—Pentecost
May 28—Bethel College commencement
May 28—Baccalaureate, Mennonite Biblical Seminary
May 28—Mennonite Collegiate Institute commencement
May 29—Mennonite Biblical Seminary commencement
June 2—Freeman Junior College commencement
June 5—Bluffton College commencement

THE MENNONITE

Editor: Maynard Shelly. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. **Editorial Assistant:** Muriel Thiessen. **Art Director:** Robert W. Regier.

VOLUME 76 **NUMBER 11**

BACK TO THE BIBLE IN SUNDAY SCHOOL Grover C. Bagby started something. He is the head of the board of education of the Southern California—Arizona Methodist Conference. He wants more education in Sunday school, he says. The way he is going to get it is to require attendance, assign homework, and give examinations.

We're all for these ideas. But before we start crusading for these projects, we want to work on one that should come first. We want to use the Bible in Sunday school, especially when lessons from the Bible are being studied in youth and adult classes.

The number of people carrying Bibles to Sunday school classes is dwindling. It has reached the point where anyone toting a copy is mistaken for a fanatic or even the teacher. The reason seems obvious. The Bible text is printed in the Sunday school lesson guides—more popularly called quarterlies. The guides weigh less than the Bibles, and we all like to travel light.

So comes the discussion of the lesson. Someone mentions verse 12 when the lesson text begins with verse 13. What is it about? Everyone looks blank—or blanker—because no one has a Bible.

Now there are many good reasons for printing a Bible passage in a Bible commentary like our Sunday school quarterlies. Comments and verses are close together. We can refer to the passage easily. Those of us who study with a pencil can underline to our hearts' content.

But a bed can get so soft, we can't crawl out of it. This has happened to us with our Sunday school quarterlies. They have kept us from using the Bible, in spite of a heavy emphasis on the Bible.

The solution seems simple enough—stop printing the Bible text in our lesson guides. In the space where the Scripture was printed we would suggest saying something like: "Today we are studying John 17:13-26. Read the text in your Bible and then study the comments in the quarterly."

Is this a daring step? It is a reversal of a tradition started by our grandfathers. At first glance it seems like less Bible. Actually it is a move for more Bibles. Bibles might appear all through our Sunday school classes. People would use them in the worship service also. They might even use them at home. Having made notes on the lesson in one's Bible, our students may come across them later in life. What a happy experience to review a lesson learned a long time ago.

Does this sound like a good idea? We would be happy to hear from you. Letters on this subject will be printed in the issue for April 4, if received by March 22.

NO ONE SPOKE TO ME The story is almost a proverb. Someone says, "That is a cold church. I went there and no one spoke to me." We are sympathetic. Many churches—too many—are that way. But, all right, so no one speaks to you. Why don't you speak to somebody else? There must be dozens of people at each worship service that never get spoken to. It must be, we hear the plaint so often. Now if we could only get these folks together

A SENSE FOR MISSIONS

John H. Neufeld

IN THE BOOK, *Command the Morning*, Pearl S. Buck has shown us what a sense of obligation can cause men to do. For several years, the scientists in the book worked unceasingly at the project of producing the first atomic explosion. Every other concern in their lives was relegated to a secondary position; the project came first.

Today we are in need of young people, men and women, who are also driven by a sixth sense which I would like to call "missions-sense."

When we consider Jesus' life from this viewpoint, we cannot but recognize that He had this missions-sense. It found expression in such statements as these: "The Son of man came not to be ministered unto, but to minister"; "I must preach the gospel of the kingdom to other cities also, for therefore am I sent": "I am come to send fire on the earth"; "I am come into the world that they which see not might see"; "I am come to save the world."

Jesus Christ was obsessed with one passion: to fulfill His mission. This gave direction to His daily activities, His contacts with people, and His communion with God.

Should we have this missions-sense if Jesus had it? Undoubtedly, yes! Paul is a good example for us. Paul possessed one missions-sense before he was converted and another after his Damascus experience. He confesses later that his pre-conversion sense of missions had been misdirected; he had followed it in ignorance. After his "about-face" on that dusty road between Jerusalem and Damascus, Paul received a new missions-sense which was given him by the Lord. This missions-sense compelled him to become a pioneer carrying the blessed gospel of salvation to the "uttermost parts of the earth."

As a Christian under the control of this God-given missions-sense, Paul became a man who was willing to exercise self-discipline ("but I keep under my body and bring it into subjection"). It also meant self-denial for him. He gave up personal comforts and led a life of suffering, described for us in the eleventh chapter of Corinthians. He gave up the personal right to receive wages for his work because he did not want his right to become a stumblingblock for others ("I am become all things to all men that I might by all means save some"). It also made an opportunist out of him. Whenever he had a chance to tell others about Christ, he did. As in his Master's life, so also in Paul's the missions-sense was the driving, compelling, energy-giving force in his life. Personal matters were put into second place.

It is clear to everyone that the individual missionary must have this missions-sense, but we must also realize that whole groups of Christians have been driven by a sense of missions. The early believers in the Book of Acts serve as a good example. They united frequently for fellowship and prayer. When the storm of persecution sought to destroy the Christian movement, the church members were scattered. But they did not hide. No, "they that were scattered abroad went everywhere preaching the word." When the leader of the Jerusalem congregation was in prison, his church members spent all night praying for him.

You and I, like the members of the early church, ought to have this missions-sense. Praying intelligently for missions will help us to get it. Someone has said, "I want you to pray for missions for fifteen minutes a day. But beware how you pray, for it is a very costly experiment. William Carey prayed for the conversion of the world, and it cost him himself and it also cost his friends very much." Investing money in missions will also help. In fact, the more we invest, as individuals and as churches, the more "sense" we will have!

Once we have it we must realize that this God-given missions-sense cannot exist—much less flourish—in a vacuum. Our missions-sense must be anchored in a real missionary endeavor. Seminario Biblico Menonita in Montevideo, Uruguay, is one of a great number of Conference projects in which your missions-sense could anchor itself.

As most of you know, the seminary in Uruguay is a joint project with the (Old) Mennonite Church. The seminary is located on its new property, ready to open its doors on March 8 for another year of instruction. This is a period of expansion for the "seminario." Your interest, shown through prayers and gifts, is needed.

Last year we looked back over one century of Conference activity and noted with thanksgiving that missionary interest had increased. Now in the second century of our Conference, we need to stress an even greater awareness of our responsibility in regard to missions. Missions-sense is a personal matter. What are you going to do about it?

From the Readers

CAPITAL PUNISHMENT

To the Editor:

I just read Edwin J. Jantzen's letter regarding capital punishment and was struck by the neat switch in his reasoning. After speaking of the blessings and obligations that we claim through the atonement made in our behalf by Christ, he reasons that these very things support capital punishment.

How does capital punishment show that we love our enemies? Capital punishment is revenge—the revenge society takes on the wrongdoer. And in a government "of the people, by the people, for the people" Christians are a part of this society. Where in capital punishment do we love, bless, and do good to those who are the enemies of society — our enemies, if you please—by taking their lives? And capital punishment is certainly not forgiveness. It still insists on taking the life of the criminal even though he may have repented of his crime. Do we not then "forfeit our own forgiven debt" when we as a part of society permit the taking of a life by capital punishment? The death penalty is still murder any way you look at it.

In Matthew 5:38 and 39, Jesus quotes the Old Testament law of revenge of "an eye for an eye and a tooth for a tooth" and then repeals it with the higher standard of "do not resist one who is evil." He was quoting from the larger context of law that authorized revenge equal to the crime committed —"life for life, eye for eye, tooth for tooth, hand for hand, foot for foot" (Exodus 21:23-25; Leviticus 24:17-20; Deuteronomy 19:21). Now just because Jesus quoted only "an eye for an eye and a tooth for a tooth," does that mean that it is still right to take hand for hand, foot for foot, or life for life? We have always taken it to mean that when Jesus repealed the law of revenge, He did so in totality. What is more, Jesus had already dealt with murder in Matthew 5:21 following. True, He didn't refer to capital punishment as such but nowhere does Jesus ever say or imply that one murder justifies a second. And capital punishment is murder—premeditated, willful taking of human life —within the framework of the law.

But the greatest violence done is to say that capital punishment is the essence of the cross. Indeed, the cross is the abolition of the death penalty! Here was the Innocent dying in place of the guilty; here the Innocent redeemed the guilty; here the Innocent said the guilty could be absolved of his sin and need not die for his guilt. True, this salvation is to be received by faith before it is valid for the individual, but once received even the murderer is redeemed. Does human law offer anything near this kind of redemptive forgiveness? How then can we say that capital punishment is the essence of the cross? The essence of the cross is love! The essence of capital punishment is revenge!

Our responsibility as Christians does not lie only in witnessing to the prisoner. We have as great a responsibility to witness to the prison keeper, the judge, and the lawmaker, all of whom *we help elect* to office. They, too, need to know the difference between the essence of capital punishment and the essence of the cross. Their lack of this knowledge may well be our guilt.—Lamont A. Woelk, Inman, Kansas.

STUDENTS IN ILLINOIS

To the Editor:

For the past two years Mennonite students at the University of Illinois and Mennonite residents of Champaign and Urbana have met together occasionally to explore the possibility of organizing some sort of fellowship of Mennonites here. There is no Mennonite congregation in either of the twin cities. Instrumental in the founding of the group have been Virgil J. Brenneman of Goshen (Mennonite Student Services Committee) and Alton Horst of Fisher, Illinois. This school year, interested Mennonites of the area—both permanent residents and students—have formally organized as the Mennonite Student Fellowship of Champaign-Urbana, Illinois.

Represented in the fellowship ar at least four Mennonite groups (Old) Mennonite, General Conference, Mennonite Brethren, and Evangelical Mennonite. We have bee meeting approximately once month in the homes of group members. An executive committee composed of Keith Sprunger, Ronal Rocke, Mrs. Harold Boyts, and Bo Massanari has been elected. Th program committee is composed o Lester Zimmerman, Archie Kliewer and Mrs. John Ingold. The grou maintains a mailing list of abou thirty-five addresses; average attendance is between twenty an twenty-five. Meetings have feature speakers and discussions, and a informal time of fellowship ha been a part of each meeting. Ou group is still in its infancy; w hope and plan for ever greate effectiveness. — Keith L. Sprunger 105 E. John St., Champaign. Ill.

RACE RELATIONS

To the Editor:

I appreciated the article writte by Kurt Singer about Billy Graham's attitude to race relations From time to time my wife and hear Mr. Graham over radio an TV. One time in Chicago we wer present at one of his meetings. W were impressed by the team's sincerity and humility. Unlike many other evangelists, they tried not t draw attention to themselves.

Evangelism is basic to the gospe of our Saviour and Lord. It is heartwarming to see that Mr. Graham emphasizes commitments to Christ but also puts forth much effort t bring converts into the church fo nurture and growth. It seems evident that Graham's message is becoming a fuller message. He ha taken a stand against race relations proclaiming freely the Christian brotherhood of all men.

Graham seems to be wrestlin with the Christian attitude to wa also. The last paragraph of the article indicates this, and his sermons dwell on this more all the time. Before long we may find that he will take a Christian stan against war. Our world needs the fullness of the gospel.—Leo Driedger, Newton, Kansas.

THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; editorial correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, Kansas.**

From Old Manuscripts a New Translation

Music With a Salty Flavor

Maynard Shelly

TODAY (MARCH 14) sees the birth of the New Testament of the *New English Bible*. This is a new translation. While new translations are almost yearly events in the English-speaking world, this child is different. It has been born into the family of the King James Version. Resemblances to its venerable ancestor are striking. It carries the music of the great English Bible and it has also the same salty tang.

The King James family of Bible translations, or better versions, is really quite small. The King James Version was published in 1611, and of course it had its ancestors, but we will meet them some other day. Though revised frequently during the centuries, no offspring appeared until 270 years later. In 1881, the English Revised Version was published in England. British and American scholars worked on this new version. The Americans felt that the 1881 edition spoke with a heavy British accent. By agreement, they published the American Revised Version in 1901. These two versions could be called twins, though not identical, and of course, their birthdays are twenty years apart.

But these two editions were not popular. Perhaps the time wasn't ripe for someone to take an old worker's place. But the Revised Versions were born in a schoolroom. They couldn't talk the language of the kitchen and the street. While scholars used them, the housewives and workingmen stayed with the King James Version. But prophetic souls looked for a new version.

War cuts a deep swath into human life. It changed even the future of the King James family. In 1937 the trustees of the American Revised Version started work on a new version. Conversations with British scholars promised the possibility of a joint endeavor. World War II made this impossible.

Thus in 1946 the Revised Standard Version was born, as the son of the American Revised Version, which was the son of the King James Version. The New Testament appeared first in 1946 and was completed with the Old Testament in 1952. In less than ten years the Revised Standard Version has found wider service than did its ancestor, the American Revised Version in fifty years. Though not without its critics, the Revised Standard Version has won wide acceptance in all corners of the Christian church.

A New Family Member

Today the older twin brother of the Revised Version family presents its offspring. It is the New Testament and the family name will be the New English Bible. Following the same pattern used by its cousin, the Old Testament will be published six years from now.

Thus we have the second grandson to the King James Version. Comparisons between the grandchildren are unavoidable, but time is needed to discover all the differences and similarities.

As the Revised Standard Version was sponsored by the American churches with the aid of a publisher, so the New English Bible has been sponsored by the British churches. Its supporters include the Baptists, Congregationalists, Friends, Methodists, Presbyterians, the Church of England, and the Church of Scotland as well as the councils of churches, and two Bible societies. Publication is being carried by university presses of Oxford and Cambridge. While the copyright of the American Bible is in the name of the churches, the publishers hold the copyright of the New English Bible.

The Differences

The major difference in the two grandchildren is in the name. The Revised Standard Version carries the same last name. It is a version or revision of the King James Version, which was itself a revision of another ancestor. The New English Bible takes a new name. It is a new translation, and is not based directly on the King James Version. They have gone back to the original language of the New Testament — the Greek — and started from there. They have tried to replace the Greek constructions with contemporary English. It is not a word-for-word translation — this was the mistake of the American and English Revised Versions. This is an idea-for-idea translation. The translators state their aim as "saying in our own idiom what we believed the author to be saying in his."

Have they succeeded? They have. While not aiming to replace the King James Version, they have done what King James' men would have done had they been alive for the task in the last decade.

Here is a translation with music. Listen to it ring, as you read it aloud.

John 16:33. "In the world you will have trouble. But courage! The victory is mine, I have conquered the world."

John 14:1. "Set your troubled hearts at rest. Trust in God always; trust also in me."

Matthew 6:33, 34. "Set your mind on God's kingdom and his justice before everything else, and all the rest will come to you as well. So do not be anxious about tomorrow; tomorrow will look after itself."

Matthew 26:45, 46. "Then he came to his disciples and said to them, 'Still sleeping? Still taking your ease? The hour has come! The Son of Man is betrayed to sinful men. Up, let us go forward; the traitor is upon us.' "

Romans 8:31. "If God is on our side, who is against us?"

1 Timothy 1:15. " 'Christ Jesus came into the world to save sinners'; and among them I stand first."

2 Corinthians 12:9. "My grace is all you need; power comes to its full strength in weakness."

More analysis is needed, but it seems to me that the translators have caught a melody, not as lofty as that of the King James Version, but surely just as melodic. They have not feared the strong rhythm of the short sentence.

But underneath the music there is a salty flavor—a cutting edge. Music inspires. It says, "This is great." But a tool needs a cutting edge. A translation needs sharp words so that the reader can say, "I understand."

Compare these words in other translations:

John 2:4. "Your concern, mother, is not mine."

John 6:60. "Many of his disciples on hearing it exclaimed, 'This is more than we can stomach.'"

Matthew 12:10. "Their aim was to frame a charge against him."

Mark 5:23. "My daughter is at death's door."

Luke 15:14. "He had spent it all, when a severe famine fell upon that country and he began to feel the pinch."

Romans 2:9. "There will be grinding misery for every human being who is an evil-doer."

Matthew 5:39. "If someone slaps you on the right cheek, turn and offer him your left."

Some words are so real to life that one feels they are slang: "many bad characters" (Matt. 9:10), "took to their heels" (Mark 5:14), "you are crazy" (Acts 12:15), "the scum of the earth" (1 Cor. 4:13), "the upshot is. . ." (2 Cor. 8:6), "I sponged on no one" (2 Cor. 11:9), "I count it so much garbage" (Phil. 3:8), "money-grubbing" (1 Tim. 3:8), "wormed their way in" (Jude 4), "a set of grumblers" (Jude 16), and "they all left me in the lurch" (2 Tim. 4:16).

New words and phrases appear. Some are new to our vocabulary—others are new in their context. "In truth, in very truth I tell" (John 6:53) is wordy, but still better than "Verily, verily" or "Truly, truly." "Buckle his belt" (Luke 12:37) for "gird himself" brings us up to date. "Astrologers" for "wise men" (Matt. 2:2) seems a step backward, but is also a step toward understanding. "Stretcher" in Mark 2:2 is not much better than pallet or bed, but it is getting there. "Calumny" (Matt. 4:11) is a hard word, but more accurate in this case. "Bastards" instead of "illegitimate children" (Heb. 12:8) tightens our grip. "If you wish to go the whole way" (Matt. 19:21) is a good solution for "be perfect."

Of special interest is the use of "Messiah" in the gospels and elsewhere instead of "Christ" when not used as a part of the name of Jesus. (See Matt. 1:16, 23:10, 24:5, 26:68, John 11:27; Acts 8:5, and others.) This is a problem in translation. "Christ" of course is the Greek word for the Hebrew word "Messiah." This usage will turn our attention back to the Old Testament, and is therefore of value, even if disturbing at first reading.

A Few Fine Points

To what follows one might well apply the verse, "You strain off a midge, yet gulp down a camel" (Matt. 23:24). Trying to avoid the camels, we will strain a few midges, whatever they are.

An American approaching a British translation is on his guard. Remembering the English Revised Version, he looks for the British accent. But after many pages he must confess, "This sounds like American English." The translation is surprisingly free of local or parochial color. But there are a few midges.

Most noticeable is the spelling of such words as "favour, splendour, harbour, labourer, and behaviour." American-usage prefers omission of the "u" in all of these. "Paralysed, judgement, connexions, practise, defence, pretence, and plough" are recognized only as second-best spellings. Most annoying is the tendency to lean on the hyphen in "fig-tree, olive-tree, slave-woman, serving-maid, head-wind, fellow-man, fellow-servant, wedding-feast, and sea-captain" where we would write as two words without the hyphen. In the case of "watch-tower, corner-stone, door-keeper, hill-side, lamp-stand, day-time, and sea-shore" where we write as one word. Of course, usage seems confused. I had to check the dictionary several times to prepare the above lists. But the point is, if I am confused now, how much more later on.

Besides the use of weights and measures, the most obvious Briticism is in Matthew 13:25, 26 where we read that the enemy "sowed darnel among the wheat . . ." and later "the corn sprouted." "Corn," of course, is a general name for all grain.

We are disappointed that the translators chose to use "towards" instead of "toward" and "afterwards" instead of "afterward." What possible good does that hitchhiking "s" do except blunt our enunciation? But we commend them for translating with a comma where the King James Version felt a need to be literal and translate "and." And deciding to place a comma before "and" when used in a series was a stroke for clarity, and a practice that should be followed by more publishers in this country. (I have yet to find one other publishing house besides our own that follows this practice. While not swayed by the majority, we appreciate support.)

We have questions on some translations. Some are matters of taste. "Allegation" doesn't seem accurate for "false testimony" in Matthew 26:59. "Head" for "image" isn't much improvement in Mark 12:16. Someone got carried away when he translated 1 Corinthians 5:9, "Have nothing to do with loose livers." (I could make parenthetical remarks here.) "Brother Saul" (KJV) strikes me better than "Saul, my brother." And why can't we say "harpists" in Revelation 14:2 instead of "harpers," a word that is seldom used—except in Harpers Ferry? Luke 3:15, "The people were on the tiptoe of expectation," is a good try but a little too self-conscious.

When I read "then the cock crew" in Mark 14:72, I was sure I had come across a real error or at least an unusual British usage. I was surprised to learn that this usage is correct in referring to roosters, though general usage would say "crowed." But why not say "rooster" also?

But these are midges (a word worth looking up), and to feel that things detract from a great translation is, of course, swallowing the camel. I can think of no way to repeat the experience of reading the King James Bible for the first time in 1611 except to read the New English Bible in 1961.

Comparison of Texts: 1 Corinthians 16

KJV

Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me, and there are many adversaries.

10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do.

11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

13 Watch ye, stand fast in the faith, quit you like men, be strong.

14 Let all your things be done with charity.

NEB

AND NOW ABOUT the collection in aid of God's people: you should follow my directions to our congregations in Galatia. Every Sunday each of you is to put aside and keep by him a sum in proportion to his gains, so that there may be no collecting when I come. When I arrive, I will give letters of introduction to persons approved by you, and send them to carry your gift to Jerusalem. If it should seem worthwhile for me to go as well, they shall go with me.

I shall come to Corinth after passing through Macedonia—for I am travelling by way of Macedonia—and I may stay with you, perhaps even for the whole winter, and then you can help me on my way wherever I go next. I do not want this to be a flying visit; I hope to spend some time with you, if the Lord permits. But I shall remain at Ephesus until Whitsuntide, for a great opportunity has opened for effective work, and there is much opposition.

If Timothy comes, see that you put him at his ease; for it is the Lord's work that he is engaged upon, as I am myself; so no one must slight him. Send him happily on his way to join me, since I am waiting for him with our friends. As for our friend Apollos, I urged him strongly to go to Corinth with the others, but he was quite determined not to go at present; he will go when opportunity offers.

Be alert; stand firm in the faith; be valiant and strong. Let all you do be done in love.

I have a request to make of you, my brothers. You know that the Stephanas family were the first converts in Achaia, and have laid themselves out to serve God's people. I wish you to give their due position to such persons, and indeed to everyone who labours hard at our common task.

RSV

1 Now concerning the contribution for the saints: as I directed the churches of Galatia, so you also are to do. [2]On the first day of every week, each of you is to put something aside and store it up, as he may prosper, so that contributions need not be made when I come. [3]And when I arrive, I will send those whom you accredit by letter to carry your gift to Jerusalem. [4]If it seems advisable that I should go also, they will accompany me.

5 I will visit you after passing through Macedonia, for I intend to pass through Macedonia, [6]and perhaps I will stay with you or even spend the winter, so that you may speed me on my journey, wherever I go. [7]For I do not want to see you now just in passing; I hope to spend some time with you, if the Lord permits. [8]But I will stay in Ephesus until Pentecost, [9]for a wide door for effective work has opened to me, and there are many adversaries.

10 When Timothy comes, see that you put him at ease among you, for he is doing the work of the Lord, as I am. [11]So let no one despise him. Speed him on his way in peace, that he may return to me; for I am expecting him with the brethren.

12 As for our brother Apollos, I strongly urged him to visit you with the other brethren, but it was not at all God's will for him to go now. He will come when he has opportunity.

13 Be watchful, stand firm in your faith, be courageous, be strong. [14]Let all that you do be done in love.

15 Now, brethren, you know that the household of Stephanas were the first converts in Achaia, and they have devoted themselves to the service of the saints; [16]I urge you to be subject to such men and to every fellow worker and laborer.

Current Events

Statement on Birth Control Advances in medical science have affected marriage and family life in two important ways: death rates in children have been reduced, and means have been made available to parents for regulating their fertility. Roman Catholics view all so-called artificial birth prevention as intrinsically evil. A number of major Protestant denominations have endorsed planned parenthood including the Protestant Episcopal Church, the American Baptist Convention, the United Lutheran Church, the Methodist Church, the United Presbyterian Church in the U.S.A., and the United Church of Christ. February 23 a similar statement was issued by the National Council of the Churches of Christ which includes twenty-five major Protestant groups.

The reasons for family planning were given in the statement as follows:

"Within the purposes of marriage ordained by God, there are a number of considerations concerning parenthood which need to be taken into account in trying to determine the number and frequency of pregnancies.

"These include: (1) The right of the child to be wanted, loved, cared for, educated, and trained in the 'discipline and instruction of the Lord' (Ephesians 6:4). The rgihts of existing children to parental care have a proper claim. (2) The prospect for health of a future child, if medical and eugenic evidence seem negatively conclusive. (3) The health and welfare of the mother-wife, and the need for the spacing of children to safeguard it. (4) The social situation, when rapid population growth places dangerous pressures on the means of livelihood and endangers the social order.

"Reasons such as these enter into the calculations of responsible parenthood. At the same time, parents need to remember that having children is a venture in faith, requiring a measure of courage and confidence in God's goodness. Too cautious a reckoning of the costs may be as great an error as failure to lift the God-given power of procreation to the level of ethical decision."

FOR Promotes Famine Drive The Fellowship of Reconciliation is campaigning to have the government release surplus grain to relieve the famine in China. Miniature grain bags are being distributed for a letter-drive aimed at President Kennedy. Those interested in supporting this program or desiring more information should write to the FOR at Nyack, New York.

Recent investigations by the Mennonite Central Committee indicate that it is impossible at this time for a private agency to do relief work in China. In recent weeks China has purchased grain from Australia and Canada, apparently to relieve its severest food shortage in this century. No overtures have been made to the United States which has no diplomatic relations with China.

Rusk Bars Racial Pact When Secretary of State Dean Rusk bought a home in exclusive Spring Valley, near Washington, D. C., he took a stand against racial discrimination. Spring Valley real estate agents have asked for the signing of agreements on each property sold barring occupancy against Negroes and "Jews, Hebrews, Armenians, Persians, and Syrians." The Georgia-born statesman refused to sign such an agreement. The realtor deleted the item from the deed.

Council Calls for Test Ban The Conference on the Cessation of Nuclear Weapons Testing will resume at Geneva, Switzerland, on March 21. The United States, Russia, United Kingdom, and other nations are participating.

At its executive committee meeting, February 6-10, the World Council of Churches welcomed this meeting, calling upon the major powers to stop all forms of nuclear weapons testing. This ban would include underground testing.

The committee agreed that decision in these areas involves risks, "yet failure to act involves an even greater risk, for armaments do not stand still and their complexity and range are constantly increasing. Technical obstacles to effective inspection and control grow every day."

Waldensian Leader Arrives Ermanno Rostan, moderator of the Waldensian Church in Italy, arrived on March 2 for a three months' visit in the United States. His visit is being sponsored by the American Waldensian Aid Society, 475 Riverside Drive, New York 27, N. Y.

Evangelicals Meet in April The nineteenth annual convention of the National Association of Evangelicals will be held in Grand Rapids, Michigan, April 10-14. NAE headquarters are in Wheaton, Illinois.

Easter Program "The Way of the Cross," a special award-winning Eastertime color program retracing the route Jesus took as He walked to His crucifixion on Calvary, will be repeated in a color presentation on the NBC-TV network on Tuesday, March 28, (10-11 p.m. EST).

The program, widely commended by critics and viewers when it was first shown last year, will feature a new introduction by NBC news correspondent Frank McGee. The introduction was filmed at Riverside Church in New York for the broadcast, which comes five days before Easter Sunday.

The program was filmed in the Holy Land without actors. It uses new documentary techniques to show scenes of Jesus' life as He might have seen them, starting with His birthplace in Bethlehem and culminating in the route He took during His last moments on earth as He bore the Cross through Jerusalem.

The program visits the Sea of Galilee, the River Jordan, the Mount of Olives, the Garden of Gethsemane, and other scenes of the Holy Land. It shows fishermen throwing their nets, shepherds tending their flocks, and men speaking the same Aramaic language spoken by Jesus.

The camera retraces the path Jesus took from the Mount of Olives to Jerusalem and along the Via Dolorosa.

Here are two articles that you will want to read now and then save to read again when your youth group has its election of officers.

MEMO TO THE NEW PRESIDENT

Tom Lehman

PRESIDENT, DID YOU SAY? So you're the newly-elected president of your local youth fellowship.

Maybe the sound of "president" has a note of glamor in it. But you are very likely well aware of the responsibilities that go with the job.

You can either "sluff off," telling yourself all the while that things won't fall apart just because you don't want to put very much time into your new task. Or, on the other hand, you may have been harboring some valuable new ideas for youth groups in recent months. Now you have the chance to test them. Whatever your attitude, a few suggestions might be of help to you.

Know Your Group

It's absolutely necessary that you know how your own youth group works. Don't spend the first two months thinking that there are only two committees working for you, when there are really supposed to be three. Know what your duties are, and be alert to the manner in which others in positions of responsibility are doing their jobs. By knowing how your organization works, you will be able to appreciate both its good and bad points, and possibly make valuable and critical and strengthening suggestions.

Closely related to this, you will do well to discover very early just what kind of relationship exists between your local group and the district Young People's Union and the parent body, the General Conference Young People's Union.

Who are the officers in your district? What are they doing at present? Are any or several of them free to visit your church for a week end?

What are the possibilities for a small-scale workshop in your church or in co-operation with other Mennonite churches nearby? What activities are being carried on by the district and Conference YPU that would have a direct and beneficial effect on your group. What services, done with you in mind, are you missing out on? All who work on behalf of the Y.P.U. face the constant problem of inadequately informed local fellowships.

Find a Way to Express

Have you ever noticed how "class spirit" increases when your high school class is having a party? People (especially young people) who work together at things they enjoy invariably feel a sense of loyalty toward the organization for which they work. Exactly the same thing is true of your youth fellowship: a carefully chosen Christian service project is an excellent way to strengthen the morale of the group. Start shopping now for a good expression of the Christian love and stewardship of time that your young people can demonstrate if given the chance.

Looking at service from a different angle, make sure that your weekly programs this spring present the opportunities for summer Voluntary Service. Anyone who enters Voluntary Service for all or a part of a summer gains as well as gives. He should return home with a new understanding of what the Christian church can do for the world. And such a person can do a lot to keep your program going strong during the winter.

Make Your Money Work

During the year you should take a good, hard look at your group budget (or lack of it). How much are your members earning? What part of their earnings do they give to the Y.P.U.? You might even set up a survey committee to report to the group on the patterns of giving followed by your members.

In general, young people look forward to the time when they can give from their own earnings to the offering taken on Sunday morning in church. Now they can give to the same fund that they have seen their fathers support for all of their lives, and it's a good feeling. It is also an indication of a great need for informing young people throughout the Conference of the nature of the budgets drawn up by their district or provincial and Conference youth organizations. Every item in these budgets has its counterpart in the budget of the General Conference itself. Therefore, young people have every reason to direct a major share of their giving toward their Y.P.U.

Make Your Summer Count

Once you have things going about as you want them to, summer comes along and sets you right back where you started. The thing to do is to start planning *now* for the summer. A varied and lively program of activities, publicized well in advance, can maintain interest during a time when vacations and week-end trips usually cause the local fellowship to bog down. And the interest you *hold* through the summer doesn't need to be recaptured in the fall.

Summer may be an ideal time to join with other youth groups for your own special retreat. Driving as far as 50-75 miles for a really good time once or twice a year with another group could become a custom for your group to support year after year. For many young people, the annual summer week at camp with their friends in the district or province could be expanded to include another week end spent with some of them during the year.

Underlying and preceding all your work should be your prayers and those of the people who work with you. Any effort in which men endeavor to serve each other should be inspired by a sense of communion with the Master.

Tom Lehman is a senior at Bluffton College and president of the Eastern District Young People's Union.

Memo to Committee Members

Ruth Steiner

SO YOU'RE ON a committee, and chairman of a committee at that!

You are one of the few chosen from your group to be a leader in your youth group. You are a part of the "inner circle" upon whom rests the responsibility of the success of your organization. It is a great honor, so accept it with all humility, asking God's guidance all the way.

Your president will call an executive committee meeting, composed of your officers and the chairmen of the major committees, at least a month before you take office. Together, as a governing body, you will set your goals for the year. You will discuss the responsibilities of all the committees and what you would like to have each one accomplish. You will discuss what has been done the past year, what you would like to repeat, and what new things you would like to do this year. You will also discuss your failures and your weaknesses and how you can avoid them. You will discuss the need of more committees, perhaps, and appoint committee members. And, you will decide to meet regularly each quarter to evaluate, as a committee, your achievements of the past quarter—how could you have improved this activity or what have you done that was especially good and what things would you, as a group, like to do next quarter.

Faith and Life to Guide

Chairman of the Faith and Life Committee, did you say? Do you know that's the most important committee of all! Upon you rests the responsibility of your programs. A month before the beginning of each quarter, you and your committee will study the Y.P.U. Program Helps and the new Y.P.U. manual entitled *Faith and Life.*

You will want to plan programs for the entire quarter and make program books to distribute to each member in advance. It will take several hours of planning, but by so doing you will avoid those last minute excuses: "Get someone else to do it. I don't know if I'll be there." Your members will know weeks ahead what their program responsibilities are, and they will plan to be there.

Service to Reach Out

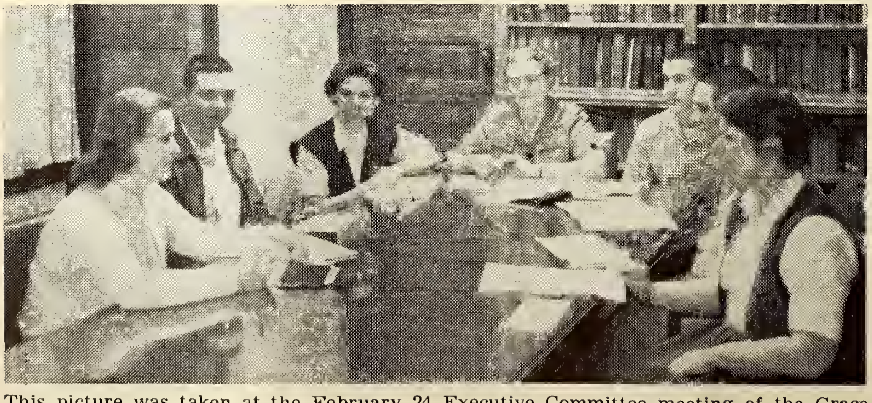
Chairman of the Service Committee? At the beginning of the year call your committee together. Consult the new *Christian Service* manual for ideas. Look ahead and think of all the service projects you'd like to do for the year.

Is it a work day some Saturday, a service at a children's home, or at a Home for the Aged, or a stewardship project? Meet each quarter and plan your activities for that quarter well in advance.

Fellowship that Strengthens

Are you in charge of the Fellowship Committee? This is such an important committee because it strengthens the ties of your youth group, and helps all of you to learn to know each other better. Meet each quarter and plan in advance the activities for that quarter, be it a bicycle caravan, a progressive supper, or a skating party with the youth of other churches.

Consult the new *Christian Fellowship* manual for excellent ideas. And remember always to end you



This picture was taken at the February 24 Executive Committee meeting of the Grace Mennonite Church (Pandora, Ohio) youth group. Mrs. Steiner (center), author of this article, is an adviser of the group.

fellowship with a devotional period as a reminder to the group of our church aim—to grow in our Christian lives.

Music to Worship With

Is music your responsibility? After the Faith and Life Committee has completed its task of making programs, you will plan all the music suitable to the programs including special music numbers.

Perhaps you will also plan for an entire program of music each quarter before the programs are sent to press.

Membership with Mission

Perhaps you have the responsibility of the membership committee. What is your task? Is there anyone in your church who ought to belong to Y.P.U. but doesn't? Yours is the task of getting him there. Call him, invite him to programs of special interest or fellowship activities. Keep trying till you get him there.

Are there some unchurched young people in your community? Invite them too. And, also, you will want to assign to each member of your committee a portion of your membership list as his special responsibility toward absentees, and for invitations to special meetings. Call a meeting each quarter to discuss your problems.

Publicity Pointers

Publicity committee? You say your pastor takes care of the church bulletin and the local church news? How about an attractive poster each Sunday morning, telling about your evening meeting! Meet at the beginning of the quarter, and together, as a committee, plan the poster material for each meeting; then plan the responsibility of each committee member for making posters. Attractive posters help increase attendance.

Contact with Missionaries

Do you have a missionary committee? Do you want to stimulate an interest in our missionaries? Then, as chairman, with your committee, plan to present to your group a "missionary of the week." Give a thumbnail sketch of that missionary, urge the members to write his name in their Prayer Calendars and to remember him in prayer during the week.

You will also want to write to the "missionary of the week," telling him about your group, and your project. Return letters from the missionaries afford an added pleasure. Plan for the entire quarter the list of missionaries to be presented at each meeting. Find pictures, if possible, to show your group, and share the responsibility of presenting them and writing to them with each member of your committee. You will, perhaps, bring a missionary into your church each quarter for an open meeting. That, too, is very rewarding.

Aid for the Pastor

You say you have a new pastor? Then, a pastor's aid committee will present some opportunity for service for your group. As chairman of this committee, you will need to be alert to your pastor's needs. Offer your services as a committee or as a group. Perhaps it's a pastoral letter which he would like distributed, or maybe there is mimeographing to be done or envelopes to be stuffed for mailing. He will appreciate yor help.

Yes, being a committee chairman is a challenge! You will aim to be the very best chairman your youth group has ever had. You will be looking for new ideas—something that will maintain the interest in your group, hold the group together, and motivate each member with a common goal of growing in Christian living.

Youth News

Two workshops are being held this coming week end, one in FreeMan, South Dakota, and the other in Dalton, Ohio.

The workshop in Freeman will emphasize leadership. Key speakers will be Paul Isaak, Milton Harder, and Leola Schultz, discussing programming in the three areas of fellowship, faith and life, and service.

Young people of the Dalton, Ohio, church are inviting neighboring youth groups to their workshop. The theme is "Christian Love in Action." Discussion looms important on this workshop's agenda and will be led by members of the Bluffton College Peace Club. On Sunday afternoon, March 19, the local youth group will give the play "At the Grass Roots" by Anna Kreider (which was printed in the January 10, 1961, youth section).

Inola, Oklahoma We are having a chili supper and slave auction on March 10 in order to raise money for our project—putting up church signs. Our committee will present its plans at the next meeting.—Bill Pankratz, Eden Mennonite Church.

Osler, Saskatchewan A recent project of our youth fellowship was that of starting a church organ fund. Proceeds from a fowl supper, sponsored by the fellowship last October, went toward the fund. Further interest was created by an organ demonstration and a program by the choir in February. A week later the church decided that an organ should be purchased.

At present we are involved in a study of the book of James. The study is being conducted by one of our members, Mrs. Edna Zacherias. —Leonard C. Boldt, Osler United Mennonite Church.

Paso Robles, California The Willow Creek Mennonite Church is sponsoring a fishing trip on May 12-14, 1961, which will be held in Cambria. We are cordially inviting all Mennonite churches. — Merle Richards, Box 11, Atascadero, Calif.

YOUTH is sponsored by the Young People's Union of the Generol Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansos.

our schools

SEMINARIANS VISIT GRADUATE STUDENTS

During the week of February 5 to 12, Roy Vogt and Adolf Ens visited the campuses of a number of universities in the states and Canada. These visits were made under the sponsorship of the Student Services Committee of the Conference.

The purpose of the visits was threefold: to establish and strengthen contacts between Mennonite students at non-Mennonite universities and the church; to encourage students to meet together to discuss problems relating to their faith and campus life; and to consider the inclusion of some graduate study of theology as part of their total preparation for life. The basic emphasis at all the meetings was on seeing the vocation of a Christian as an expression of faith.

Of the some five thousand Mennonite college students in the United States and Canada today, about half are studying at non-Mennonite universities and colleges. Christian leadership and work potential here is also unlimited. But in the past many of these university graduates have been lost to the church because the church did not understand them and in some cases was even suspicious of their higher learning.

At Ohio State University in Columbus, University of Michigan in Ann Arbor, and the University of Toronto, Mennonite students meet regularly in organized fellowships. In London, Guelph, and Waterloo (Ontario), some meetings of Mennonite students have taken place within the last year, and keen interest is shown in continuing this type of fellowship. At McMaster University in Hamilton, Ontario, students were looking forward to the leadership next year of Dr. John Unrau, with his experience in the Edmonton AMUS. (Dr. Unrau died on Mar. 2nd).

Roy Vogt and Adolf Ens upon their return from eastern universities. Both are graduates of University of Manitoba (economics and chemistry majors respectively) and are presently studying at Mennonite Biblical Seminary.

At each of these places, Vogt and Ens met with a group of interested Mennonite students of all major conferences. After a short presentation of major concerns, a general discussion allowed free expression of everyone. Almost everywhere several individuals remained long after the main group had dispersed and continued in private conversation. There is a concern in many of these students to maintain a close relationship with the church.

The rapid expansion program was obvious at every university. Students and faculty are caught up in the exciting spirit of growth. On numerous occasions the problems raised conflicted with some aspect of faith, and pressure of studies and the drive of work in many cases does not allow a satisfactory solution. In such cases students were challenged to attempt to bring their knowledge of faith and Bible much closer to their knowledge of their chosen field of study.

This is a problem too great for either the church or for the students, who are also "the church," to face alone. Both must work together at this—and work vigorously in the next decade if an effective Christian witness is to be made in the world.

COLLEGIATE PEACE FELLOWSHIP STUDIES RACE RELATIONS

Approximately seventy-five delegates from Mennonite and affiliated colleges will gather on the campus of Fisk University on March 23-25 for the annual Intercollegiate Peace Fellowship seminar. Theme of the study conference will be interracial relations.

Herman Long, head of the Race Relations Department at Fisk University, will be the evening speaker in the Thursday afternoon session Thursday evening a group from Vanderbilt University will present the thinking of the southern white person toward the integration problem.

Friday morning will be spent in study of the protest movement After several presentations by students who have been active in the student protest, James Lawson will discuss the thinking and philosophy of the protest movement. Friday afternoon a panel of Mennonite men who have done some work in race relations will bring the problem into focus as it faces our own church and student bodies.

Bethel College Peace Club will present the play "Which Way the Wind?" on Friday evening. The conference will be concluded on Saturday morning with a business session and a general summary of the conference.

The Intercollegiate Peace Fellowship is made up of the peace groups of the various Mennonite colleges Officers of the fellowship are Aaron Martin (Goshen College), president; Alfred Habegger (Bethel College) vice-president; and Beth Clemens (Bluffton College), secretary. Elmer Neufeld, executive secretary of the MCC Peace Section, serves as adviser for the group.

INTER-MENNONITE COLLEGE REPRESENTATIVES MEET

A teacher education representatives committee of Mennonite and affiliated colleges was organized during a recent meeting in Chicago of the American Association of Colleges for Teacher Education.

The new organization discussed the possibilities of providing personnel to assist with the education programs in the underdeveloped countries of Africa. The representatives gave some attention to the matter of inter-institutional co-operation in staffing summer sessions and in rotating special courses and workshops. They also studied the possibilities of assisting each other with the placement of graduates in the various states in which the member colleges are located.

MCC news

WORK HAMPERED IN VIETNAM

Donald Voth, General Conference Paxman of Inola, Oklahoma, writes from Vietnam: "Several significant things have happened since September and our work has been affected considerably. The attempted *coup d'etat* of Nov. 11 is probably the most well-known, but in terms of the work it is least important. The visit of MCC Chairman C. N. Hostetter, Jr., at the end of November was welcomed and important.

"Other things affecting us are the general deterioration of security in all parts of the country, increased misuse of relief supplies and serious floods again in all parts of Central Vietnam. The flood this year affected all of the country from below Nhatrang up to the 17th parallel. In some places it was extremely serious, in others, normal.

"The floods and the deteriorating internal security have caused the needs to increase, while at the same time corruption of supplies has again underlined the fact that we are seriously handicapped in our efforts to meet those needs. It will be necessary in the future to have an MCC representative present at most distributions if possible, which will be difficult for only two of us to carry out." (The material aid program is carried on entirely by Don and Nguyon Van Ninh from Saigon.)

Besides Don, five other MCC workers are now in Vietnam. A hospital project at Nhatrang, a co-operative venture between the National Evangelical Church of Vietnam and MCC, has been hindered by security problems and lack of funds. While waiting for construction of the hospital building, Dr. J. B. Dick, Steinbach, Man., and Elnora Weaver, R.N., Gulliver, Mich., are seeing patients on an outpatient basis, using a small building on the hospital grounds as a clinic. They are also operating a mobile clinic program but have been limited by travel restrictions.

The general treatment clinic at Banmethuot, formerly served by Elnora Weaver and Dr. and Mrs. Dick, is now operated entirely by the Christian and Missionary Alliance but is still receiving assistance from MCC through the services of Elfrieda Neufeld, R.N., Hepburn, Sask., and Paxman Leland Good, Fisher, Ill.

OAKLAWN DIRECTORS MEET

The Board of Directors of Oaklawn Psychiatric Center held its annual meeting on Feb. 9, at which time it was decided to retain the present officers: Robert W. Hartzler, president, Edward P. Mininger, vice-president; M. E. Miller, secretary; and Paul Hoover, treasurer.

The Oaklawn Personnel Committee held its first meeting Feb. 18. Members of the committee are E. P. Mininger (chairman), Erland Waltner, Carl Kreider, Boyd Nelson, Carl Smucker, and Robert Hartzler.

ILLINOIS MENNONITES SPONSOR RELIEF SALE

Mennonites in the Congerville, Ill., area held their third annual inter-Mennonite relief sale at the Congerville Sales Barn on March 11. All items for sale, services and food were donated, so that the entire proceeds can go directly to overseas relief through MCC. Items listed on the sale bill included livestock, farm equipment, hardware, household items, and homemade articles.

our churches

S. S. LEADERS CHOSEN

Waters, Copper Cliff, Ont. The newly-elected Sunday school executive and teachers: supt., Ervin Albrecht; ass't. supt., Henry Schroeder; sec-treas., Mrs. W. Alkenbrack; kindergarten I, Mr. Bast; kindergarten II, Mrs. Forbech; primary, Mrs. Albrecht; junior I, Mrs. Kiertscher; junior II, Miss Tiessen; intermediate, Mr. Albrecht; youth, Pastor Ediger; adult, Mr. Schroeder. Wilfred Ulrich was guest minister in the morning of Oct. 16, and served Communion in the evening. Pastor Ediger and family spent a week in Kansas, leaving Oct. 17. Andrew Shelly gave a challenging missionary message on Nov. 10. Roger Smith and David Munroe held evangelistic meetings each evening from Dec. 1 to 4, with Roger Smith as the main speaker. On Dec. 4, afternoon and evening, guests attended from Markstag and Monteville with a fellowship supper served at the church. These meetings were very profitable and inspiring. Our thanks go out to Mr. and Mrs. I. Klassen of Thompson, formerly of Lively, for a Christmas gift of $200 for the church. The Sunday school gave $45.50 for a Christmas offering for dried milk to relief organizations, also fifty-one pair of mittens for relief.—Mrs. Thomas Martin

CHRISTMAS OFFERINGS DESIGNATED FOR RELIEF

Johannestal, Hillsboro, Kan. Our Christmas Eve offering for overseas relief was $196.63. The white gifts resulted in ninety-four washcloths. The youth fellowship enjoyed a Christmas banquet in the church basement on Dec. 30, with Allen R. Grunau, Director of Guidance and instructor in English in the Hillsboro High School, as speaker. Pastor Henry Goosen was in Chicago Dec. 28 and 29 and attended meetings of the Commission on Church Polity and Conference Relationships. At our annual business meeting Albert Plenert was re-elected as deacon. James Bartel began his 1-W service Jan. 16 at St. Luke's Hospital, Denver, Colorado. The five local G. C. churches participate in a pulpit-exchange every fifth Sunday month of the year. Peter Goering, pastor of the Lehigh Mennonite church brought the morning message January 29. The relief project during the months of January and February is underwear of all sizes for men, women and children. The juniors prepared ninety-six Christmas favors for the Home for the Aged in Hillsboro and now are busy cutting quilt blocks. —Mrs. Ed Plenert

CHURCH REPORTS MEMORABLE SERVICE

First, Chicago, Ill. Our New Year's Eve watch night service was held in the chapel from 7:30 to 12:30. We played games, young and old together, visited, showed a film, had refreshments, and at 11:30 gathered upstairs in the church for the candlelight service which was beautiful. At 11:55 all knelt to pray the old year out and the new year in. Then we held hands in a circle and sang "Blest Be the Tie that Binds." On New Year's Day Ella Louise daughter of Mr. and Mrs. Ed Conaty, and Gerald, son of Mr. and Mrs. Ed Jendrzejewski, were dedicated to the Lord. A dedication service was also held for the new officers of the church. On Jan. 8 we observed Holy Communion. On the same day Pastor and Mrs. Robert Coon held open house at the parsonage. On Jan. 12, the Women's Missionary Society held its first meeting of the New Year and had a dedication service for the new officers. The Women's Sewing Circle is making things for their fall sale. Their project is a new cabinet sink for the church kitchen.—Helen McElfresh.

NEW CHURCH ORGANIZED IN BRANDON, MANITOBA

GRACE, BRANDON, MANITOBA. The Sunday evening service on February 19 was a highlight in the history of our church. It marked the close of one era and the opening of a new one. The church, known until now as the Brandon Mennonite Mission, is now officially organized under the name "Grace Mennonite Church." Sixteen full members and two associate members were received into the church by George Groening, chairman of the Board of Missions of the Conference of Mennonites in Canada. The congregation, which was made up of the members and many friends from Brandon and the surrounding Mennonite communities, heard two challenging messages. G. G. Neufeld, elder of the Whitewater Mennonite Church, spoke on the theme "One Foundation, One Salvation, One Gospel"; Rev. Groening headed his message with the words, "Gifts to the Church." The church services in Brandon had been begun by ministers of the surrounding Mennonite churches in November of 1954. In 1957 the Canadian Board of Missions sent Henry and Maryanne Isaac of Niagara-on-the-Lake, Ontario, to Brandon to serve as minister. With assistance from the mission board in the form of a loan, a church building was erected in 1959. The Sunday school enrollment of ninety-nine indicates that at present thirty-nine families are represented in our church; many of these however send only the children. On February 7 a group from the Boissevain Mennonite Church rendered a church service at the Brandon Mental Hospital. Arrangements have been made with the hospital administration to bring a program every first Tuesday of the month. The churches in and surrounding Brandon will participate in this. Approximately 1,700 patients are at present in this institution.—Henry Isaac

YOUTH GROUP REORGANIZES

GRACE, ST. CATHARINES, ONT. At our annual meeting, officers were elected for the coming year. Mr. J. Hildebrand, a young lawyer, was chairman of the meeting. A topic of great importance was the reorganizing of the young people's group. This was found necessary in order to include all young people of various ages. Thirty new members joined the church in the past year. On Jan. 11 a dinner was held for the men of the church. The guest speakers for this occasion were Alvin Shantz and Clayton Moss from the Stirling Avenue Mennonite Church in Kitchener. They spoke on the work of Mennonite Men in their church and the possibilities of an organization such as this in our church. Our Christmas Eve program was in the form of a Christmas pageant. The offering of $110.28 went for missions. We thank God for answered prayer for Pastor Henry Fransen who underwent surgery in early December.—Mrs. George Andrews

MEN'S FELLOWSHIP ELECTS NEW PRESIDENT

FRIEDENSFELD, TURPIN, OKLA. On Jan. 9 the Men's Fellowship met in the church basement for a suppe and a business meeting. Joh Schmidt was elected as their ne president and Albert Ediger as secretary-treasurer. The Mission S ciety had an all-day meeting o Jan. 5. The lesson "Ruth the Mo bitess" was given by Mrs. Johnni Plett. Thank you notes from mi sionaries for support from ou church were read. Used Christma cards are being collected to sen to Taiwan. At present our churc is without a pastor, but we hav been served by John Lehnert fro our neighboring Church of God Gerhard Friesen from Newton, Ka sas; J. R. Barkman from Hende son, Nebraska; and Harold Jantze from Liberal, Kansas. The evenin of Jan. 22 the film "Gates Ajar was shown. Every Wednesday eve ning we have Bible classes for th children and choir practice for th adults. Mrs. Jim Swan is our dire tor and Mrs. Eugene Regier th pianist.—Mrs. Paul Ediger

CONTRIBUTION FOR MILK

HANSTON (KANSAS) MENNONIT CHURCH. Money that joint yout groups of the churches of our com munity gathered on Oct. 31 was co tributed to UNICEF for milk. Th Women's Missionary Society too food and gave devotions for the pa tients in the Jetmore Rest Home o Nov. 3. Philip Hoffman, 83, a me ber of our church, has been a p tient in this home for several year During Loris Habegger's "Chri tian Life" series of messages, No 6-9, a sizable contribution was mad to the Mennonite Biblical Seminary On the evening of Nov. 20 som highlights of the Western Distri conference were given by the del gates. The W. D. Peace and Ser ice Committee held a meeting i our church on Nov. 21. Unio Thanksgiving Services were held i our church on Nov. 24 with J. Roberts of the local Baptist churc bringing the message. The Wo en's Missionary Society presente Christmas gifts to the Larned Stat Hospital in December. Three mile of road leading to the church hav been sanded. Our church partic pated in the Union Week of Praye in January. The theme was "Pro lems in Prayer." Herbert Ziesc who has been ill for several month is slowly improving. Mrs. Susi Bamberger, 91, who was hospita ized for several months, is able t live in her home again. Mr. an Mrs. Barkman of Grace Children Home (Henderson, Neb.) spoke an showed slides of the work on Ja 25.—Mrs. E. E. Hirschler

WINNIPEG CHURCH ORGANIZES SECOND CONGREGATION

On September 29, 1960, the congregation of the Bethel Mennonite Church, Winnipeg, Manitoba, decided to establish an outpost or a new church on the east side of the Red River. The purpose of this was a mission venture to further the cause of Christ and His church, as well as the urgent need to alleviate the overcrowding of the present church building at Stafford St. and Carter Avenue.

After due investigations, the decision to establish a new church, became a reality on February 8, 1961, when a group of members from the St. Vital, St. Boniface, Elmwood, East, and North Kildonan area met to formally organize a new congregation. The name of this new church will be the "Elmwood Bethel Mennonite Church."

A church building has been purchased at 384 Talbot Avenue in Elmwood. Because of renovations required in that building, services will not begin until early spring.—George Groening

into the beyond

Mrs. Annie T. Erb, member o the Hereford Mennonite Churc Bally, Pennsylvania, was born Au ust 22, 1874, and died February 2 1961.

our conference

continued from back page

TWENTY IN WINTER SERVICE IN SIX LOCATIONS

Twenty persons volunteered for winter service in the Board of Christian Service's Voluntary Service program this year. Three served in Tennessee, taking relief goods to Negro families who had been put off their farms because they voted in the federal election. Six volunteers are in Gulfport, Mississippi, working as carpenters and maintenance men. They have renovated an apartment for full-time mission workers who will begin service there in summer.

Four persons are doing carpentry and maintenance work at the mission in Arizona. Four have recently returned from Colombia where they helped with fruit farming, maintenance, building, and repair. A nurse serves at the invalid home at Rosthern, Saskatchewan. In Montana, a couple works with children and young people and in construction work at the mission.

The winter service program operates from November to April. Persons may serve from several weeks to several months.

H. A. FAST AND FREMONT REGIER VISIT MEXICO

Henry A. Fast will spend a week in Mexico, leaving Newton, Kansas, on March 11. As a representative of the Board of Christian Service, he will review the agriculture and hospital programs with General Conference workers. The Board of Christian Service co-operates with the Mexicans in operating the community hospital at Cuauhtemoc, Chihuahua. Dr. Fast will also visit Durango to maintain contact with leaders of that settlement.

Fremont Regier of Whitewater, Kansas, will accompany Dr. Fast to Mexico, with a view to replacing Willard Stucky in the agriculture experimentation when Stucky's Voluntary Service term expires in June.

GLIMPSES INTO MISSIONS

Aganetha Penner, teacher in the Hopi Mission School in Oraibi, Arizona, quotes a mother at a parent-teacher meeting of the school: "The best thing that could have happened to our children is the establishment of Hopi Mission School." The women at the meeting, feeling that they should do something to help raise money for the school, proposed to sponsor a dinner for this purpose.

CHURCH EXTENSION SERVICES CALLS FOR INVESTMENTS

Mennonites — both young and old —are moving to the city. One city in the United States has a potential Mennonite church of 120 members. Since there is no Mennonite church there now, some of these people will join other denominations and some will probably not associate with any church.

The field is white for harvest. A few years ago the General Conference initiated a program designed to help build and buy churches and parsonages. Church Extension Services, Inc., was formed to perform the task of receiving both borrowed and gift money from individuals and churches and then lending this to congregations needing financial assistance. C.E.S., as we have come to refer to this corporation, was chartered in November of 1958. It cannot make grants to churches, but it does lend them money for a ten-year period. Frequently this is a co-operative venture between the congregation needing help, a dis-rict Home Missions Committee, the Board of Missions of the General Conference, or perhaps a single older church "sponsoring" a new congregation.

C.E.S. has grown significantly in he two years of its existence. Total assets exceed $200,000. Thus far loans have not been approved for older established churches. As assets grow this may become a possibility. Three new churches and a parsonage have been built with C.E.S. funds. Other churches are in the process of construction.

The board of directors responsible for the functioning of this corporation is composed of an attorney, a real estate man, an insurance man, a publisher, and three ministers. Because of some substantial gifts, some of the assets are carried in a reserve fund which helps to make this a sound business venture. Every effort is made to safeguard your investment and at the same time help build not only churches but congregations.

Money alone will not build the kingdom of God, nor will money alone extend the Mennonite church. The Christian steward will however want to share his blessings with other brothers in the faith.

To Church Extension Services, Inc.
General Conference Mennonite Church
722 Main Street, Newton, Kansas

Conscious of the urgent needs for church buildings, parsonages, and other facilities in many areas, I wish to support C.E.S. as indicated below:

1. By lending $.......... for ......5 years at 3½%; ......10 years at 4% (check or money order enclosed)*
2. By giving the sum of $............

*Certificate of indebtedness will be sent upon receipt of money and interest paid semiannually on January 1 and July 1.

Date..................... Signed...............................

Address...............................

our conference

CAMP POSTERS AVAILABLE FOR SUMMER PUBLICITY

The Board of Education and Publication has prepared posters for use by camps to publicize their summer programs. The posters, designed by Robert Regier, are in two colors, 12 x 18 inches, with space for the name and address of the camp. They may be ordered from the board office for 25 cents each for twenty or less; or 20 cents each for more than twenty, plus shipping costs.

BOOK PUBLISHED ON CAPITAL PUNISHMENT

Faith and Life Press has announced the publication of its latest book, *The Christian and Capital Punishment* by John Howard Yoder. It is a short presentation (twenty-four pages) of the biblical and theological aspects of capital punishment. Written in a time of great national interest in capital punishment, this book informs the reader that Christian conviction should awaken public opinion to support abolition legislation on a state-wide and denomination-wide level without "letting their silence speak for them."

The author is an instructor in theology at Mennonite Biblical Seminary, Elkhart, Indiana, and assistant executive secretary of the Board of Missions and Charities of the (Old) Mennonite Church.

MILTON HARDER LISTS SERVICE CONCERNS FOR YOUTH

Milton Harder, director of youth work in the General Conference, and member of the Voluntary Service and 1-W Committee, reported at the meeting in Chicago in January concerns of the Young People's Union for service. He stated that the task of the Christian Service Area of the Young People's Union is to educate youth for incorporating the service attitudes into their lives and to provide service opportunities on the local level, especially for persons too young to enter the Conference program.

Harder said that the youth office is concerned with getting the service motive across to youth, to give more guidance for creative local service projects, to concentrate efforts in areas where the "service contagion" has not yet caught on, and to find areas of service for high school youth other than the teen-age work camps.

OPENINGS FOR MISSIONS PAXMEN

The Board of Christian Service has openings for at least five men to serve in India, Japan, and Colombia.

In India men are needed to work as carpenters and mechanics. In Japan, someone is needed to teach English to university students. Two men are needed for maintenance work at the mission in Colombia.

Missions paxmen are presently serving in Japan, India, and Formosa. Nine men had to leave Congo last July. Some of these transferred to the Pax program in Europe, some had almost completed their terms, and some terminated early.

Missions-Pax differs from the regular Pax program in its relation to mission work. Missions Paxmen serve at General Conference mission stations, while regular Paxmen work in Europe and other countries where the church has no established mission work.

1-W SERVICE OPPORTUNITIES LISTED FOR APRIL TO JUNE

The Board of Christian Service has released a new list of 1-W service opportunities. Such lists are published quarterly so that new openings may be included. The current one is for the April to June quarter and may be had on request from the board's office at 722 Main, Newton, Kansas.

MAKE A SPECIAL EASTER GIFT TO MISSIONS

The words from the first Easter ring clearly today: "But go your way, tell. . ." (Mark 16:7). Our risen Saviour gave the Great Commission just before He ascended into heaven: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). So that there could be no question about His intent, He stated the challenge in these words too: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

For our General Conference Mennonite Church, March is missions month. The Lord has granted us open doors for gospel outreach. During March, climaxing on Easter Sunday, we are inviting all our people to make a special gift for our mission work.

Letters have been sent to our people everywhere. In order to carry out the Lord's will in missions, money is needed. We are urging the Lord's people to prayerfully consider how much to give at this time.

We are deeply conscious of the fact that we are in the Lenten season. We look forward to the week when we celebrate the triumphal entry, death, and resurrection of our Lord Jesus Christ. Most of us have known about these events all our lives. As we grow in our own devotion to the Lord, we will want others to know Him too.

Prayerfully consider the challenge in Japan, Taiwan, India, Congo, and countries in South America and North America. "The fields are ripe unto harvest."

Andrew R. Shelly

MARCH 21, 1961

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

HANG TUNG RD

in this issue

COVER

Resettlement estate type housing in Kowloon. The situation of one million Chinese refugees in Hong Kong has been recognized by the United Nations General Assembly as being of concern to the international community. This is one of the areas of work for the Mennonite Central Committee.

CONTENTS

EDITORIALS 178
STUDY IN CONTRASTS 179
CHINA BELONGS IN U.N. 180
THE PEACE CORPS 180
AFTER FIFTY YEARS IN CONGO 181
MENNO SIMONS 182
GUILTY 201
WORKSHOPS ARE THE THING 202
OUR SCHOOLS 203
MCC NEWS 205
OUR CHURCHES 205
OUR CONFERENCE 208

CREDITS

Cover, United Nations; page 181, Congo Inland Mission; page 182, Mennonite Historical Library; page 183, Peter Kuiper; page 207, Dave Cole. The story on page 201 is reprinted from **Youth,** magazine for United Church of Christ young people.

CONTRIBUTORS

Robert Kreider, dean, Bluffton College, and vice chairman, Mennonite Central Committee; Leo Drieder, associate executive secretary, Board of Christian Service; Frank Epp, editor, The Canadian Mennonite; H. A. Driver, executive secretary, Congo Inland Mission; Peter J. Dyck, MCC director in Europe and North Africa; Cornelius Krahn, professor and archivist, Bethel College.

of things to come

March 20-28—"Faith and Life" radio speaker (KJRG, Newton, Kan.), Harris Waltner
March 26—Bethel Bible Institute commencement
March 26—Palm Sunday
March 27-April 1—"Faith and Life" radio speaker (KJRG, Newton, Kan.), Walter Klaassen
March 31—Good Friday
April 2—Easter
April 2—Elim Bible School commencement
April 9—Men's Chorus Festival, Memorial Hall, N. Newton, Kansas, 2:30 p.m.
April 9—Swift Current Bible Institute commencement
April 15—Marcus Bach, Bethel College
April 27-30—Central District Conference, Calvary Mennonite Church, Washington, Illinois.

THE MENNONITE

Editor: Maynard Shelly. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. **Editorial Assistant:** Muriel Thiessen. **Art Director:** Robert W. Regier.

VOLUME 76 **NUMBER 12**

A DECADE OF REVIVAL A lot of things have happened in the last ten years. But in a big chunk of months, like ten years, time moves slowly. We seldom notice all the things that happen. If we compare the last decade with any other period in General Conference life, we must say that this has been a decade of revival.

How do we measure a revival? Everyone has a different yardstick, but that is all right. We have many things to measure. Our devotion to Christ has found new expressions. Contributions for all causes have shot upward, though our goal continues to exceed our grasp. New buildings and new institutions have appeared. Membership has increased—though we have not been satisfied here, as we have not been in many other areas. The increase of these concerns is in itself a sign of new life.

What has brought this revival? Here, too, the answers will differ. We credit much of this to our schools. Those who have worked for fifty years or more are reaping their harvest—Bethel College, Bluffton College, Mennonite Collegiate Institute, Rosthern Junior College, and Freeman Junior College. Canadian Mennonite Bible College in its shorter history has given a full accounting of its stewardship. Mennonite Biblical Seminary has fully justified our investment.

During the last ten years the Conference's Central Offices began to take shape. Even with a severely limited staff (as compared to other brotherhoods) it has been second to none in its vigor.

Has the Every Home Plan helped? It is no coincidence that so many things have happened during the decade when for the first time *The Mennonite* and *Der Bote* have been going to almost every Conference home.

PACKED WITH FACTS Almost everyone knows something about the work of the Mennonite Central Committee. It has a quiet but steady way of telling its story through all of our church papers. Returned workers in every home town are active boosters of its program of relief, service, and peace. Each women's group has contributed mountains of supplies to the several collection depots.

But our information is scattered. We know a little bit about the relief program. Somewhere we have heard about Congo. We know something about the Pax program. We also know that there are MCC mental hospitals. Some know that there is a Peace Section.

But there comes a time for us to bring this knowledge up-to-date. I hope you will do what I have just done—read the 1960 MCC report. It begins on page 185 of this issue. See that each member of your family reads it. For those who are too young to read, read it to them. Or at least show them the pictures.

You will agree that these orchid pages are packed with facts. This is a program deserving our prayers and resources.

WHO WRITES THIS PAGE? Listening between the lines of something a visitor said revealed a bit of confusion. He didn't seem sure who wrote the material appearing on this page. Then we remembered that we have taken the heading off the top of the page which usd to say "Editorials." It was taken off for the sake of appearance. It also gives the editor more space, so we don't intend to replace it. Just to be clear, let us say that this page is written by the editor unless another name appears. On all other pages we try to see that each article of opinion carries the name of the author.

This is our birthright
and also our duty:
we are children of light in a
world of darkness.

STUDY IN CONTRASTS

Robert S. Kreider

THE BIBLICAL RECORD and the morning newspapers confirm that our world is a world of tragedy. We have a sense of foreboding that these are latter days—"of nations rising against nation . . . of famines and pestilences . . . of earthquakes in divers places . . . the beginning of sorrows."

This is a world of fear. Fear in Berlin, in the Casbah of Algiers, on the frontier of Thailand, among the Bantu of Johannesburg, on the campus of the University of Georgia. Nations are equipped with the mightiest weaponry in human history—intercontinental missiles with nuclear warheads—and yet there is fear. Officials talk of spending billions to dig holes in the ground so that millions can hide from nuclear attack. They talk of nuclear deterrents—but afraid that the enemy may strike first, they speak of making a "pre-emptive strike." "Strike him, just before he strikes you." We glimpse an apocalyptic vision of insecure peoples, men afraid, men in their desperation impulsively releasing the mechanism that triggers a world war.

This is a world of hate. "Peace, peace, but there is no peace." Street fighting in Brussels. Congo brother killing Congo brother. French *colon* fighting Moslem Algeria. White mothers screaming obscenities at little Negro children entering the public schools of New Orleans. The cries of "Yankee, go home" shouted on the streets of Caracas, Panama City, Quito, Tokyo. Violence in the far away jungles of Laos, Katanga Province, the Sierra Maestra mountains. News is reported of a nuclear reactor in the Negev desert of Israel; a tremor of alarm goes through the Arab world. Little countries now possess the atom. This opens up infinite opportunities for small-scale tyranny, blackmail and bluster, and the triggering of the great war.

This is a lonely world. It is still the world of the refugee, the uprooted, the unwanted. The refugees living in the railway stations of Bengal. The Baluba tribesmen huddled together, hungry in Kasai Province. The daily stream of refugees by foot and by subway from East into West Berlin. The FLN partisans from Algeria hiding just inside the Tunisian and Moroccan frontiers. The teeming refugee centers of Hong Kong. The Arab refugee camps of Jericho. The refugees from Cuba streaming into Miami. Reports filter in of a great famine in Red China and, as did they on the Jericho road, we walk by on the other side. To one another, we say, "He is not our neighbor. He is not our kind. After all, you have to be realistic."

This is an empty world. Feeling a great emptiness of soul, men worship lesser gods. They seek fulfillment in things—in the products of the assembly line. Or they seek escape in the cult of entertainment, in the momentary satisfactions of alcohol. They place their "trust in chariots and some in horses." They place their faith in missiles and nuclear deterrents. They give themselves to the harlot of nationalism and talk her language, the language of emotion and not of reason. Without tradition and experience, without the fabric of community—these petty nationalisms give way to chaos. "They drink the wine of violence."

This is a world of fear, of hate, of loneliness, of great emptiness, of darkness. But it is into such a world as this that Christ has come. Where there is fear, He brings peace and security. Where there is hate, He brings love. Where there is loneliness, He brings fellowship. Where there is emptiness, He brings the promise of a new life, transformed, full of meaning, and eternal in its purpose.

We need not remain paralyzed with despair as we view the tragedy of the world. Christ gives us a sense of urgency, a sense that "the time is short." He gives us a sense of purpose, a conviction that he has "called us for such a time as this," . . . that "this is the day of the Lord" . . . that "the night is far spent, the day is at hand; let us therefore cast off the works of darkness and let us put on the armour of light."

This is a world of darkness. To those, however, who are called to be the children of light, there is a light that shines in darkness, which darkness cannot comprehend.

In our witness and in our work this year, let us walk as "children of light." Let us join the Apostle Paul in the great hymn of victory which announces a life of triumph over tragedy, of light breaking through the darkness:

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

Nay, in all these things we are more than conquerors through him that loved us.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

An Opinion

China Belongs in UN

RED CHINA WILL soon be a member of the United Nations. We need no prophet to see this. It has been the annual tactic of the United States to keep the discussion of China's membership off the agenda. This has worked for fourteen years. Recently, however, out of ninety-nine members eligible to vote on the question there were forty-two positive votes, thirty-four nays, and twenty-two abstentions. Informed correspondents think that the necessary votes to discuss the question will soon be cast.

In a recent statement, Linus Pauling, famous pacifist scientist stated that China must be admitted into the United Nations to discuss disarmament. Canada and the United Kingdom have openly expressed their opposition to nonrecognition of China. Recently I heard a report that very likely Canada will lead a drive to seat China in the UN. Canada is already sending shipments of wheat to hunger-ridden millions there. In the United States organizations are collecting money to stem the famine in China.

Red China has as many people as thirty-three present smaller UN members. About 650 million people, or one-quarter of the world's population are not represented at the United Nations because our country is persuading its friends not to discuss the question. The nation which is the leading symbol of democracy of government for, by, and of the people will not discuss membership of a country which has four times as many people for a voice in world government.

Four nations now have the atom bomb. These are the United States, Russia, Great Britain, and France. Some say that Israel will soon have one and China will have one within about a year. If China, representing one-quarter of the world population, will have a bomb, what will be the point of discussing disarmament in the UN at all if they are not included in the discussion? Who is to say that one of these days Khrushchev will not follow his threat and walk out of the UN and form a new organization? Such an organization would include Russia, Red China, half of the countries of Europe, Cuba, and a number c countries in Asia. I would not b surprised if some African and Sout American nations would be members. I would not be surprised such neutral nations as India an Switzerland would withdraw fror both organizations. We would hav two power blocks with no commo place to discuss world problems.

China in the UN will presen grave problems. This will strengtl en the Communist representation b 650 million people. Red China woul want to be on the Security Counc where they could veto Formos membership. If China is accepte on the Security Council then Formosa would automatically be expelled. This would be a blast t United States prestige but might b a relief to the dominated people of Formosa who are ruled by a army dictator. If this is not t happen, America would have th choice of walking out of the UN organization—which would be juvenile—or accept the consequence

The political scene is a typica example for Christians. If we hav a gospel to share, let us make it vital and living one so others ma be won.—Leo Driedger

The Peace Corps

Focus on Christian Concerns

ON MARCH 1 President Kennedy established a Youth Peace Corps of American men and women, who will be sent overseas to serve without pay, live on the same level as their foreign counterparts, and speak the native language.

The Peace Corps will be a pool of trained men and women sent abroad by the United States government or by private organizations and institutions to help underdeveloped areas meet their urgent needs for skilled manpower.

To Mennonites the idea of a peace corps is nothing new. They have seen a close parallel to the Kennedy project in their own Pax program. Already in December, the *Wichita* (Kansas) *Eagle* editorialized: ". . . Kennedy . . . may well find an excellent model or 'pilot project' for a youth peace corps in the Mennonite Pax program."

With the introduction of the Youth Peace Corps, we now have a third approach, involving young men, to international relations. The three are:

1. The peace corps in the name of Christ. This is the Pax program of our churches.
2. The peace corps in the name of Uncle Sam. This is the new Kennedy program.
3. The military corps in the name of Uncle Sam. This is the traditional-national-military approach, one which the American mind fin hard to shake.

Of the three, the first is, of course the best. But let us recognize, tha the second is much better than th third. Here, finally, the values o sacrificial service in contrast t military force are being recognize as a nobler way in interhuma relationships.

The new program is probabl prompted as much by diplomati as by humanitarian consideration Be that as it may, we have here a example of the salt of Christia idealism influencing national policy This is a welcome change. Too ofte and too long has the influenc flowed the other way.

—*Frank H. Ep*

THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; editori correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, Kansa**

H. A. Driver

After Fifty Years In Africa

Congo Inland Mission marks its golden anniversary

FIFTY YEARS AGO, Mr. and Mrs. L. B. Haigh and Alma Doering were home from their missionary work in East Africa. They were telling the churches of the Illinois and Indiana Mennonites of their experiences. They were pleading with young people to give their lives to God for the cause of foreign missions.

They had returned from their three-year term with the Africa Inland Mission with the conviction that their supporters should have their own mission board and field rather than work under a board such as the A.I.M.

Through their stirring appeals, encouraging missionary offerings were received and real missionary zeal was created so that the officers of the two young Mennonite conferences (Central Conference of Mennonites, now a part of the General Conference Mennonite Church, and Defenseless Mennonites) met in joint session at Meadows, Illinois, and decided to form a joint mission committee composed of four men from each conference. The time was March 11, 1911. The eight men chosen were Valentine Struhbar, A. Augspurger, Joseph King, Peter Schantz, C. R. Egli, J. K. Gerig, Ben Rupp, and D. N. Claudon. The minutes record: "This committee shall have charge of all joint foreign mission work, to examine candidates, and to appoint committees on the fields except that each board shall have full control of their own funds."

Within weeks this new mission board had sent the Haighs on their way back to Africa to locate a mission field that would be all their own.

The name of the committee was to be "United Mennonite Board of Missions," but four months later when they applied for a charter they had decided on the name of "The Congo Inland Mission," the name it has held for fifty years.

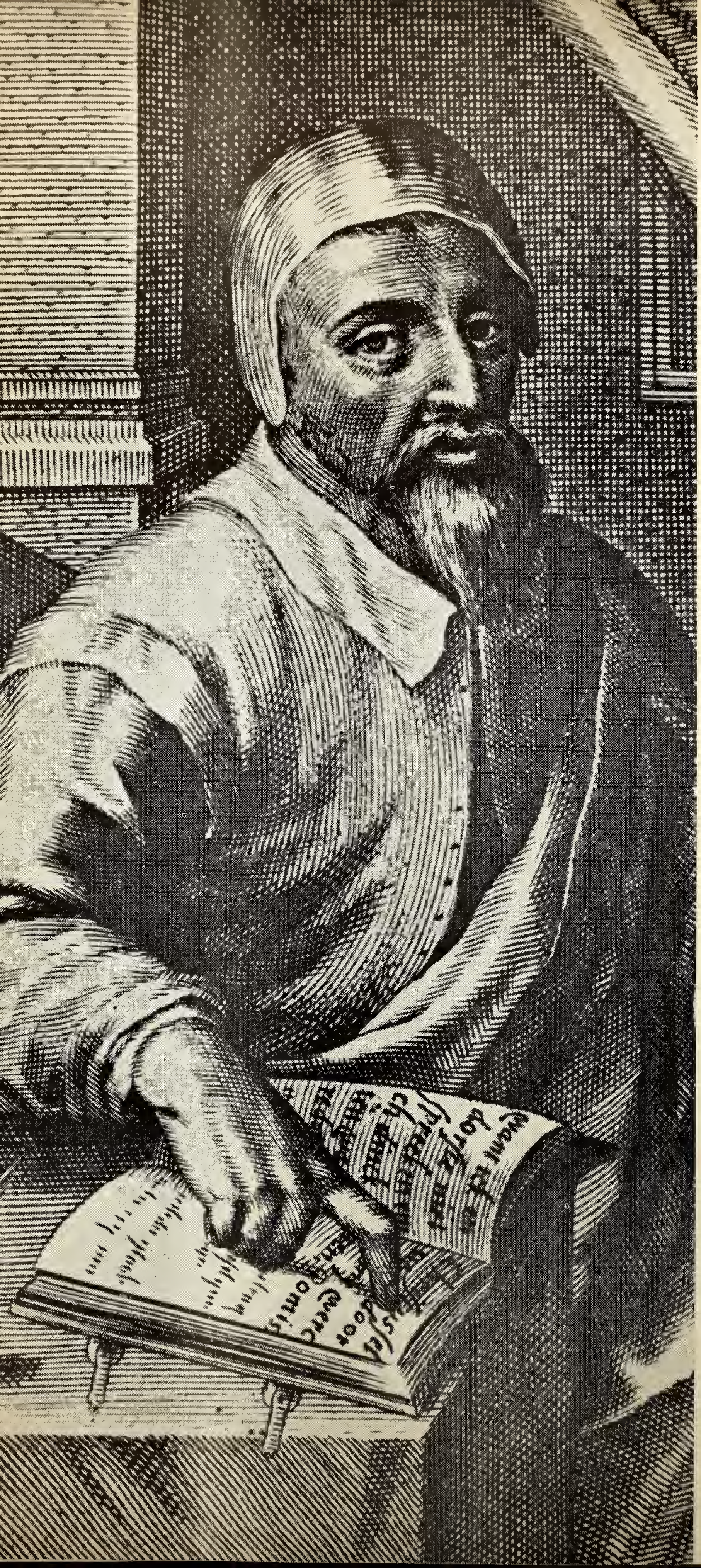
A layman, David N. Claudon, who was the banker of Meadows, Illinois, was chosen to be the official board member to transact necessary business for the board and its missionaries. Later he was given the title of corresponding secretary-treasurer. All but one of the original eight members served faithfully until 1926 and two of them served until 1929.

The churches of the Chicago area and of the Republic of Congo owe much gratitude to these courageous brethren for their evangelistic missionary zeal, their steadfastness of purpose, and their sense of mission.

God raised up others with equal courage and better qualifications to serve their day and make their contributions. During the half century of service of the Congo Inland Mission, sixty-eight men have given of their time, talents, and means for the ministry of the gospel in Africa.

As one reads the minutes of their board meetings we are struck by the manifest singleness of purpose which they have exhibited throughout the years. They had doctrinal differences, various opinions, and evident pettiness. But always the salvation of lost souls and the founding of a truly indigenous church of Jesus Christ in Africa overcame all differences and difficulties and enabled them to focus their energies on their common calling through their Lord and Master.

I have had the privilege of serving with these dedicated servants of the Lord for twelve years and hereby pay tribute to each of them —Ph.D. and farmer, pastor and businessman who serve and have served the Lord with mutual respect and confidence, in honor preferring one another, willing to wash the feet of the saints regardless of status, color, and position.



Peter J. Dyck Discusse
Menno Simons as Teache

We are assembled today in a churc dedicated to a man who did no make life easy for his follower In fact he made it difficult. But h made it rich! And that is wort far more. It is at this point wher perhaps he made his greatest con tribution and where he was mos like Christ. It is at this point wher he challenges us most.

Menno Simons' preaching wa *kerygmatic*, it was proclamatio witnessing. He knew from per sonal experience the difference be tween proclaiming and just preach ing the Good News. As long as h preached merely words, his out ward life was comfortable. Bu when he began to proclaim in th power of the Holy Spirit, he was harassed and hunted man. Never theless he continued to proclai Jesus Christ as Saviour and falle man as redeemed by grace throug faith in the cross.

Menno Simons insisted on fellow ship (*koinonia*) of the redeeme A person who has come into a righ relationship with Christ has als come into a new relationship wit his fellow believers, he taught. H can never again say he is alone The changed vertical relationshi has also brought about a change i the horizontal relationship. He no seeks counsel and gives counse seeks comfort and gives comfort i the brotherhood of believers. H is in a *koinonia* relationship wit them.

Menno Simons held that the tru believers manifest their faith i loving service for others in *diak nia.* Words alone are weak an unconvincing. But when words ar supported by deeds of love, the give evidence of new life and the

Menno Simons Anniversary

Four hundred years after their founder's death, Mennonites in Holland met to thoughtfully commemorate that event. Here is an address given at Witmarsum and a report of the occasion.

glorify Christ. Here, too, Menno followed in the footsteps of his Master who did not promise a life of ease to those who dared follow Him but who did promise that those who would lose their life would find it.

Mennonites have been persecuted because they dared preach real *kerygma*. But wherever they went—scattered over the face of the earth—they formed groups of believers in fellowship, real visible *koinonia*, and often surprised their neighbors with their loving service for others, their practical *diakonia*.

There is, of course, another side too— that of failure and compromise and settling down in the world. But again and again Mennonites were made uncomfortable with their comfort, their easy consciences became uneasy, and the Holy Spirit was able to quicken them again to new life.

Today we remember and pay tribute not only to Menno Simons but also to some of the Mennonites of the great little country of The Netherlands. In the years from 1710 to 1760 collections were held in Dutch congregations for Mennonites migrating from Germany and Switzerland to Pennsylvania. In 1660 *Bijzondere Noden* was organized because Dutch forefathers wanted to help the West Prussian and Swiss Mennonites. In 1710, 50,000 florins were collected for the Swiss Mennonites. In half a century more than 250,000 florins were collected for foreign relief.

Our Mennonite historians point out that another last contribution of the Dutch Mennonites is the fact that they gave us two confessions of faith, that of Dortrecht in 1632 and of Cornelis Ris in 1766, as well as the writings of such men as Dirk Philips, J. P. Schabalie, P. J. Twisk, T. J. van Braght, and of course Menno Simons himself.

Cornelius Krahn reports on Menno Simons as Reformer

In Amsterdam on January 27, 1961, the life of Menno Simons was featured in the leading papers of the city. Broadcasting and television stations joined in the commemoration of this Dutch reformer. The Netherlands had had no outstanding reformer before Menno. Three books devoted to Menno came off the press during these days.

On the anniversary day of the death of Menno, January 31, the flags were up—not to honor Menno, however, but in connection with the twenty-third birthday of Princess Beatrix. But the papers gave feature space to Menno Simons along with the Congo strife and the Santa Maria piracy.

The official commemoration consisted primarily of two programs. The first took place on Sunday, January 29, in Amsterdam's old Singel Church. The second program was presented in Witmarsum in Friesland in the province where Menno Simons was born and converted. This latter service took place on January 31.

The Amsterdam Commemoration

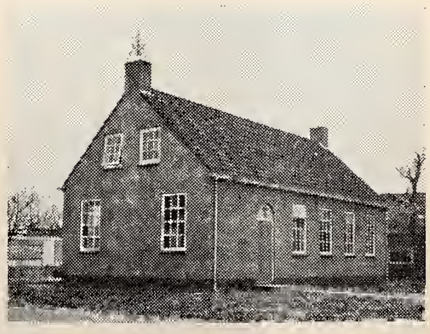
An impressive reading from the pages of the *Martyr's Mirror*, telling the story of how a certain Elizabeth was tried and martyred for the cause of Christ, introduced the Amsterdam service in which I participated. Listening to this account in an environment where it actually happened four hundred years ago, brought a reverent hush to the 1,500 people who packed the church.

J. A. Oosterbaan, professor of systematic theology of the University of Amsterdam and the Mennonite Seminary, pointed out that, contrary to common opinion, Menno had a theology. What was most startling, he said, was that this theology had much in common with such modern theologians as Karl Barth. He attempted to demonstrate this particularly in connection with their Christology and views about baptism. The basic theological thoughts of Menno and his contribution are little known today, because his writings are generally no longer read. Menno emphasized the significance of the church and of discipleship which are as vital today as they were in his.

H. W. Meihuizen pointed out that very few details are known pertaining to the life of Menno. We do not even know who his parents were, where he received his training, or where his wife came from. His significance, however, does not depend on these details but on the vitality of the message which he preached and for which he was willing to give his life.

Congregational singing enriched the Amsterdam service. Aafje Heynis, outstanding Dutch soloist, alternated with the congregation in singing a number of hymns.

Some of those present felt that



The newly-constructed Menno Memorial Church in Witmarsum.

> We Mennonites cannot accuse ourselves of honoring our spiritual leaders and praising them too highly. On the contrary, we are insufficiently acquainted with them.
> Even after many biographies, there are countless Mennonites who do not even now their names.

the effectiveness of the presentations in the venerated old Singel church suffered because the program was televised. On the other hand, one of the newspaper reporters said, "If you want to make Menno live today, you must use press, radio, and television." And they certainly were used on this day. Twenty TV technicians were on hand. Some ten cables were running from the street through the hall into the church. A special television program before the service interviewed Jacob Thiessen, who originally came from Russia, was trained to be a missionary, but ultimately became a minister in The Netherlands; and Jan Matthijssen and his wife, an American by birth. Both spent some time in a foreign mission field and are now active in a church in The Netherlands. Television reporters also went to various homes, even in rural areas, to interview women in the kitchen and men at work, asking them what Menno Simons meant to them today.

Pilgrimage to Witmarsum

The program in Witmarsum was highlighted with the dedication of the new Menno Memorial Church. Mennonites in Canada, the United States, and Germany made substantial financial contributions for the building of this church. It will be not only a place of worship but also a place of pilgrimage for all Mennonites. Responses were given by Heinold Fast of Emden, representing the German Mennonites, and by Peter Dyck, speaking for the Mennonite Central Committee.

Large crowds coming for the services meant that the meeting had to be held in the Reformed and Gereformede churches, with provision for an overflow in another church building. Some 1,500 had come in many cars and ten buses from Friesland, Groningen, and other provinces. Lectures were given simultaneously at the two churches by N. van der Zijpp and me. Van der Zijpp pointed out that we were meeting at the place where Menno Simons once was priest. Although the church building has been rebuilt, the foundation and the surrounding cemetery were the same when Menno Simons was priest here. Here Menno gradually came to an understanding of the message of the Bible, became the leader of the Bible-believing Christians, and finally gained courage and boldness of faith to leave Witmarsum to go and preach the gospel and gather the church. A unique event was the singing by the ladies' choir of the Mennonite Church of Harlingen of a hymn composed by Menno, for which A. G. van Gilse has recently found an appropriate melody.

A significant commemoration has come to a close. It had been preceded in The Netherlands by a commemoration of the organization of the first Mennonite seminary 225 years ago. The hundred-and-fiftieth anniversary of the Dutch Mennonite Conference (*Algemene Doopsgezinde Societeit*), the first Mennonite Conference to be organized anywhere, will be observed in June.

The Menno Simons commemoration within the framework of the Menno Simons Lectureship at Bethel College, North Newton, Kansas, took place at the same time as the commemoration in The Netherlands. The German Mennonites plan to observe their Menno Simons commemoration in connection with the seventy-fifth anniversary of the founding of the *Vereinigung der deutschen Mennonitengemeinden*, which is to take place May 25-28 in Hamburg

The Lasting Witness

Some readers will possibly be ready to state at this point that we should not honor, commemorate, and celebrate our leaders but that we should concentrate on the preaching of the gospel of Jesus Christ. In this case it may be in place to remind ourselves of what H. F. Mannhardt of Danzig said whe Mennonites commemorated the four hundredth anniversary of the founding of the Mennonite church. H stated: "We Mennonites cannot accuse ourselves of honoring our spiritual leaders and praising them to highly. On the contrary, we are insufficiently acquainted with the fathers of our brotherhood and hav not given them enough recognition Even in our day, after many biographies and accounts have been written about the noble martyr and such leaders as Manz an Denck and Sattler and Hubmaier there are countless Mennonites wh do not even know their names. An what about Menno Simons? How few in this large congregation hav looked into his writings, deeply founded in the pure gospel of Jesu Christ? Who of you, dear brethren and sisters, knows through Menno's own words what he says in hi writings 'About the New Creature, 'About the True Faith of a Christian,' or what is in his 'Foundation Book'? . . . Clearly and warmly Menno demonstrates that true Christianity does not consist in forms and doctrines only but must b proven in life and in the discipleship of Jesus Christ."

Sequel to the Anniversary

The day after the commemoration, a taxi driver (formerly a Communist) called the minister a whose place I was staying and aske about the possibility of having a interview because he wanted to join the church. He had attended th Menno Simons commemoration an was so deeply impressed by th faith of the fathers that he ha now decided to join the church.

the reader says

To the editor:

I happened across the Februar 28 issue of *The Mennonite* and certainly enjoyed the contents of thi very fine publication. I would lik to be a subscriber. I would als like to have the first section of J M. Pauls fine lesson on "Seekin the Lost." We used the author's second article in our last night's devotions.—*Thomas J. Stone, Granville, Ohio.*

Where cross the
crowded ways of life,
Where sound the cries
of race and clan,
Above the noise
of selfish strife,
We hear Thy voice,
O Son of man!

MOROCCO

MENNONITE CENTRAL COMMITTEE ANNUAL REPORT 1960

INDIA

HONG KONG

CONGO

JORDAN

OVERSEAS SERVICES

The cup of water given for Thee
Still holds the freshness of Thy grace;
Yet long these multitudes to see
The sweet compassion of Thy face.

The Hong Kong newspaper reporter was on his midnight beat. From overhead came the crying of a woman. He climbed the dark stairway to where refugees make an additional inhabited floor of the flat roof. In one of the makeshift shacks the reporter found Mrs. Chan Mock Hun, 35. Huddled around her were her five children—12, 10, 5, 4, and 3—and inside her was a sixth soon to be born.

The reason for her crying was that several days before husband Chan Park Yai had died, the youngsters were hungry, and now there was no one to earn money. Not only did she not have money, but she was indebted for her husband's medical treatment.

Next day the story appeared. When the heart of a roving reporter is touched, one can be certain that the case is desperate. The father, the article said, son of a poor peasant, and the mother, an orphan, had married in China and had come to Hong Kong, like so many other refugees, with high hopes of bettering their lot. But in the fierce competition that is Hong Kong's, the years brought reverses that eventuated in the scene the reporter described. Not one of the children had gone to school; how could they go when there was never enough to eat? Was there not someone somewhere, the article concluded, who would come to the rescue of this pregnant, just-widowed woman and her children?

Loretta Lau of the MCC staff caught the news item the Chinese language paper. "Should we do some-ing about it?" she asked when she came to the office xt day. It was agreed that although there would doubt be many others responding with help, a visit ould be made.

When the MCC workers found the address, they ew the reporter had not exaggerated. More sad de-ls came to light. When the father died, the refugee ighbors on the roof, themselves poor, had pooled ght to seventeen cents each to buy a burying box d had shared some bits of food. But the neighbors uld not always share, and in addition, the baby was e in a few days. What would happen to the other ildren when the mother would be away?

The big surprise of the visit was that no one else d come in response to the newspaper reporter's ea; no one else seemed to care!

So where crowded ways crossed on a Hong Kong oftop, the MCC team pitched in. They brought od and vitamins, fitted the family with fresh cloth-g, and readied a layette for the expected baby. retta spoke words of encouragement to the mother. hristians must be good people," remarked neigh-rs.

During the first six months of 1960 attention pur-sely centered on the homeless individuals of the rld, persons like Chan Mock Hun and her six herless children. Although World Refugee Year icially concluded on June 30, the problem to which is year of special emphasis addressed itself remains d with the current Congo crisis is actually height-ed. A spot check in areas of widening tension where ennonite representatives are at work reveals the lowing:

ALGERIA—Rapid social change and population dis-cement resulting from war have created great ysical needs in Algeria. Regroupment centers have ought together uprooted Moslems now dependent on the government for food and medical care. Aver-e ration in the centers is 700 calories per day, with ny persons receiving considerably fewer.

MCC efforts are carried on in cooperation with MADE, French Protestant relief organization. The CC representative reported in late 1960, "Today I tributed U.S. surplus commodities and gifts from Christian churches in a center about 40 miles south Algiers composed of 400 family units living in grass mud huts perched near the top of a mountain; some the living quarters looked more like hay stacks than uses."

THE CONGO—In government hospitals as well as in note villages throughout the Bakwanga region, usands of persons in various stages of starvation need immediate aid. While visiting Congo in early 1961, an MCC administrator reported that 250,000 refugees were in a serious state of malnutrition. "What I saw at the state hospital in the refugee village of Miabi was as pitiful a sight of human misery and suffering from lack of food and medical care as I have ever seen," he said.

Congo Protestant Relief Agency, through which Mennonite Central Committee is channeling its efforts, is distributing about 30 tons of food a week—rice, beans, milk, and other commodities—as well as seeds and manioc roots for planting. Also a part of the CPRA program is "Operation Doctor" committed to provide 100 additional missionary doctors for overflowing hospitals.

● HONG KONG—Over three million make up the population of this British colony of 64 square miles of habitable land, earth's densest spot. The Hong Kong government cannot provide even minimal living standards for the flood of uninvited refugees from China which continues at the rate of perhaps 10,000 a month.

In this concentration of humanity, MCC workers are feeding 1500 students in four schools five days a week; 200 outpatients of Kwong Wah Charity Hospital are fed six days weekly. About 13,000 students of rooftop schools personally receive a monthly tin of pork. Each month sees nearly 2,000 mothers leave Kwong Wah Charity Hospital with a clothes bundle, a can of meal, and several tracts from an MCC representative.

● INDIA—About 17 per cent of Calcutta's six million population is made up of displaced persons resulting from the migration which occurred after India's independence and partitioning in 1947. For example, 5,000 refugees make their home in the Sealdah railroad station. Rehabilitation of the refugees in the state has been difficult with few job openings. A majority of the college students suffer from serious malnutrition.

In such a background the MCC unit in Calcutta carries on several feeding programs. In the refugee colony of the Garia-Laskarpur an early morning distribution provides a glass of milk for 1,000 people. During the short break in classes in the nearby high school 250 boys receive a cup of milk and a biscuit. Lunch is cooked daily for 200 primary school boys and girls in Laskarpur and a small packaged lunch is provided for 250 girl students at Surendra College. Small-scale poultry projects are under way in the Garia-Laskarpur colony. Forty patients are treated at the weekly dispensary in charge of a young Chinese woman doctor trained in India.

● JORDAN—This Middle Eastern country still has slightly more than 500,000 Arab refugees, half of the original one million who were displaced when Palestine was partitioned in 1948. Jordan's populace is one-third refugee.

In Amman, the capital, an MCC couple is in charge of clothing distribution in area refugee camps, working with the Near East Christian Council. At Jericho Mennonite-contributed clothing is given in fam bundles and 250 of the most needy children are giv a daily hot meal. Daily sewing classes are conduct for 50 girls as well as a needlework program in whi refugee women become skilled in native cro stitching. Extension of relief and medical aid planned for desert Bedouin tribes in Southeast Jorda who are in as great need as the refugees because o four-year drought.

● MOROCCO—In an underdeveloped country har able to provide for its own citizens 105,000 Alger refugees are in desperate need. On top of the pr lems of underdevelopment and refugee assista came the Agadir earthquake in February which kil perhaps one-fifth of the city's population of 50,00

Through EIRENE (International Christian Serv for Peace), sponsored jointly by MCC, the Chu of the Brethren, and European Christians, work moved into action within hours after the disaster. present EIRENE has its work in three areas: Ouj Meknes-Khemisset, and Agadir. Near Oujda on a la farm some 70 Algerian refugee men and boys helped in rehabilitation. At Meknes-Khemisset t workers assist in nursing programs set up for treat a few of the 10,000 crippled victims of oil poisoni In Agadir during the early days after the quake, team distributed food and clothing, gave first a erected temporary buildings for clinics, and are n repairing damaged cisterns.

Constructing churches in Germany

Distributing Christmas Bundles in Hong Kong

AX eans eacemakers t ork

Hatching Chicks in Greece

Building Roads in Paraguay

RUTA TRANS-CHACO

SUMMARY OF 1960 OVERSEAS OPERATIONS

For year ending November 30, 1960

COUNTRY	NO. OF WORKERS	DIRECT CASH	CLOTHING ITEMS#	CONTRIBUTED FOODS#	GOVT. SURPLUS#	SPECIAL PROJECTS¶	COUNTR TOTA
Algeria	2	$ 3,601	$ 3,998	$ 1,650	--------	--------	$ 9,2
Argentina	2	4,699	--------	--------	--------	--------	4,6
Austria	8	11,766	74,991	23,156	46,116	36,650	192,6
Bolivia	1	4,444	--------	--------	--------	--------	4,4
Brazil	2	2,810	--------	--------	--------	--------	2,8
British Honduras	4	10,708	--------	825	--------	80	11,6
Chile	1	2,528	--------	--------	21,600	--------	24,1
Congo	9*	8,776	--------	--------	--------	--------	8,7
Germany†	31	63,399	6,267	1,247	25,740	11,359	108,0
Greece	18	19,076	--------	1,224	--------	16	20,3
Haiti §	23	31,802	--------	66	47,768	4,278	83,9
Hong Kong	4	36,913	78,896	14,571	198,000	40,723	369,1
India	8	26,294	--------	--------	--------	--------	26,2
Indonesia	14	33,430	--------	4,237	--------	22,501	60,1
Jordan	19	62,403	239,857	15,120	104,253	23,497	445,1
Korea	18	74,578	52,167	53,920	302,741	28,987	512,3
Liberia	5	1,514	--------	--------	--------	--------	1,5
Morocco	6	8,365	6,940	1,650	--------	--------	16,9
Nepal	7	4,412	--------	--------	--------	--------	4,4
Pakistan	2	1,909	--------	--------	--------	--------	1,9
Paraguay	25*	72,045	12,459	--------	--------	15,086	99,5
Peru	5	2,032	--------	--------	--------	--------	2,0
Switzerland‡	6	7,138	--------	--------	--------	--------	7,1
Thailand	4	2,614	--------	--------	--------	--------	2,6
Uruguay	2	1,450	--------	--------	--------	--------	1,4
Vietnam	7	34,214	7,247	19,913	191,647	20,370	273,3
Yugoslavia	----	--------	13,251	--------	--------	--------	13,2
Miscellaneous	8*	1,482	6,335	15,067	10,800	12,521	46,2
TOTALS	241	$534,402	$502,408	$152,646	$948,665	$216,068	$2,354,1

# market value

¶ includes Christmas and leprosy bundles, school supplies, soap

† the direct cash item of $63,399 includes administrative costs for the entire Europe-North Africa area as well as non-reimbursable freight on material aid, Pax, and East-West services in behalf of Mennonites in Eastern European countries.

§ administered by Voluntary Service

* includes Menno Travel Service

‡ Represents MCC's cooperative share in the Agape Verlag Ch tian literature program in co-operation with Mennonite P lishing House.

MEDICAL SERVICES

Helping to alleviate pain and suffering, MCC medical personnel are at work in many parts of the world. Fifty miles east of Asuncion, Paraguay, 500 leprosy patients are visited in their homes. MCC nurses operate clinics in Santa Cruz, Bolivia; Orange Walk, British Honduras; and Tournavista, Peru.

In Jordan, a doctor makes many trips by a Land Rover over winding, stony roads through rough terrain in his clinic work among frontier villages.

Six workers provide hospital advisory services in four Korean medical institutions. A cooperative hospital project has been launched at Nhatrang, Vietnam, with the National Evangelical Church. An MCC doctor serves the Prae Christian Hospital in Thailand. In Indonesia, medical workers assist both in the Muria, Java, Christian medical services and in Halmahera.

AGRICULTURAL SELF-HELP

Self-help projects in agriculture dot the globe. In northern Greece, Paxmen have transferred to Aridea as operating base for outreach to 35 villages in agricultural extension. MCC expects to enter the island of Crete with a similar program of agricultural experimentation and demonstration early in 1961.

Agricultural assistance moves ahead on the islands of Halmahera and Timor in Indonesia. Experimental farms in Thailand, Korea, and Paraguay have MCC agriculturists. Two Paxmen are assisting in land leveling in Pakistan. Road building, a real boon to agriculture in underdeveloped countries, is part of the job of workers in Peru, Paraguay, and Liberia.

EDUCATIONAL ASSISTANCE

At Hebron, Jordan, 63 children are cared for in the Mennonite Orphanage while 192 orphan boys are at home in the Mennonite Vocational School at Kyong San, Korea. Children at both institutions are supported by the MCC support plan which enables an individual or a group to provide maintenance and/or educational assistance on a monthly basis. School tuition aid is also provided for about 125 Hong Kong children on a similar plan.

In Germany, 50 youngsters attend the Kaiserslautern kindergarten and 46 boys and girls between 5 and 10 live at the Bad Dürkheim Children's Home. Elsewhere, MCC workers serve at the Bethany School for missionary children at Tournavista, Peru; in the Timor Indonesia, public school; in the mission school at Prae, Thailand, and at Yeotmal Union Seminary in India.

Bad Dürkheim Children's Home

A Mennonite family in Bolivia

MENNONITE AID

Long-term rehabilitation for the some 16,000 Mennonite immigrants who have settled in South America in the last 30 years continues. In Asuncion, Paraguay; Sao Paulo, Brazil; Buenos Aires, Argentina; Montevideo, Uruguay; and Belize, British Honduras, centers are maintained to assist the colonists living in or visiting these cities.

High lights of the Mennonite Aid program in 1960 include beginning assistance in Bolivia, shipping 45 cattle to British Honduras, initiating a farmers' credit union plan in Volendam colony, stationing workers in Menno colony for nurses' training and agricultural development, moving ahead with the Trans-Chaco road from both the north and the south, and cooperating with our Paraguayan brethren in Chile earthquake reconstruction.

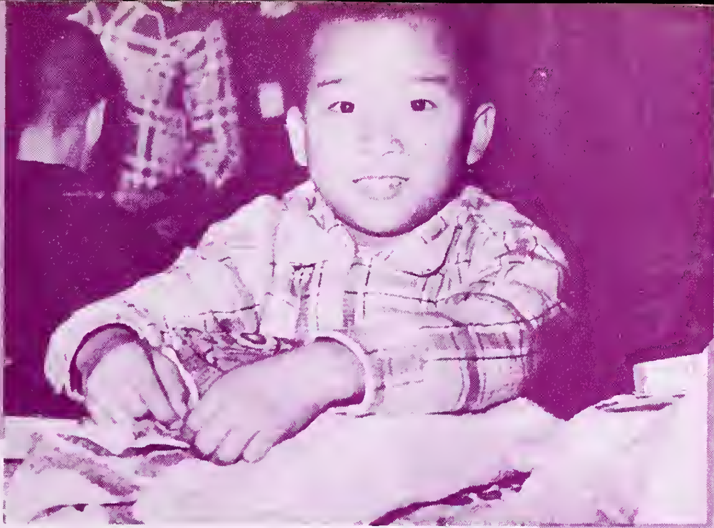
Three Chaco Mennonite boys along with a Paxman went to Temuco, Chile, in September to begin reconstruction. The earthquake, in which 5,000 died, with damage amounting to $400 million, only intensified an earlier need resulting from extreme poverty and a severe housing problem. The Mennonite team, working closely with Centros Biblicos Mission, began their work by rebuilding a large wooden church at Petrufquen.

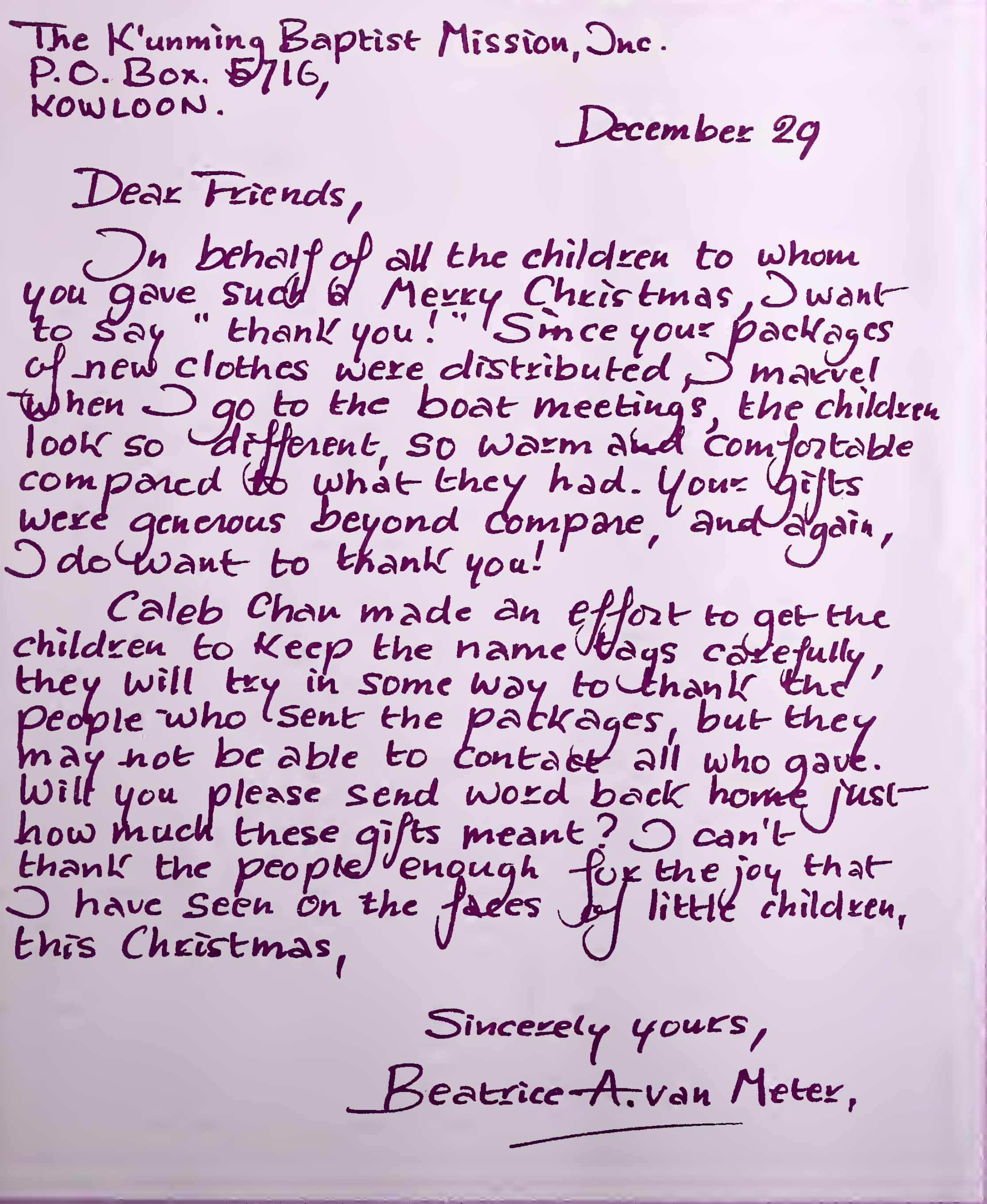
So whenever we seek to serve the physical and spiritual needs of people around the world we face a complex varying from the emergency need for food an clothing today to the need for skill and tools to make living ten years from now. As we involve ourselve in this task we must constantly ask:

- *Are we distributing food and clothing fairly an with clear Christian witness?*
- *Are we making relief dollars go as far as possibl by building where others have begun?*
- *Are we following good indigenous community development principles in our agricultural and self help programs?*
- *Are we strengthening local initiative by involvin local groups in project management and support*

We express sincere gratitude for the generous support of our churches in this far-flung ministry whic touched over 30 countries in 1960. Efforts of local an area relief committees in contributing material aid livestock, and raising funds for the distribution of surplus food and other special purposes are deeply appreciated. Commendation is due our overseas workers. Longer term personnel in leadership positions ar doing fine work. Workers who have gone oversea for the first time are trying hard to adjust to their assignment, the new culture in which they find themselves, and the language barrier. Much is demande of our overseas staff and they deserve our wholehearted support.

THANK YOU





The K'unming Baptist Mission, Inc.
P.O. Box. 5716,
KOWLOON.

December 29

Dear Friends,

In behalf of all the children to whom you gave such a Merry Christmas, I want to say "thank you!" Since your packages of new clothes were distributed, I marvel when I go to the boat meetings, the children look so different, so warm and comfortable compared to what they had. Your gifts were generous beyond compare, and again, I do want to thank you!

Caleb Chan made an effort to get the children to keep the name tags carefully, they will try in some way to thank the people who sent the packages, but they may not be able to contact all who gave. Will you please send word back home just how much these gifts meant? I can't thank the people enough for the joy that I have seen on the faces of little children, this Christmas,

Sincerely yours,

Beatrice A. van Meter,

From tender childhood's helplessness,
From woman's grief, man's burdened toil,
From famished souls, from sorrow's stress,
Thy heart has never known recoil.

VOLUNTARY SERVICE

Voluntary Service has its roots in a conception of the Christian Church outlined by Paul in I Cor. 12—the church as the body of Christ, a brotherhood under the lordship of Christ, in which every disciple is called to use his talents in the service of man and to the glory of God: "varieties of gifts, but the same Spirit; . . . varieties of service, but the same Lord; . . . varieties of working, but it is the same God who inspires them all in every one. To each is given the manifestation of the Spirit for the common good. . . . Apostles, . . . prophets, . . . teachers, . . . workers of miracles, . . . healers, helpers, administrators, speakers."

Herein is the winsomeness and the attractiveness of Voluntary Service—it provides channels of witness for all types of people. It reflects Christian life, work, and spirit in all their varied dimensions.

Voluntary Service is rooted also in a conception of the Christian experience. As God loves us, so ought we to love. As God has served our needs, so ought we to serve the needs of others. To use again the words of Paul: "The love of Christ constraineth us." We sense a need to be identified with those who have suffered so much more than we who have known comfort, prosperity, security, stability. The apostle follows his chapter on the nature of the church with the great love chapter: "If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal." Out of this well of Christian love springs the motivation and the resource for Voluntary Service.

During 1960 a total of 156 years of service was contributed by young people through the channel of MC Voluntary Service. VS teachers go before 18 classrooms to teach 600 children daily. Three medical doctors, 17 registered nurses, and 7 other medical worker help staff hospitals to care for 300 bed patients an operate clinics reaching 1,700 desperately sick person weekly. Twenty-two VSers help staff the three Mennonite psychiatric hospitals caring for 120 patients More than 1,100 delinquent, dependent, and retarde children receive care provided in part by 31 VSers Forty-three more workers fill positions in offices, kitchens, forestry, maintenance, and medical research.

CHILDREN'S WORK

Wiltwyck School for Boys (Esopus, N.Y.) is a hom for 8- to 12-year-old boys referred by the children' courts of New York City because of emotional disturbances and social retardation. Boys are encouraged t develop a good sense of values as they are guide toward normal adult life in the context of wholesom relationships. Six VSers serve here.

At *Boys' Village* (Smithville, Ohio) nine VSers fi a variety of positions, helping to create a balance community atmosphere for 36 emotionally disturbe boys from 12 to 18. *Ailsa Craig Boys' Farm* (Ontario) a Mennonite home for 20 emotionally disturbed boy between 10 and 15, attempts to provide individua attention inspired by Christian love and tempere with firmness. Two VSers are on the staff.

The *Children's Center* (Laurel, Md.) is a government institution for 700 mentally retarded children and adults from the Washington, D.C., area. The school provides custodial care and helps to give elementary practical knowledge. Six VSers experience satisfaction and challenge. *Junior Village* (Washington, D.C.) involves seven MCC workers in its program of a nursery school, a public school, medical treatment, recreation, and vocational training for 400 children whose ages range from six months to 17 years.

COMMUNITY SERVICE

In the small country of *Haiti,* 700 miles southeast of Florida, 23 Voluntary Service workers are making a sizable contribution amid intense need. The medical, educational, and economic problems of Haiti's Negro population are greater than those of probably any other people in the Western Hemisphere.

Initiation of an agricultural extension program in the *Petit Goave* area gives VSers opportunity to contact community families. An MCC nurse has made a good beginning in a medical program. A medical unit is also maintained at *Hospital Albert Schweitzer* along with three agriculturists who assist in HAS community development.

At the MCC-administered hospital in *Grande Riviere du Nord* clinic crowds continue to exceed staff capacity although the staff now totals three medical doctors (one a Haitian), three nurses, a maintenance man, a dietitian, a laboratory technician, and several Haitian assistants. In November a two-man agricultural team initiated the *Grande Pre* project, a farm operated jointly by the Haitian and United States governments several miles from Grande Riviere du Nord.

The *Newfoundland* staff of 29 workers continues to perform a significant service in nine schools and two hospitals. At *Woodstock* a couple serves in a two-room school. *Twillingate* is the island community in which five MCC teachers are helping to initiate a regional high school, centralizing high-school training for students formerly attending nine smaller schools on the island and many others on neighboring islands. The 100-bed Notre Dame Bay Memorial Hospital also located here is very dependent on the work and supervision of five MCC registered nurses and one aide.

St. Anthony, on the northern tip of Newfoundland, is the base for a unit working in the town and in neighboring coves. Two elementary teachers serve in the Grenfell School in St. Anthony, while three MCC registered nurses serve in the Grenfell Hospital. Single men serve one-room schools in neighboring *St. Anthony Bight* and *Goose Cove.* New locations this year are *Noddy Bay* and *Quirpon,* with a married couple and two single girls serving in these two-room schools. Thirty miles away, a couple serves the school and community of isolated *Wild Bight. Cartwright, Labrador,* is a work being pioneered by a unit of three, serving as teachers and housemother for the local Grenfell boarding school.

Near *Hoopa, California,* a five-member unit began service with the Community Health Association in September. Hoopa is an Indian reservation in the northern part of the state.

OTHER SERVICES

Twenty-two VSers serve along with regular staff in the three Mennonite psychiatric hospitals, *Brook Lane Farm, Prairie View Hospital,* and *Kings View Hospital. National Institutes of Health* (Bethesda, Md.) provides service opportunities for 6 to 10 volunteers who serve as Normal Control Patients in medical research. Seventeen VSers serve in various capacities at the *MCC Headquarters* to help make possible the broad outreach of MCC services. *Hartland Christian Association* (Reedley, Calif.) uses an MCC unit of five men and a matron to help with the summer camping season, work in the woods, and construct camp facilities.

SUMMER SERVICE

Summer Service assignees in 1960 totaled 184—87 in the U.S. and 97 in Canada. New projects included Woods School, a community for mentally retarded children and young adults at Langhorne, Pa.; health education among school children at Tepoztlan, Mexico, under direction of the Mexico City YMCA, and a camp for mentally retarded children at Lake Belwood, Ontario.

Reports from the summer units reveal the effectiveness of these attempts to meet dark pockets of human need. Patients at a state hospital tell MCC volunteers that the Sunday worship service they conducted was the best of the summer. A physician at National Institutes of Health suggests that a Mennonite "normal control" should tell a patient of his terminal cancer condition because he has resources of Christian faith to share with the dying man. The six who help provide health education in a Mexican village are asked to share their concern for the needs of the community with students from the village who must be challenged to help their people.

Administrators are constantly searching for improved and creative ideas and methods to make the Voluntary Service program an increasingly effective arm of the church. There will be a need for young people to serve in Voluntary Service as long as physical, spiritual, educational, social, and economic needs continue to confront us.

MENTAL HEALTH SERVICES

O Master, from the mountainside,
Make haste to heal these hearts of pain;
Among these restless throngs abide,
O tread the city's streets again.

Christ met a variety of people who reflected a variety of human need. He understood children and He gave them the love they needed. He met a wise, venerable man like Nicodemus and He understood him better than Nicodemus did himself. He understood pious friends like Mary and Martha, an impulsive man of action like Peter, a quick-tempered pair like the sons of Zebedee, a slow moving thinker like Philip, a "show-me" person like Thomas, a traitorous, disillusioned man like Judas Iscariot. He knew and loved publicans and sinners, a Mary Magdalene, lepers, a Pilate, a Caiaphas, a demoniac of Gadara.

The church of Jesus Christ appears to have been peculiarly slow in following Jesus in His attitude to the mentally ill. Baffled by this type of human trouble, they apparently could think of nothing better than the treatment accorded the Gadara demoniac by his neighbors.

During the second World War 1500 young men and women served in 29 mental hospitals in units administered by MCC as a part of the Civilian Public Service program. This experience opened the eyes of the Mennonite constituency to the great needs of the mentally ill. Out of this interest, requests came to MCC to build and operate three 40-bed hospitals: *Brook Lane Farm Hospital* (Hagerstown, Md.), *Kings View Hospital* (Reedley, Calif.), and *Prairie View Hospital* (Newton, Kans.). These three institutions are now operated by local area boards. Building is scheduled for 1961 for a fourth institution, *Oaklawn Psychiatric Center* (Elkhart, Ind.).

All four hospitals are coordinated by Mennonite Mental Health Services, a regulating agency responsible to constituent groups through MCC. MMHS is responsible for broad operating policies, coordinating hospital operation, and speaking to general mental health needs of the constituency.

One of the primary fruits of the program continues to be the personal development achieved by individuals in relatively short-term experiences on hospital staffs. In-service training programs have taken on fuller and more mature forms in each of the operating hospitals and the opportunities for growth in self-awareness, emotional maturity, and accumulation of academic knowledge are without limits. Graduate schools are claiming an increasing number of those who first had their sights lifted in the field of social and behavioral sciences through this service experience.

Hospital administrators describe new aspects of development in each of our four communities of specialized interest. The evolving concept of a Master Plan at Kings View, the Brook Lane contract with a theologically trained clinician, the Prairie View venture in the field of industrial therapy—these and other factors stand out in the following paragraphs gleaned from reports of hospital administrators.

BROOK LANE FARM HOSPITAL

At no other time in the history of Brook Lane Farm Hospital has there been better coverage staff wise including a good complement of VS and I-W workers. The renovated barn as an auditorium and occupational therapy facility was put to use early in 1960, the new clinical-offices building was occupied in September, and a new dormitory for girls will soon be completed. The board has contracted with an architect to submit plans for a chapel.

A Christian witness to those who come for healing is provided in a variety of ways: the daily Christian "walk" of the staff as they minister to patients directly or indirectly, morning devotions conducted by a staff member, Sunday morning worship and Tuesday evening vespers for patients.

PRAIRIE VIEW HOSPITAL

To help people change their feelings is not only a complex operation but greatly exercises the Christian faith, hope, and love of workers. This demands a dedicated and skilled staff.

From 40 to 50 outpatients come in weekly for psychotherapy. The inpatient program has continued to average around 30 with from five to ten day-patients. Providing remunerative industrial therapy work for patients is one of the new phases of the program. Consultation services to the deans of the three area Mennonite colleges and two study groups on religion and psychiatry continue.

Main emphasis in a spiritual ministry has been carefully selecting staff for what they as Christians and healthy individuals can contribute through their relationships to those needing psychiatric help. Ministers of the community lead Sunday morning worship.

KINGS VIEW HOSPITAL

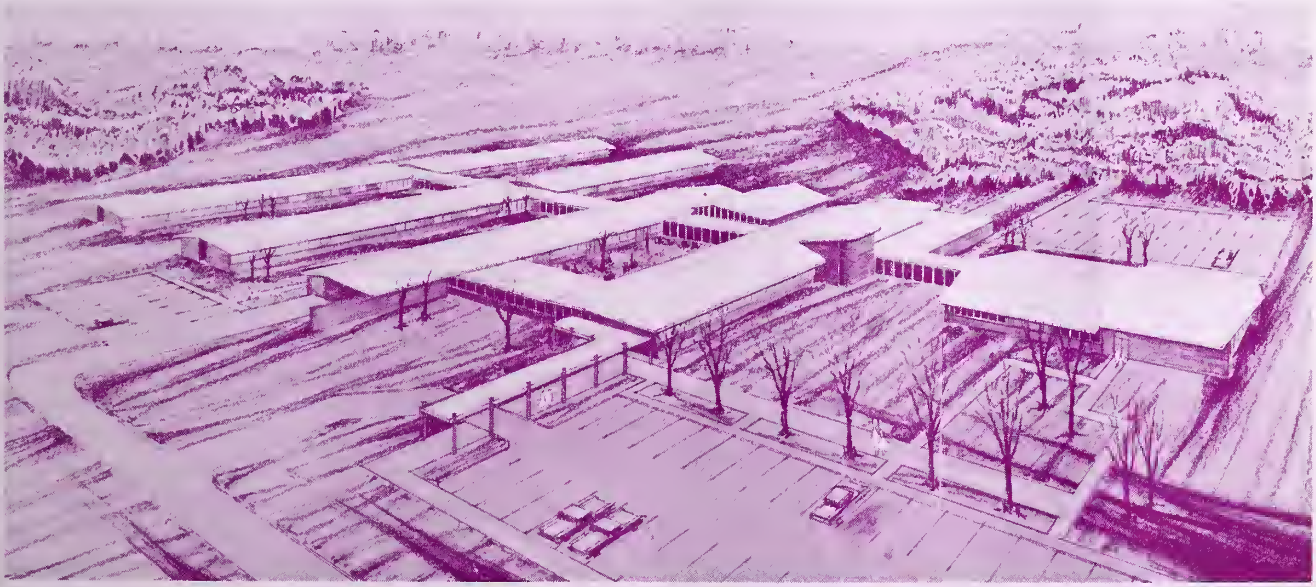
The last year at Kings View Hospital has been characterized by refinement of program and staff. The hospital has continued to operate at full capacity most of the time. A third full-time psychiatrist has been appointed. The three psychiatrists are caring for the 40 inpatients and a group of about 40 patients who have been released but who are seen weekly at the hospital. Plans have been completed to institute the Fresno State College nursing program affiliation.

The Planning Committee of the board has continued work on developing the Master Plan. Much study is still needed to clarify the type and location of additional facilities. Some progress has been made in thinking through the place of a chaplain. The hospital was inspected by the American Psychiatric Association in the fall in anticipation of accreditation by the Joint Commission on Hospital Accreditation.

OAKLAWN PSYCHIATRIC CENTER

The directors of the Oaklawn Psychiatric Center believe that important progress has been made during the past year in preparing the way for its establishment. Officials of the Indiana State Board of Health have been completely persuaded of the validity of the project. The Indiana Hospital Planning and Advisory Committee has approved an allocation of federal Hill-Burton funds of "up to $300,000" for the Oaklawn effort contingent upon two factors: $200,000 in liquid form, and ability to begin construction by June 30, 1961.

Building plans are progressing. Total cost of the first stage of the building program will be $600,000 including equipment. This will not include the 32 beds which are contemplated for the second stage of the program and which, if built, will cost an added $300,000.

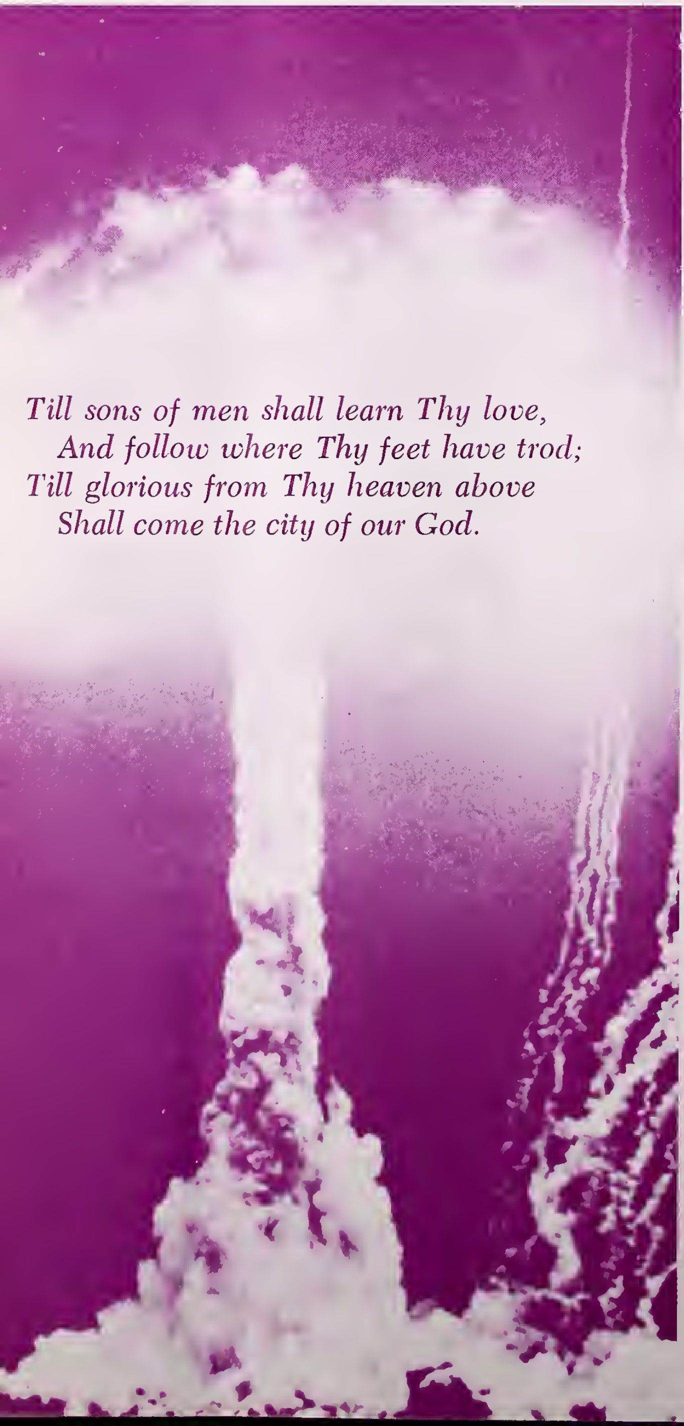


An architect's sketch of Oaklawn Psychiatric Center

Although we emphasize the service aspect of our work as a Mennonite Central Committee in mental health, it is perhaps well to take stock of how this is serving as a school for us as a constituency. Since we first entered the hospital program, we have moved from an understanding of mental illness as insanity to mental illness as a disease which like other illnesses can be treated. In closer-up experience, particularly as we have become involved as family, board, and staff members, we have learned to see that mental illness is a pressure of our feelings, conscious and unconscious, upon the way we think, the way we make decisions. We have learned that the purpose of the psychiatric hospital is to help free people from this abnormal pressure of feelings and to enable them once again to think more clearly and to make decisions.

As we refine our thinking about the nature of mental illness and the nature of man, we can also define more clearly the contribution which church-sponsored hospitals can make. We are grateful for a deep stirring within our Mennonite brotherhood and the spirit of adventure and sacrifice with which they have entered this field of service. We are appreciative of the progress that has been made in this regard since the opening of our first MMHS hospital.

PEACE SECTION



Till sons of men shall learn Thy love,
And follow where Thy feet have trod;
Till glorious from Thy heaven above
Shall come the city of our God.

One view of today's world pictures a world of terrifying destructive power and fantastic missile speeds for bomb delivery, a world in which the buffer zones of space and time have been largely annihilated, a world of fear, hatred, and violence. Another view depicts a Christian church that offers no clear alternative, a church that has rewritten the sacrificial love of Christ into the tragedies of ambiguous involvement in nationalistic power struggles or the bloody glories of a holy crusade against communism. In this kind of world Christ calls us to be peacemakers.

OVERSEAS WITNESS

Effort has been made during 1960 to develop an international team of peace workers for this Christian ministry of reconciliation. The past year has seen cooperative work toward development of actual peace programs in several areas.

EUROPE—Among the most gratifying developments in West Europe since World War II are the Deutschen Mennonitischen Friedens Komitees and the Doopsgezind Vredesgroep, peace movements in the German and Dutch Mennonite churches. Also significant in a broader context is the development of an alternative service program in Germany.

MCC continued to further peace interests in Europe through its participation in the Puidoux III conference at Bièvres near Paris in August, through supporting Mennonite peace committees in Holland and Germany, through participation in peace conferences, distributing peace literature, and similar activities. A peace movement by the Protestant churches in Iron Curtain countries, led by Czechoslovakia, has been gaining momentum and MCC participated as an observer at the third peace rally at Prague in September.

JAPAN—Responsibility for peace work in Japan is moving ahead in accord with the plan that the peace witness in areas where Mennonite mission work is being carried on should be administered as "a project sponsored by one (mission) board in cooperation with MCC Peace Section and in coordination with the other Mennonite boards." A second-term General Conference Mennonite missionary family moved to Tokyo in July to assume the work earlier carried by the Peace Section representative. Peace Section provides resources, counsel, and partial financial support.

EAST ASIA—Extending peace work into other countries of East Asia has been discussed for several years. A two-month visit to India and Vietnam during the early part of 1960 by the peace worker in Japan was a step in that direction. The Executive Committee has agreed that the East Asia peace program should be centered in India.

Atomic tests in Nevada

AFRICA—Perhaps nowhere else in the world have there been as sweeping changes as in Africa. Thirteen new African nations have been recently admitted to the United Nations General Assembly, totaling 22 independent African nations, the largest single block within the UN. In the midst of this revolutionary change the Christian Church is being tested, especially regarding such questions as interracial attitudes, violence, and war. A six-month exploratory peace assignment in the latter part of 1960 by the Executive Secretary of the Brethren in Christ Mission Board included visits to Mennonite and Brethren in Christ missions in Rhodesia, the Congo, Ghana, Nigeria, Tanganyika, Ethiopia, and Somalia. The need for a continuing peace program in Africa is being evaluated.

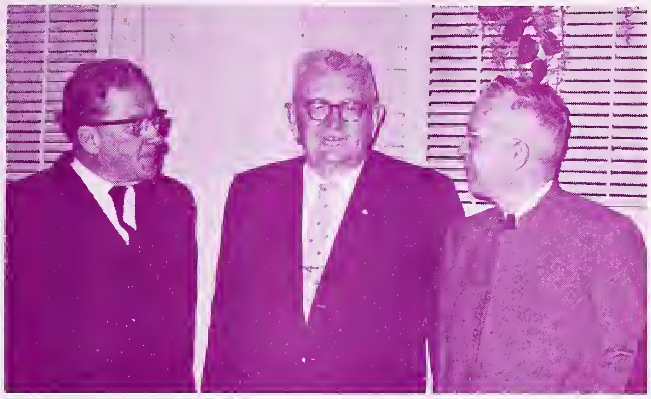
SOUTH AMERICA—Preliminary action has been taken to send a mature brother to South America for a preaching and teaching ministry during the summer of 1961 in Argentina, Brazil, Paraguay, and Uruguay. The assignment will be arranged in consultation with South American Mennonites and the mission boards working in South America.

DOMESTIC PROGRAM

SELECTIVE SERVICE—The National Service Board for Religious Objectors has calculated that over 9,000 young men have completed I-W civilian work assignments since initiation of the program in 1952. Statistics released by Selective Service on Oct. 1 indicated hat 1,687 men were at work in I-W assignments. At he same time, 8,992 young men were classified I-O, ncluding 916 examined and acceptable, 5,789 not examined, and 2,287 fathers. Nearly two-thirds of the I-W men at work are from MCC constituent groups. The Mennonite I-W Coordinating Board file reported he names of 1,087 Mennonite and Brethren in Christ I-W's at work, of which 114 are in overseas assignments.

MCC Peace Section processes those I-W's going into MCC constituency projects, sometimes referred to as under the MCC "umbrella." As of Dec. 1, 350 men were assigned in this manner to 76 projects in the United States and Canada (including Newfoundand) and in 30 other countries.

Although general responsibility for coordinating ervices to the MCC constituent men in the I-W program rests with the Coordinating Board, the Peace Section remains responsible for over-all relationship o Selective Service including such matters as classiication and processing assignments. During the year a composite listing of all the approved MCC related projects was reviewed with Selective Service. The MCC Draft Manual which has been in use since 1951 s currently being revised.



**M. R. Zigler,
Lt. Gen. L. B. Hershey,
and O. O. Miller at the
NSBRO 20th Anniversary Luncheon
in November**

RACE RELATIONS—Within our constituencies there is a growing uneasiness of conscience regarding our responsibility to the American Negro, especially in this time of unrest, discrimination, and injustice. In April three Mennonites traveled through several parts of the South to investigate, among other more general interests, the possibilities of establishing an interracial service unit and peace witness in one of the southern urban areas. A leadership couple has been invited to assume responsibility for such an interracial witness perhaps in Atlanta, Ga., or Nashville, Tenn.

OTHER CONCERNS—Mennonite Disaster Service asked the Peace Section to call a series of one-day consultations in several Mennonite areas to discuss specific problems of relationship to the Civil Defense program. Serious discussion on the question of whether the nonresistant Christian can in good conscience pay income taxes which go so heavily for war purposes has continued. An area which we urgently need to strengthen is that of a witness to other Christian groups, both at the local and cooperative levels. The Peace Section supports and participates in the work of the Church Peace Mission. Perhaps our failure in this general area reflects a more general failure to take seriously our relationship to other parts of the body of Christ and our unwillingness to enter openly and freely into conversation with fellow Christians from other groups.

As we reflect on the various needs before us in the strengthening of our peace witness, it is especially persons that are needed—persons who have experienced deeply and compassionately the tragedy of the broken and strife-ridden world in which we live, who have experienced the forgiving love of Christ on the cross, who are willing to follow Him in a ministry of reconciliation until sons of men have learned His love.

FINANCIAL SUMMARY

For the year ended November 30, 1960

We Received		
Gifts of Cash	$ 825,675	
Gifts of Materials *(Note 1)*		
From the Churches	911,599	
From the U.S. and Canadian Governments	948,665	
Income from Institutional Operations	862,794	
Other Income *(Note 2)*	291,549	$3,840,282
We Expended		
For Relief	454,855	
For Material Aid (value of goods)	1,856,766	
For Mennonite Aid	187,275	
For Pax	92,674	
For I-W Services	11,883	
For Peace Section	37,186	
For Mental Hospital Coordination	17,181	
For Voluntary Service	161,994	
For Mental Hospitals and Ailsa Craig Operations	849,316	
For Headquarters Housekeeping, Housing, etc.	43,508	$3,712,638
Increase in Applied, Reserved, and Designated Funds (Note 3)	$217,054	
Increase in Fund Balances	$ 29,417	

Note 1: Gifts of new and used clothing, new textiles, food and supplies are valued at standard prices considered to approximate conservative market values. Surplus food is valued at export prices.

Note 2: Income from Voluntary Service units, material aid repayments, income from headquarters housekeeping and housing, and expense repayments from hospitals for Mennonite Mental Health Service coordination are included in this amount.

Note 3: Applied, Reserved, and Designated Fund increases consist primarily of additional equity in mental hospitals, Ailsa Craig Boys farm and headquarters through operations, and expenditures for buildings and equipment.

Gifts to the Board of Christian Service, General Conference Mennonite Church, 722 Main, Newton, Kansas, maintain our Mennonite Central Committee relief work as well as a varied testimony of healing and service. This work of love depends on you. Give generously.

GUILTY

A true story by Mary Wyatt

It has been more than a week since I've had a good night's sleep. That won't mean much to you until you learn that I usually fall asleep before my head hits the pillow. I've been proud of telling folks I sleep the sleep of the just.

The night it began I didn't sleep at all. As I tossed and turned I kept saying to myself, if only I had been out that night instead of at home. Maybe, if I had gotten the news another way it wouldn't have bothered me so much.

But in the clear light of day I know I'm only trying to make it easier for myself. And when there is a moment of silence I hear again the newscaster's clipped, brisk, emotionless words: "We interrupt this program to bring you the latest news bulletin. After two and a half hours' deliberation the jury finds Ted Martin guilty. The judge sentenced him. . . ." I didn't hear the rest.

I know Ted. He's been in our home. He has eaten at our table. He has talked and laughed and argued with me—many times.

And me? What is a person like who knows someone who has been declared guilty. I'm an average person. I go to church every Sunday and teach a church school class. If you'd ask others about me, they would tell you I am no better or no worse than most people, but that I am a good churchgoer.

When Ted came to our church, he was on parole. He had had a conversion experience in jail that could not be debunked by the jailers or the prison psychologists. He was a changed man.

Ted joined our youth group, and we were glad to have him. He was a radiant Christian, eager to learn, to ask questions, and to take part. Yes, there was room for him. In a way, I think we were feeling kind of proud of ourselves. While his conversion was not the direct result of our "doing," we had a part in making it possible for him to hear the word of God. You might say we rolled out the red carpet for him.

And now he is waiting for the judge to name the date. Few of the church people talk about it. There are so many who feel he's getting what he deserves, that he had every opportunity and muffed them all.

Ted is good-looking. It wasn't long before he was attracted to and attracted by Lisa, one of the girls in church. At first their relationship went unnoticed. Then, gradually, it began to dawn upon the church members that here might be more than a friendship.

I can't say, exactly, when and how the break started between the church people and Ted. I suppose the fellows felt they could not stand by and watch Lisa go to just any person. There aren't many like her. She's pretty, talented, and above all, committed. You don't have to know Lisa long to become aware of the fact that Christ is important in her life. In a manner of speaking, the church people feel Lisa is theirs in a special way. We brag about her to others.

The questions came first. Do you think Lisa is *really* interested, or just being a Christian? Sure, we knew what he saw in her, but what did she see in him? Yes, even a parolee has a right to get married some day, but not to Lisa!

The protests became stronger. Some of the people spoke to Lisa, telling her she was throwing herself away on a jailbird. Some of the more conscientious went to her mother—just in case she didn't know the facts.

I never did find out how Ted reacted to the objections. But later on I did notice that he began to slip. The first obvious sign—to me—was his smoking. He had given it up voluntarily. He had wanted it to be one of the signs that he was becoming a changed person — that he could free himself of a slave habit.

Then Ted began to stay away from church — first evenings and then mornings.

Because Lisa and I are close friends, I saw more of Ted and Lisa together than did the others. Another reason they came to my house often is that Ted enjoyed matching wits, and I was always ready for such an encounter. We had strong and honest differences. Particularly about the people of the church. He was disturbed over the fact that he saw little difference between the home lives of church members and non-church members. "Isn't there supposed to be some outward sign of their faith?" he'd ask. And then he'd be off. "Take the Pearson girl. She came three Sundays and never returned. No one noticed, let alone raised any question." Ted pointed out another thing in criticism of church people when he said, "At least I am willing to admit I'm a sinner."

One day, when I questioned him about some of the things he was doing which expressed less than the best in him, he said, "Mary, I found it easier to be a Christian in jail than out of it." I had a feeling when he left that night there was darkness inside as well as out.

For a while he came back to church—not regularly. When he did he was usually in a sport shirt, without a tie and coat. He'd always looked like a hundred per cent Ivy Leaguer before. I don't know whether people didn't notice him, or had become indifferent to him, but only two or three of us besides Lisa ever spoke to him now. And if he didn't spot one of us right away, he'd head straight for the door.

Two weeks before Ted became involved in the mess for which he was sentenced, I saw him, fleetingly in church. "You going to be home this week?" he asked. "I'd like to stop by." He never did come. The next time I had any news of him he was being sought by the police of several states. There had been a robbery and a man had been killed. They knew who two of the three gunmen were and suspected him of being the third.

His was a swift trial. The sentiment in the county was shared by church members in general. Ted had had his chance.

The trial never did prove beyond a reasonable doubt that he was the man the state was seeking. And Ted had violated parole. In a real sense, however, he was convicted before he came to trial.

During a sleepless night you think thoughts which you can avoid during the busyness of the day. That's why you stay awake.

A WORKSHOP IS THE THING

Here are detailed reports of two workshops held recently in Canada.

IN LEAMINGTON, ONTARIO

Ontario Youth Organization held its ninth annual workshop on February 25 and 26 at the Leamington United Mennonite Church. Delegates from seven churches gathered on Saturday morning for the business meeting. In short reports, the youth groups shared their activities and problems of the past year. The young people's group of the Grace Mennonite Church of St. Catharines was accepted into the O.Y.O. H. P. Epp and H. P. Lepp were chosen as ministerial advisers. Jake Braun was re-elected as choir leader adviser. A budget of $2300 was accepted for the coming year.

Theme of the week was "New Trails in Retreats and Camps" and the purpose, as stated by President Bill Dick, was to enlarge our vision, sharpen our concern, and unite our efforts for a more dynamic program of retreats and camps.

Since the O.Y.O. has just purchased a new retreat grounds at Silver Lake in Northern Ontario, the topic was timely. Stanley Bohn, pastor of the Kansas City (Kansas) Mennonite Church, was guest speaker. He pointed out different approaches to camping and introduced us to the small group approach. We evaluated our past retreats (1945-1960) and considered new methods and ideas — boys, girls, youth, and family camps. In buzz groups we discussed the possibility of having work camps at our new camp site this coming summer.

After some colored slides on General Conference retreats, we gathered in the United Mennonite Educational Institute for a fellowship hour.

On Sunday afternoon, after an hour and a half of service work at homes for the aged, hospitals, and various homes, we again assembled at the church. Mr. Bohn spoke to us of "Problems in Camping that We Can Overcome." After a role play on camp problems, we again divided into smaller discussion groups.

We were inspired to new enthusiasm and a greater vision in the field of church camping. — Lydia Neufeld

IN EDMONTON, ALBERTA

To provide for a free and frank interchange of ideas, to promote instruction with lectures, panels, and discussions, and to promote understanding and co-operation between the various local groups: these were the purposes of the leadership clinic held in Edmonton on February 25 and 26.

Leading means Being

In emphasizing leadership, Isaac Glick (pastor of the Holyrod Mennonite Church in Edmonton) pointed out that aims of leadership must be slanted toward *being*, not *doing*. The inclination to accent doing, he said, is often reflected in the tendency to focus primarily on outward appearances of eloquence, popularity, and organizational machinery. God, however, looks on the heart of the "being" of an individual when making a value estimate.

Throughout his devotions, Mr. Glick referred to the characteristics of Moses and suggested the main attribute to be that of meekness (Colossians 1:3-12 and Numbers 12:3). The picture we get of Moses is one of strength restrained to obedience and trained to usefulness. Leaders of men must learn this also: restraint of strength to gentleness, of criticism to considerateness, zeal to patience, ambition to co-operation, eagerness to usefulness.

But even though such was the basis of Moses' leadership, he also had his leadership problems. Especially in his beginning as a great leader Moses was prone to false modesty, fear, excuses, and unwillingness. Moses, however, grew to be mighty in words and deeds. He went in before the Lord to speak with Him and then came out and spake unto the children of Israel. This, said Mr. Glick, is primary for leaders and must not be considered merely as a religious experience but a way of life, a matter of orientation, a source of perspective, and a resource of power. Leadership is not an end in itself, but a part of serving. This must never be forgotten.

What Makes a Leader?

Dr. Hostetler of the department of sociology at the University of Alberta discussed the stages of becoming a leader. He also outlined a list of leadership qualities: knowing the group well; having a lot of physical and nervous energy; having enthusiasm but not getting too far ahead of others; having a balance of love of ideas and a love of people; ability to make up one's mind; a teachable spirit; ability to resist emotional involvement; a sense of humor; a desire to serve; respect for individuals; ability to take criticism without resentment.

For Saturday evening, role playing came into the spotlight. The three roles played were: a youth leader approaching a conservative minister with enthusiastic plans, a five-member cabinet in session, and a youth leader speaking to a young person who is being difficult.

Later a panel discussion dealt with problems relating to spiritual issues, a married youth leader, membership, and qualities a leader needs to have.—Walter Paetkau

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

our schools

SEVENTEEN STUDENTS ATTEND CONFERENCE

Seventeen students at Mennonite Biblical Seminary attended the spring inter-seminary conference at Evanston, Ill., on March 3. Theme for the conference was "The Ministry—Livelihood or Servitude?"

Among the speakers was John Howard Yoder, professor of theology of the Associated Mennonite Biblical Seminaries. These semiannual conferences are to provide opportunity for students and faculties of Christian theological seminaries to engage in conversation concerning matters of mutual interest in order to pursue the mission of Christ's church and to seek greater unity in this world mission.

TWO BETHEL STUDENTS HONORED

Two Bethel College students, Stanley Schmidt of Ferndale, Washington, and Randall Harmison of Newton, Kansas, have been named members of Epsilon Pi Tau, an international honorary professional fraternity in industrial arts and industrial vocational education.

Schmidt and Harmison, nominated by Menno Stucky, assistant professor of industrial arts, were approved by the fraternity's national office.

Nominations are made on the basis of the student's wide background in industrial arts courses and strong leadership and research ability. A grade point average of 3.5 or more in the industrial arts subjects is required. Only juniors and seniors are eligible.

AGENTS SEEK TEACHERS FOR NAVAJO SCHOOLS

Two Indian American agents visited the Bethel College campus Thursday, March 9, to interview prospective teachers for the Navajo schools in Arizona and New Mexico.

Presently about twelve Bethel College graduates are teaching in government schools on the Navajo reservation. Several of this year's graduates expressed interest in going. Elementary teachers were most in demand.

FREEMAN COLLEGE CHOIR COMPLETES EXTENSIVE TOUR

The 39-voice Freeman Junior College Choir, under the direction of LaVera Schrag, gave its home concert in Pioneer Hall on March 2, before leaving on their annual spring tour.

The choir returned March 13 after singing in First Mennonite Church, Beatrice, Nebraska; Kansas City (Kansas) Mennonite Church; Bethel-Fortuna Mennonite Church, Versailles, Missouri; Zion Mennonite Church, Donnellson, Iowa; Calvary Mennonite Church, Washington, Illinois; Eighth Street Mennonite Church, Goshen, Indiana; Goshen College Chapel Services; Topeka (Indiana) Mennonite Church; Meadows (Illinois) Mennonite Church; and North Danvers (Illinois) Mennonite Church.

FOLK FESTIVAL PLAY FEATURES MENNO SIMONS

Roland Goering, pastor of the First Mennonite Church in Halstead, Kansas, will play the role of Menno Simons in "Strength in Weakness," a play by J. S. Postma (Dutch Mennonite minister) which will be given at Bethel College both evenings of the Mennonite Folk Festival, March 24 and 25.

Menno's colleagues are played by Harold Moyer of the Bethel College faculty and Robert Loewen, Bethel College senior from Altona, Man. Other members of the cast are Robert Carlson, associate pastor of the Bethel College Church; Arlo Kasper, Bethel senior from Hutchinson, Kansas; Leonard Metzker, pastor from Hutchinson, Kansas; Gerald Loewen, Altona, Manitoba; David Janzen, Newton, Kansas; Louise Friesen, Whitewater, Kansas; Betty Pankratz, Hillsboro, Kansas; Katie Penner, Leamington, Ontario; Helen Loewen, Gretna, Manitoba; and Dianne Waltner, Hurley, South Dakota.

The play, translated into English by J. W. Nickel of the Bethel faculty, is being directed by Cornelius Krahn, assisted by Helen Voth and Dianne Waltner. Eva Harshbarger is in charge of costumes and Ed Ummel will control the lighting.

The performances in Memorial Hall will begin at 8:00 p.m. on both evenings. The Low German play, "Utwaundre," will be presented simultaneously in the Bethel College Chapel.

SCHMIDT JOINS BETHEL FACULTY

Robert Schmidt of Meno, Oklahoma, presently teaching at Simpson College, Indianola, Iowa, will join the Bethel College faculty in September to teach chemistry and biology.

Some of the courses Schmidt will teach have usually been taught by Ronald Rich, associate professor of chemistry. Rich will be teaching fewer courses in 1961-62 to allow him time to carry on some research projects or to do some writing on the subject of qualitative analysis.

Schmidt graduated from Bethel College with a B.A. degree in 1952. In 1960 he received a Ph.D. degree in biochemistry from the University of Oklahoma.

He is married to the former Ruth Enns of Newton. Mrs. Schmidt is also a graduate of Bethel College. They have three children.

FREEMAN HAS PRE-EASTER BIBLE CONFERENCE

C. F. Plett of Doland, South Dakota, is guest speaker at the Bible Conference being held at Freeman Junior College March 20-22. Besides speaking to the students and faculty in the morning chapel hour, he is addressing the public each evening.

In keeping with the Lenten season, Mr. Plett is centering his messages around the people facing the cross. For the evening services his topics are "The Great Outlaw;" "The Little Outlaw;" and "The Chosen of God." For the chapel services he is speaking on "The Steadfast Face," "The False Friend," and "The Over-Confident Friend." These services just prior to Holy Week, provide an opportunity for spiritual growth in the lives of the constituency, students, and faculty of the school.

From 1942 to 1945 Mr. Plett served as instructor in the Bible Department of Freeman Junior College. He has also served as conference chairman for the Krimmer Mennonite Brethren Church. Last November, as conference chairman, he participated in the merging ceremonies of the Krimmer Mennonite Brethren and Mennonite Brethren conferences. At present he serves as pastor of the Ebenezer Mennonite Brethren Church of Doland, South Dakota.

TWO NEW FACULTY MEMBERS FOR BLUFFTON COLLEGE

L. L. Ramseyer, president of Bluffton College, has announced two new appointments to the staff and faculty for the coming school year. They are Eldon Graber as registrar and teacher in the fields of education and psychology, and Lawrence Templin as teacher in the field of English.

Eldon Graber has been Registrar at Bethel College since 1949 and has also been teaching in secondary education. He was at Bluffton College as visiting professor of teacher education during the 1958-1959 school year. Dr. Graber graduated from Bethel College in 1938, received a master of science degree at Kansas State College in 1943 and received the Ph.D. from Northwestern University in 1950. He attended the Garrett Biblical Institute one summer and also was at the University of Chicago for two summers. Prior to coming to Bethel College he had taught in Kansas high schools.

The Grabers will come to Bluffton in time to teach in the third term of the summer session which begins on July 17. Dr. Graber will not assume his responsibilities as registrar until the end of the summer session. Mrs. Graber will teach the first semester course in geography during the coming school year.

Mr. Templin has been studying at the University of Indiana in preparation of the Ph.D. degree. He received much of his earlier education in India where his father was an educational missionary. He attended Southwestern University in Kansas but graduated from Bethel College, in 1948. He received the master of arts degree from Indiana University in 1960. While working toward his doctorate at the University of Indiana he has been a teaching associate since 1958 in the field of English.

FRANKLIN LITTELL SPEAKS AT MENNONITE SEMINARY

Students at Mennonite Biblical Seminary and representatives from three Mennonite groups (the Old Mennonites, Amish, and General Conference Mennonites) as well as local ministers heard the well-known Methodist lecturer, Franklin H. Littell, speak on the topic "The Theology of Menno Simons and Its Relevance for Today," March 6 and 7. Dr. Littell is presently instructor of Church History at the Perkins School of Theology at Dallas, Texas. Lectures are sponsored annually by the Associated Mennonite Biblical Seminaries.

GROUPS MEET IN ELKHART

Meeting on the seminary campus during the week of March 6 and 9 were the Peace Section Executive Committee of Mennonite Central Committee on March 6 and 7, the Board of Directors of Mennonite Biblical Seminary on March 8 and 9, and the associate editors of *The Mennonite* on March 9.

FREEMAN CHOIR SINGS AT SEMINARY

The Freeman Junior College A Cappella Choir under the direction of LaVera Schrag gave a short concert for students and faculty in the seminary chapel on March 10. The choir, making a ten-day tour through several of the central states, sang a variety of selections including Negro spirituals and seasonal carols.

ENZ SPEAKS IN ILLINOIS

Jacob J. Enz, instructor in Old Testament and Hebrew, conducted Lenten services in the First Mennonite Church, Normal, Illinois, March 12-17. On March 12, he gave the address at the capping service for the Mennonite Hospital School of Nursing at Bloomington, Illinois.

MCC news

CO-OPERATION WITH PEACE CORPS

Akron, Pa. — Announcement on March 1 of President Kennedy's creation of a Peace Corps for voluntary service abroad brought into focus the question of possible co-operation with government programs of this type. "The extent to which MCC as a voluntary agency should co-operate with the Peace Corps will need to be given careful consideration in the near future," said Executive Secretary William T. Snyder.

Reaction of many voluntary agencies, including MCC, to the President's proposal was favorable. MCC and other organizations carrying on programs of this nature have been encouraged by the increased interest of government in bringing aid to underdeveloped areas.

It appears that MCC and other voluntary organizations may be eligible for participation in the Peace Corps program. President Kennedy named voluntary agencies as one of five channels for sending Peace Corps personnel to developing nations. The President favors voluntary effort "because one of the greatest resources of a free society is the strength and diversity of its private organizations and institutions."

Service with the Peace Corps will not exempt volunteers from Selective Service. By serving with the Peace Corps, however, in projects approved for alternative service, conscientious objectors probably will be able to complete Selective Service requirements.

MCC SPONSORS TWO SUMMER TOURS

Menno Travel Service is making final plans for two tours to be held during the summer of 1961.

The Mexico-Central America Tour has now been scheduled for July 21-Aug. 18. Dr. Willard H. Smith, professor of history at Goshen College, Goshen, Indiana, will serve as tour leader. College credit can be arranged. The number of participants will be limited, so early application is encouraged.

There are still several openings for the Summer Grand Tour of Europe. The leader of this tour will be H. H. Dueck, Kitchener, Ontario, executive secretary of the Youth Committee of the Mennonite Brethren Church.

For further information regarding these tours contact your nearest MTS office.

MCC DOCTOR ASSISTS HOSPITAL SHIP "HOPE"

Akron, Pa. (MCC) — Word was recently received that Clarence Rutt, M.D., has been assisting in the work of the hospital ship "Hope," now sailing in Indonesian waters. Dr. and Mrs. Rutt, of New Holland, Pa., traveled from Halmahera to meet the ship at Ambon.

Dr. Rutt was chosen to screen patients for the ship, which was to enter Ambon Feb. 10. "I will examine patients and choose those to be sent to the ship," he wrote.

Patients are brought aboard "Hope" for diagnosis and treatment, including operations. Indonesian doctors and nurses come aboard to learn by observing and helping in the wards and operating rooms, inspecting equipment and listening to lectures.

Sailing under the auspices of the People to People Health Foundation of Washington, D. C., hospital ship "Hope" is financed by U.S. industry and by gifts from private citizens. Her staff of sixty-three doctors, nurses, and technicians are all volunteers.

The ship was lent to Project Hope by the U.S. Navy and is now operated at cost by the American President Lines.

our churches

YOUNG PEOPLE SERVE FRESNO RESCUE MISSION

First Church, Reedley, Calif. People of all ages took part in our Christmas play, "Gifts for the King." After viewing the age-old story, it was shown that prophecy has been fulfilled and we can also bring our lives and gifts to Christ. Our young people are faithful in serving at the Fresno Rescue Mission. Ron Schmidt, a high school senior, presented the message in January. Sierra View Homes, the proposed home for Senior Citizens, had a charter meeting and elected officers on January 17, 1961. Guests in our midst for various services in January were Roland and Fern Goering of Halstead, Kan.; Peter J. and Theodora Pankratz; and LaVern and Harriet Rutschman and family. The two latter families were the guests at our mission festival. Our theme for the mission festival was "In Christ a New Creature." Dr. Pankratz introduced to us the film, "Gates Ajar," portraying the work in Taiwan in which he had a part. Our goal was to present a $1,000 offering to the Lord for that day; it amounted to $1,220. At a congregational meeting, action was taken to add a Christian education wing to our church facilities.—Mrs. Rudolph A. Lichti

MENNONITE BRETHREN PASTOR HOLDS SPECIAL MEETINGS

Inman (Kansas) Mennonite Church. "A Bible Portrait of a Christian" was the theme of a series of meetings which were held in our church January 15-20. G. W. Peters, pastor of the Buhler Mennonite Brethren Church, was the speaker. He also had a special feature for the children each evening. Several different organs were at the church on trial during last year. On January 26 we decided on one of them. The meat canner was in our community on February 6. We participated with other churches in this project. The annual mother-daughter banquet was held Feb. 16.—Mrs. Marvin Doerksen

VISITING SPEAKERS LISTED

Woodland, Warroad, Minn. On Dec. 4 Ted Veer, missionary from Africa, showed films of his work. On Dec. 1 and 2 J. J. Esau and Paul Dahlenburg of Mountain Lake brought us evening messages. A. F. Ortmann left for Chicago Dec. 27 to attend the meeting of the Commission on Church Polity. Henry Flumbaum of the Jewish Mission in Winnipeg was the guest speaker Jan. 8. He showed a film, "Three Minutes to Twelve." On Jan. 23 a group of young folks of Grand Forks brought a program to our church in the evening. A. F. Ortmann showed the monthly films at the youth center. They were "Goals to Go" and "Teens to Teens."—Mrs. Nick Fast

YODER IS RE-ELECTED S.S. SUPERINTENDENT

Faith, Newton, Kan. The year 1960 was a blessed year for our church. Jim Yoder was recently re-elected as superintendent of the Sunday school. At our church business meeting, the congregation asked Pastor Howard Nyce to serve us for another three years, which he accepted as his health will permit. Roy Henry, administrator at Meadowlark Homestead, has been bringing us the Sunday morning messages with Pastor Nyce also taking part. The Wednesday evening meetings are conducted by the pastor. Our Sewing Society elected Mrs. Elmer Reimer as president. Vernon Neufeld, president of Bethel College, brought us the morning message on Jan. 29. On Jan. 28 was the funeral of two-year-old Donna Sue Schmidt, daughter of Mr. and Mrs. Willard Schmidt.—Mrs. J. F. Tieszen

CHURCH SUPPORTS FOUR MISSIONARIES

Grace, Lansdale, Pa. At our annual congregational meeting the members of this church again voted to support the missionaries from this church. They are Marion and David Whitermore, Elsie Pfister, and Mary Bauman. Lenten services are being held each Wednesday evening with the Evangelical United Brethren Church and the Schwenkfelder Church of Lansdale. The junior high young people recently enjoyed a bowling party. Norman Loux spoke at the father-son banquet held in January. A program of words and music entitled, "Great Hymns of the Church" was recently presented by the junior and senior choirs. Henry Landis of Doylestown was ordained as a deacon on February 12. Our Sunday school was reorganized on January 1. There are now forty-seven teachers, assistant teachers, associate teachers, and departmental superintendents. A group of ladies from the church are spending each Tuesday sewing and quilting.—Mrs. Walter Schlagel

PAUL DAHLENBERGS VISIT

Immanuel, Delft, Minn. The Paul Dahlenberg family of Butterfield were in our church in the evening of Jan. 15. Rev. Dahlenberg brought a message from God's Word and the Dahlenberg girls brought a number in song. On Jan. 24 the men of our church were host to the Men's Fellowship meeting. Leon Gathany of the Bible School brought the message. On the evening of Jan. 29 the Jake L. Hoffmans, who are on furlough from their work in Alaska, showed slides of their work. Feb. 12, for the annual ministerial pulpit exchange, Willard Wiebe of Mountain Lake, spoke in our church while our pastor spoke at the Assembly of God church in Mountain Lake. Many of our Sunday school teachers and others attended the Sunday School Convention and workshops at Mountain Lake on Feb. 13 and 14. Feb. 19 a film entitled "Something to Die For" was shown at the Young People's Fellowship. This film filmed at Singapore, shows the actual case histories of Chinese youth. Pastor Emil Krahn attended the ministers' conference at Warroad, Minnesota, which convened Feb. 21 - Feb. 23. The Ladies' Mission Society gave programs at the Sogge Home and Eventide Home on Feb. 28. The evenings of Feb. 26 and 27 Willard Wiebe showed slides and gave a report of his recent world missionary tour.—Mrs. Peter Fast

NEIGHBORING MINISTERS SERVE

Friedensfeld, Turpin. Oklahoma. Ministers that have served our church in the past several weeks are Harold Jantzen of the Calvary Mennonite church, Liberal, Kansas; John Lehnert from our neighboring Church of God; and H. A. Fast from North Newton, Kansas. The ladies of our church presented the play, "With Tomorrow Yet to Come," at the World Day of Prayer service which was held at the Methodist Church in Turpin. The new C. E. program committee consists of Mrs. Adrian Ellexson, Mrs. John Schultz, and Mrs. H. H. Plett.—Mrs. Paul Ediger

FORMOSA MISSIONARIES VISIT

Bethel, Pekin, Illinois. A catechism class of five young people was started in October. Hugh Sprunger spoke and showed slides of Formosa last fall. In early January, Han Vandenberg, also a missionary from Formosa, showed pictures and gave a challenging message. A splendid missionary program was presented. In October our church held its third annual Sacred Music Festival. Special numbers were presented by the church choir and by instrumental and vocal soloists. Christmas bundles, used clothing for Mennonite Hospital (Bloomington, Ill.), and clothing for relief were collected during the autumn months. Mrs. Alice Hieser moved to the Hawaiian Islands to live with her daughter and family, Mrs. Roy Eisele. We rejoice in the steady improvement of William Scherz who was severely burned in December. Loris Habegger, representing Mennonite Biblical Seminary, gave a presentation on January 29.—Mrs. Theodore Sommer.

NEW OFFICERS LISTED

First Church, Fredonia, Kansas. New officers elected in our church are Alvin Schmidt, chairman; Clarence Seibel, deacon; Alfred Thiessen, trustee; Sam Harms, church treasurer; Mrs. Alvin Schmidt, secretary. On January 29 we were privileged to have a group of students from Bethel College give the play by Philip Lewis entitled "Which Way the Wind?" This play shows the attitudes and historical occurrences relating to peace and war. Our Women's Missionary Society is now making layettes and bandages.—Mrs. Alvin Schmidt

MISSIONARY TO FORMOSA HOLDS SERVICES

Grace, Enid, Oklahoma. Mary Ellen Boehr, daughter of the P. J. Boehrs, is home on furlough from Formosa. We enjoyed very much the services she had with us the latter part of January. The men's chorus held services at the local county jail every Monday evening in February. The programs given by our young people at the county convalescent home on Tuesday evenings are much appreciated. The mission circles of our church are beginning to prepare Christmas bundles with much enthusiasm. We enjoyed an evening of blessing and fellowship with George Neufeld on February 9. On the evening of February 19, we received a real blessing from the film, "Makoto," that was shown by Pastor Albert J. Unruh. Lori Dawn was born to Mr. and Mrs. Norman Unruh on February 13; Kenneth Dwayne was born to Mr. and Mrs. Edwin Eck on February 25.

into the beyond

David H. Friesen, member of the First Mennonite Church, Reedley, California, was born May 5, 1879, and died March 5, 1961. He was the father of Rev. Arthur Friesen and Rev. Elmer Friesen.

Mrs. Anna Ream, member of the Topeka (Indiana) Mennonite Church, was born December 16, 1873, and died February 2, 1961.

Fred E. Dick, member of the First Mennonite Church, Halstead, Kansas, was born March 7, 1926, and died February 28, 1961.

Mrs. Caroline Schwartz Gering, member of Bethel Mennonite Church, Mountain Lake, Minnesota, was born February 9, 1886, and died February 23, 1961, at the home of her son, Walter Gering, in Elkhart, Indiana.

Jacob Fast, member of Bethel Mennonite Church, was born April 4, 1893, and died February 28, 1961, after suffering a stroke during the morning church service the previous Sunday.

Larry D. Krehbiel, member of First Mennonite Church, Pretty Prairie, Kansas, was born March 10, 1931, and died in a car accident on March 6, 1961.

John Unrau, charter member of First Mennonite Church, Edmonton, Alberta, was born in Orenburg, Russia, on January 24, 1916, and died suddenly March 2, 1961. He taught for one year at Rosthern Junior College, was a member of the board of Canadian Mennonite Bible College and for the last twelve years was head of the plant science department of the University of Alberta where he became known as one of Canada's leading seed geneticists.

continued from back page

Voluntary Service Committee Re-evaluates Work

The Voluntary Service program of the General Conference Mennonite Church was given a thorough checkup at the January meeting of the Voluntary Service and 1-W Committee.

Were the projects engaged in in 1960 really worthwhile? What was our basis for opening new projects? Did we pay enough attention to the real need of the world? Was our vision such that when a need called, we heard and recognized it? Is the need for projects started seventeen years ago still there? What are our service programs contributing to the evangelization of the world? In serving needy persons or missions or cities, were we able to help in such a way that it was a step in the direction of the person being better able to help himself? Do we feed our own egos or do we actualy share with those with whom we work?

These were questions asked by Leo Driedger, associate executive secretary of the Board of Christian Service and director of the Volunary Service program in the General Conference Mennonite Church. The committee re-evaluated its projects and planned for the coming year.

Three-hundred persons were assigned to service projects in 1960, Driedger reported. The largest number were in summer service; nineeen were in long-term service. Besides those in the General Conference program, 133 volunteers served in the program of Mennonite Central Committee during the year, orty-two of these in long-term ervice.

At one of the sessions of the V.S. and 1-W Committee, "The Pastor Looks at Service" was the topic disussed by a panel of ministers.

Looking at service from a minister's standpoint, the ministers exressed their thoughts and the problems involved when a member of the congregation leaves for service. Gordon Dyck, Nappanee, Ind., said, We are losing a good person from the church when a volunteer leaves." At the same time, the church gains when one of its members serves ecause other members become interested in the projects, hearing firsthand reports, and perhaps even by sharing in his support.

Peter J. Ediger pointed out the problem of the pastor making Voluntary Service the normal rather than the abnormal thing. The whole church must participate in the program. In order to do so, members must be informed.

Albert Gaeddert raised the question of how to reach university students who are potential volunteers. According to Vincent Harding, the pastor has an important part to play in helping the volunteer, not only counseling him before service, but helping him on his return to adjust and find his life vocation.

Questions raised were: Should the church send more volunteers? Should there be a "laying on of hands" service for a volunteer entering service? It was pointed out that some churches are afraid that volunteers will not return to their home congregations after service. The point was made that local projects by church members should be considered Voluntary Service.

GLIMPSES INTO MISSIONS

Paul Boschman (Petaigan, Sask.) reports that on February 27 Japan experienced the worst earthquake since missionaries began work there. The cities of Miyazaki and Nichinan were hardest hit. No one was hurt, although some of the houses were badly damaged.

Wilhelmina Kuyf, who since 1951 has served in the Board of Missions office, is on leave for a rest. It is anticipated that she will be back in service at some time in the future.

SPRUNGER FAMILY RETURNS TO FORMOSA

Hugh D. and Janet C. Sprunger leave for Formosa on March 21. They returned to the United States in November 1959 after their first five-year term of missionary service in Taiwan. They will take a refresher course in language in Taipei before beginning their second-term assignment.

While on furlough the Sprungers lived in Berne, Indiana, the home town of Hugh, while he attended Mennonite Biblical Seminary in Elkhart, Indiana. Mrs. Sprunger's home was formerly in Indianapolis, Indiana.

Their youngest child, Mark Allen, was born in Berne (December 19, 1959) a few weeks after their return to the United States. Michael Wayne, who will be three in June, has been receiving treatments for polio. He contracted the disease when he was less than a year old. Other children are Cynthia Diane, Nancy Jo, and Meribeth Joy.

our conference

MISSION BOARD APPROVES 7 SHORT-TERM APPLICANTS

The Executive Committee of the Board of Missions at its meeting in Elkhart, Indiana, on March 1 and 2, noted that this is a year of anniversaries. Those mentioned were the fiftieth for Congo, fiftieth for China, tenth for Japan, and tenth for the migrant work in Arizona. It was decided to appropriately observe these anniversaries.

A report from South America stated that an inter-Mennonite missions board has been formed in South America to supervise work in Uruguay. The executive committee gave enthusiastic approval of this development.

Good reports were heard of the work of the A. G. Neufelds in South America. Brother Neufeld is serving as evangelist for a period of two years.

Short-term service was approved for Mr. and Mrs. Richard Graber (Woodstock School, India), Tina Block (Yeotmal, India), Franzie Loepp and Dorothy Harms (Japan), and Dr. and Mrs. Ralph Ewert (Congo).

The plan for the Lame Deer, Montana, church to have its own pastor was heartily endorsed.

One session of the Executive Committee was held in co-operation with the faculty and administration of the Associated Mennonite Biblical Seminaries and representatives of the Mennonite Board of Missions and Charities. A valuable discussion was had on the training of the missionary.

Realizing that the meetings were held in the context of great urgency, special seasons of prayer were held.

CONGO FOOD CRISIS PAST

The major food crisis is over in the Congo. H. A. Driver, executive secretary of the Congo Inland Mission, writes: "Archie Graber has helped distribute thousands of tons of food to desperately hungry people in the Bakwanga region of Congo in recent weeks. He writes February 16, 'We can begin to notice a change for the better in the physical condition of the people. The food, vitamins, and medicines that people from many countries have sent in response to the appeal for help are having their effect and have given new hope to thousands of Baluba refugees.' "

Driver continues: "But Brother Graber senses an even greater hunger gnawing at the minds and the very souls of these same starved refugees." Through the work of our mission and the church in Congo, an attempt is being made to meet this hunger of minds and souls in Congo. The Board of Missions office recommends that those who feel called to give to the work in the Republic of Congo at this time earmark it for work in the Congo generally so that it can be used as needed in the ever-changing scene in this crisis area.

THEY CAN'T SPEAK FOR THEMSELVES

"And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46).

One reason we have a Board of Missions is that there are multitudes who are in great need who cannot speak for themselves. The task of the Board of Missions is to discover these needs and then prayerfully seek the leading of the Lord in determining what to attempt to meet.

The Board of Missions only works in behalf of you, the members of the General Conference. Therefore we seek to present these opportunities to you. This is done in a variety of ways. One is through regular releases through our papers. We produce various brochures which help us understand the work of missions.

At this time of the year we are asking all our people to make a special contribution for the work of missions. All who read these lines should have received a letter during the past days. In this means we are trying to convey this message of urgent need.

How much should each one of us give? All of us must decide this prayerfully as we seek the Lord's guidance.

A man seventy-seven years of age recently came into the Board of Missions Office and said, "I want to leave something for missions." He wrote out a check for $1,000. One could sense that he was giving in joy. Another man sent in the proceeds of twenty-eight hogs; i was $1,190.08. Recently we received three dollars in dollar bills Another gift amounted to $200; another $5; another $30. Each mus decide the amount for himself.

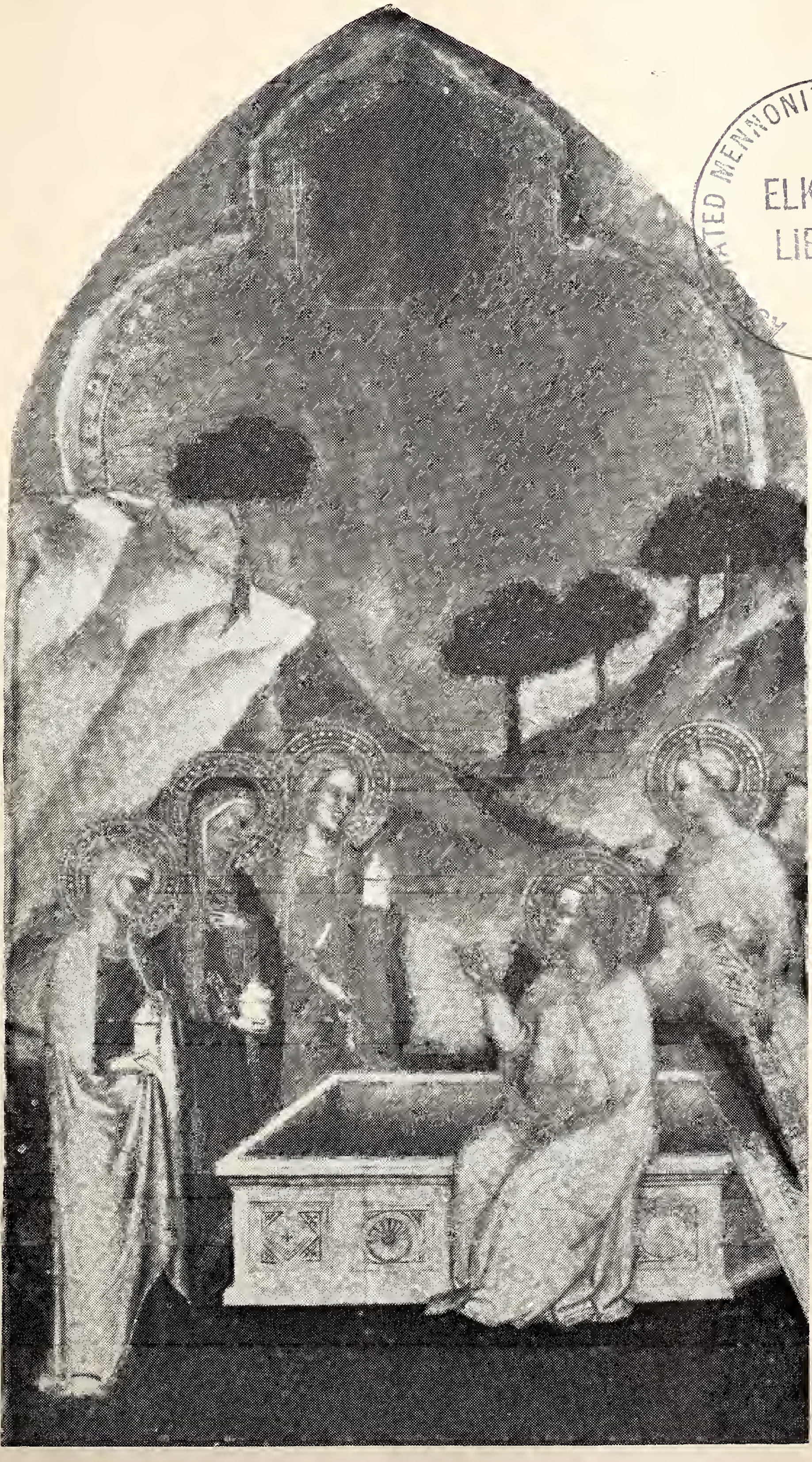
The question in relation to desire is easier to answer. There can be no doubt but that the desire of the dedicated Christian should be to do the maximum for the Lord: "Were the whole realm of nature mine, That were a present far too small; Love so amazing, so divine Demands my soul, my life, my all."

It is our Lord's will that the gospel shall be proclaimed to th multitudes of earth. Will we do our part this Easter season? A we sing the songs regarding the death and resurrection of our Sav iour, let us not neglect to follow His directives in the fulfillment o the Great Commission. Make a special Easter gift to missions

—*Andrew R. Shell*

HE IS NOT HERE: FOR HE IS RISEN, AS HE SAID

ELKHART
LIBRARY



THE MENNONITE

MARCH 28, 1961

in this issue

COVER

The Marys at the Sepulchre (panel from an altarpiece), in the style of Orcagna, 1308-1368. The Scripture verse is Matthew 28:6.

CONTENTS

EDITORIAL 210
RESURRECTION COURAGE FOR WITNESS 211
JUDGMENT 212
THE PATH THROUGH SORROW 213
THE NEW WORSHIP MAGAZINE 214
MENNONITE MEN 216
CROSSES 217
MONOLOGUE AT THE CROSS 218
READERS WRITE 219
OUR SCHOOLS 220
MCC NEWS 220
OUR CHURCHES 221
INTO THE BEYOND 223
OUR CONFERENCE 224

CREDITS

Cover, the British Museum; 212, Robert W. Regier; page 215, Larry Becker; page 217, Robert W. Regier.

CONTRIBUTORS

Andrew R. Shelly, executive secretary, Board of Missions; Albert H. Epp, pastor, Downey, California; Emma Schwartz, Freeman, South Dakota; Jacob J. Enz, professor, Mennonite Biblical Seminary; Phyllis Bixler, senior, Bluffton College.

of things to come

March 27-April 1—"Faith and Life" radio speaker (KJRG, Newton, Kan.), Walter Klaassen
March 31—Good Friday
April 2—Easter
April 2—Elim Bible School commencement
April 3-8—"Faith and Life" radio speaker (KJRG, Newton, Kan.), Levi Koehn.
April 9—Men's Chorus Festival, Memorial Hall, N. Newton, Kansas, 2:30 p.m.
April 9—Swift Current Bible Institute commencement
April 15—Marcus Bach, Bethel College
April 27-30—Central District Conference, Calvary Mennonite Church, Washington, Illinois.
May 4-7—Eastern District Conference, Quakertown, Pa.
May 7—Mennonite Song Festival, Memorial Hall, N. Newton, Kan. 2:30 p.m.
May 11—Ascension Day
May 21—Pentecost
May 28—Bethel College commencement
May 28—Baccalaureate, Mennonite Biblical Seminary
May 28—Mennonite Collegiate Institute commencement

THE MENNONITE

Editor: Maynard Shelly. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. **Editorial Assistant:** Muriel Thiessen. **Art Director:** Robert W. Regier.

VOLUME 76 **NUMBER 13**

Guest editorial by Andrew R. Shelly

TRIUMPHANT CERTAINTIES In his first epistle, John uses the phrase "we know." In a time of confusion, it is wonderful to be able to say "we know." Three things are clear this Easter season.

First, everyone should hear about Jesus. If we truly mean what we will sing this Good Friday and Easter, we must come to the conclusion that this message was meant for the whole world.

On Good Friday we will sing: "When I survey the wondrous Cross,/ On which the Prince of Glory died,/ My richest gain I count but loss,/ And pour contempt on all my pride."*

And on Easter morning, we will sing with rising crescendo: "He arose! He arose!/ Hallelujah!/ Christ arose!"*

These two events are coupled together in the New Testament: "How that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15:3-4). It is a triumphant certainty: everyone should hear about Jesus.

Second, the Lord has given us a gospel witness of making Christ known to multitudes. News of victories and opportunities come to us continually. We do not say our work is the best, but we do say the Lord has seen fit to bless it in a marvelous way and to Him we give the glory. With the hymn writer we exclaim:

"To God be the glory, great things He hath done;/ So loved He the world that He gave us His Son,/ Who yielded His life an atonement for sin,/ And opened the life-gate that all may go in."*

The Lord has given us great open doors. In the Far East our radio programs are within the listening range of millions. Literature is being produced and effectively distributed at many places. Churches are being planted in the name of Christ.

We face root opportunities which bring forth clusters of multiplied fruit, like our training schools in Uruguay and India. The only answer to multiplied numbers of people is missions in the multiplied dimension. This means training many national Christians everywhere. It is a triumphant certainty: We face open doors.

Third, the Lord has given us great resources. How could our Lord devise such a marvelous plan of salvation "from before the foundation of the world" and make it available to a select few? The answer is that He didn't. It is not only His will that the gospel should be preached to "all nations," but it is His enabling grace. The second part is as true as the first: He enables what He wills!

The simple fact is that the Lord has given us spiritual power, manpower, know-how and material resources. Space does not allow an analysis of these factors. Suffice it to say that the God-given resources are sufficient to accomplish the God-given tasks.

The biggest—and at once the most important—question given to this generation of Christians is whether we will accept the challenge of the Great Commission. It is not for us to evaluate the past, but it is possibly true that as no other generation in history we do have it within our power to literally spread the gospel to the multitudes.

A new dimension of consecration is needed—not one which merely sees the bigness of the task, but one which takes the individual steps as the Lord leads. It is a triumphant certainty: the Lord has given us great resources!

---

*Hymns quoted are by Isaac Watts, Robert Lowry, Fanny J. Crosby.

RESURRECTION COURAGE FOR WITNESS

Albert H. Epp

ONE DAY AS Jesus was walking along the shore of the Sea of Galilee, He saw two fishermen casting their nets into the sea. He said to them, "Follow me, and I will make you fishers of men" (Matt. 4:19).

This call to personal evangelism came to two brothers, Peter and Andrew, in terms they could understand. Fishing was their profession. But now, together with the sons of Zebedee, these two accepted the call of Christ to embark upon a life far more daring, far more meaningful, and far more challenging than simply fishing for fish. They were to follow and become fishers of men!

The training of the twelve was tedious. They were quick to speak and slow to learn. The courage to stand up for Christ regardless of the cost did not come easily or quickly. They were human. Daily for three years they observed Christ's own ways of dealing with men. At various times Christ organized His followers into teams and sent them into the villages on evangelistic tours. From the Master they learned the first principles of fishing for men.

The disciples were deeply shocked by the crucifixion of Christ. Somehow Christ's warning that He would die had not gotten through to them. Confused in belief, the disciples understandably ceased their efforts to win men. They were human.

Seven disciples again went fishing at the Sea of Galilee. Whether their purpose was simply to provide food, or whether it was to evade Christ's call, we do not know. But we can be sure of this: fishing for fish is always easier than fishing for men!

Then something happened. These common fishers were transformed into firebrands for God. Unafraid, with deep conviction, the disciples began to witness for Christ. Converts began to gather in fellowships and "the Lord added daily such as should be saved." An analysis of the change in the fishermen gives us clues on how we too can become personal soul-winners for Jesus Christ.

Christ Ends Hopelessness

The deep faith that the disciples had in Christ had disappeared at the cross. Who cared to witness to a dead Christ or serve a hopeless cause? After the resurrection, the risen Christ reassured the startled and fearful disciples. He had risen from the grave. On the eighth day after the resurrection the final disciple was convinced and exclaimed, "My Lord and my God!" No man today will witness for Christ effectively, much less live a victorious Christ-like life, unless he has the definite assurance of his own salvation. Thomas in faith said, "My Lord and my God." The fisher of men must be positive in his faith. He must know he is saved himself, having received Jesus Christ as personal Lord and Saviour.

The reality of the risen Christ was to the early church a potent medicine against discouragement. Many rejected their message. Undaunted, they continued to tell others that Christ was risen. They were serving a real risen Christ! They obediently witnessed and won men to Christ, wanting to be faithful until He came back.

A fisherman does not expect to catch every fish in the lake, but he does expect to catch some! The Bible gives us no optimistic picture of winning all to Christ. Christ had been preparing the disciples during the three years of His teaching ministry to face this fact and thus avoid discouragement. Not everyone would receive their witness. The parable of the sower and the seed clearly portrays some hearts as receptive, others not. The kingdom of God is not understood by some, does not endure persecution in others, or is choked out by the cares of this world and the deceitfulness of riches. Only some seed falls on good ground. The early believers gave witness to the risen Christ with joy and fervor that by all means they might win some.

Late one night in Chicago I boarded a plane for Los Angeles. My seat partner was a man from a Chicago suburb going on a week's vacation. During the four-hour flight he poured out to me a story of heartache and defeat, while I told him of my personal salvation from sin through the risen Christ and of the joy and purpose in being a Christian. Several months later I received a letter from this man. He had not yet accepted Christ, but He did appreciate our talk and wanted further prayer and counsel. We are still corresponding. Every attempt to witness for Christ will not be a success story. However, if

THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; editorial correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, Kansas.**

we faithfully follow Christ, He will make us fishers of men.

The Bible Ends Indifference

A second factor which played a prominent part in making evangels out of these common fishers was the teaching of Christ. The appearances of Christ after the resurrection gave proof to the disciples that Christ was victorious over death. But how did these recent events relate to their childhood training, or even to the previous ministry of Christ? The Gospel of Luke records how Christ began to sweep away the theological confusion.

"And he said unto them, These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets and the Psalms, concerning me. Then opened he their mind, that they might understand the scriptures; and he said unto them, Thus it is written that the Christ should suffer, and arise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all nations beginning at Jerusalem. Ye are witnesses of these things. And, behold, I send forth the promise of the Father upon you; but tarry ye in the city, until ye be clothed with power from on high" (Luke 24:44-49).

A blurred picture came clearly into focus. The significance of Christ's death, as the lamb of God shedding His blood for the sins of the whole world, was not only consistent with Christ's previous teaching. It was the very fulfillment of Old Testament revelation. If only we could have been present that day as Christ opened their understanding. Later Paul stated that the essence of the gospel, as he taught it and wrote it, was "that Christ died for our sins according to the scriptures and . . . that he arose again the third day according to the scriptures" (1 Cor. 15:3-4).

How could the disciples remain indifferent? If the risen Christ is the only hope for a world lost in sin, then all must hear. A simple faith in the Scriptures gives conviction to one's witness. The Bible gives no hope, no life, no forgiveness apart from Jesus Christ. Dare we place a question mark where God places finality? Accepting the truth of the word of God gives initiative to our witness and leaves no room for indifference.

The Spirit Ends Fear

Stepping from the quiet lake shore into the public eye was a fearful experience. The disciples felt more at ease with a fishing net in their hands than standing in public fishing for men. So in our day, it is easier to drive a tractor or transact business than pass out a gospel tract. No doubt, the disciples had gained much by three years of practical experience. But at the showdown, most of them fled into the darkness. The disciples were filled with fear. They were human.

Three experiences helped dispel this fear: seeing the risen Christ, coming to an understanding of the Scriptures, and the filling of the Holy Spirit. Before His ascension, Christ commanded His followers to wait at Jerusalem for the promise of the Father. He stated, "But ye shall receive power after that the Holy Spirit is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria and unto the uttermost part of the earth" (Acts 1:8).

The Holy Spirit replaced the fear to witness with the power to witness. After the believers were filled with the Holy Spirit at Pentecost, they became fearless fishers of men. Though unlearned, they boldly called men to repentance of sin and to faith in Christ. Luke writes, "And with great power gave the apostles witness of the resurrection of the Lord Jesus and great grace was upon all of them" (Acts 4:33). When the enemies of the gospel asked the apostles to quit teaching in the name of Christ, they firmly replied, "We ought to obey God rather than man . . . we are witnesses to these things" (Acts 5:29, 32).

The fear of witnessing may be due to an insufficient filling of the Holy Spirit. Do we take enough time daily, waiting before God in prayer, until we are endued with power? Do we ourselves speak, or do we allow God to speak through us? If we have a consistent record of failure in our attempt to speak for Christ, we need to search our hearts. We need to search the word of God. We need to seek God's face. Jesus said, "Follow me, and I will make you fishers of men."

JUDGMENT

Strange, that He who was divine
Judged not, gave no sign
Of his might and power
To wreak vengeance at the very hour;

But the puny ones, you and I,
We can pass harsh judgment without
cry.
To God: Forgive them, for they
Know not what they do or say.

Emma Schwartz

The personal evangelism shown in the early church was courageous. It was rooted deep in a confidence in the risen Lord. It manifested a clear understanding of the word of God. Its joy and power were so real that none other than the Holy Spirit had inspired them.

Our Day Needs a Careful Witness

Have you ever led someone to Christ? A Sunday school pupil? A neighbor? A business associate? Or, your own child? Our day calls for a courageous witness that is at the same time prayerful and careful. Prayer will open doors of witness. Prayer will transform those to whom we witness. Prayer will change us. Prayer is the key to the filling of the Holy Spirit. A witness that is prayerful reflects a dependence upon God.

Our day also needs a careful witness. The greatest fisher of men, Christ himself, was moved with compassion. He was sensitive to the needs of people, whether they were physical needs as healing and hunger or psychological needs as acceptance and belonging. Any man, however, deep in sin, or crushed in spirit could find in Christ a tender forgiveness and hope for a new life. Our witness in this needy hour needs the testimony of Paul: "The love of Christ constraineth us" (2 Cor. 5:14a).

Personal evangelism carries its own reward. Two years ago a member of my church visited a business associate who was hospitalized with lung cancer. The sick man though unchurched asked our member to say a prayer for him. He also said he would welcome a pastoral call. My first visit was short. For my next visits the man was at home. Having learned more of his background, I carefully explained the way of salvation and asked him if he wanted to accept Christ. "Yes sir, I sure do," he replied. He prayed a simple short prayer. His wife—overjoyed—walked to him, threw her arms around him, and exclaimed, "This is what I have prayed for for years!" Though his earthly life was only three more weeks, his life with Christ is eternal. What a privilege is ours to be fishers of men in God's great program!

The Path Through Sorrow

Jacob J. Enz

Could we read Psalm 23 with the fourth verse—the heart of the psalm—left out? "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." Yet that is exactly the way we childish human beings read life itself. We read life with one verse left out. We want to go directly from the paths of righteousness to the table of the presence of the Lord, bypassing the valley of the shadow of death!

This verse holds the key to life! Green pastures, still waters, and restoration of soul are surely wonderful and most of us in our immature moments would like to have all life like that. But God never intended us for such selfish enjoyment of His creation. He made us for himself, for living and serving in His presence. As the psalmist has said, "And I shall dwell in the house of the Lord forever."

Now the way to the presence of the Lord—the way to that highest level of service for which all of this life is preparation—is the valley of the shadow of death. This is the divinely ordained path of life—*through* sorrow and death, not around it. This is part of God's gift to us; Jesus went to the right hand of the Father via death and now lives forever more. If the Son himself walked that road, how much more we who love the Son and have claimed Him as our personal Saviour and have publicly said we will follow Him.

One thing that we miss when we read this precious psalm is that it is only with verse four that we begin to see the intimate relation between the psalmist and his God: "Yea though I walk through the valley of the shadow of death, I will fear no evil; for *thou* art with me; *thy* rod and *thy* staff they comfort me." Before this, to be sure, the psalmist enjoys the blessings of the Lord; but he does not feel the immediate comforting presence of the Lord! Now as he walks through the valley he feels the hand of the Lord, he hears the voice of the Lord!

If we are truly the children of God, He will not let us down when we come to this moment. The resurrection testifies to the unalterable fact that the Lord is nearest when we walk the lonesome valley.

Jesus said to His disciples before His death, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know." Thomas, and we in Thomas too, are saying to Jesus, "We know not whither thou goest; and how can we know the way?"

In our earthbound ways of thinking, our questions about death and beyond are like those of Thomas. We ask, Where? How? Where and what is heaven like? How do we get there? Jesus does not answer these questions. He says rather, "I am the way, the truth, and the life."

Jesus answers not *where,* not *how,* but *who.* Not place, not method of getting there, but *who* takes us and with *whom* we shall dwell.

To some it may seem strange that the Bible says so little about what heaven will be like. But what more could we possibly desire in any possible world than to live forever with the Lord Jesus Christ and our loved ones who are with Him—unless, indeed, we want none of Him?

THE NEW WORSHIP MAGAZINE

SATURDAY, APRIL 1 *"A People Prepared for the Lord"*

Song: "Lo, the Day of Days Is Here" (M.H.* 454)

In an African village, if Easter is being observed as it was last year, African women are today sweeping the mud floor of a palm-roofed church and arranging bamboo benches for the great day. In a village in India, women may again be housecleaning and whitewashing walls. Early Easter morning, while it is still dark, they will walk, singing softly, to the village burial ground. There, as soon as the sun appears, they will call out joyfully, "The Lord is risen today!" We, too, prepare for the risen Lord, by opening our hearts to receive Him. Make ready with joy, for Christ comes!

Scripture: Isaiah 40:3-5

Prayer: Heavenly Father, make our hearts clean, that we may joyfully receive Thy Son, Jesus Christ.

Prayer Request: For your Sunday school teachers

SUNDAY, APRIL 2 *"He Is Risen"*

Song: Let family members choose Easter songs to open worship (113-116, 541-545 M.H.; 36-39, 181, 183 Y.H.; Easter songs in children's songbooks*).

Scripture: Matthew 28:1-10

Two times the women who came to the tomb are told to spread the good news. The angel says, "Go quickly and tell . . ."; and Jesus says to the women, "Go tell my brethren . . ." The news that Christ is risen is too great to be kept to ourselves. Around the world joyful alleluias are ringing as Christians share the message that love is stronger than hate, good stronger than evil, life stronger than death. "Go quickly, and tell . . ."

Prayer: Father, use us to tell the news that Christ is risen.

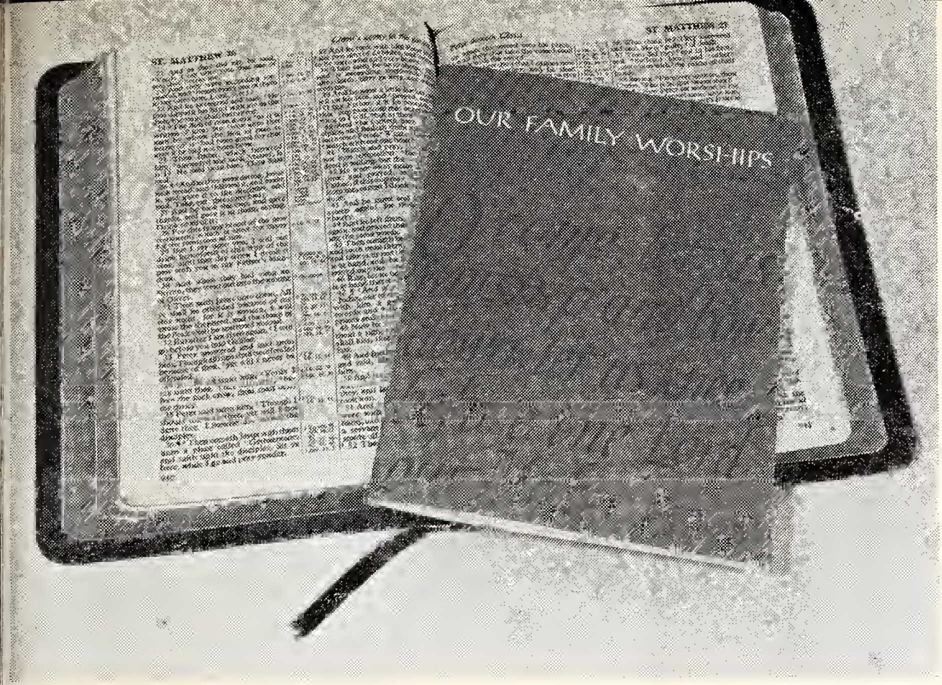
Prayer Request: For Christians in China

To Do: Share Easter with someone else by means of a spring flower, Easter carol, or reading of the Easter story.

The material on these pages is taken from the new family magazine, Our Family Worships. Here are the devotional readings for the first four days of April. Esther Groves, our editor, tells us how this new resource can be used.

In family worship, *all* members of the family take part—father mother, the children who read, those who cannot read but who have learned little songs and verses in Sunday school or at home, and even in a sense, the baby in the high chair learning by imitation, who sings his own tune as the others join in song or who bows his head and puts his hands together as his big brothers and sisters do when they pray.

To focus each child's attention on the Bible and to provide an enjoyable reading experience, see that each school-age child has his own Bible. Then the possibilities for interesting Bible reading and study become many. Often you will want to read together in unison. Sometimes children can take turns in reading the passage or as serving as leader while the passage is read responsively. Large families might divide into two groups to read alternate verses. Occasionally there will be passages in which family members can take speaking parts Or, if you enjoy choral reading, experiment with some of the psalms using light voices and darker voices on various verses and building in number of readers to a triumphant climax of praise. Read the Bible *together!*



There is a prayer thought suggested for each day, but you will want to expand on this, adding your own concerns for the family, church, and community. Keep prayers as specific as possible, praying, for example, for sick persons rather than "the sick" or for a mission need rather than "the missionaries." In prayer as in Bible reading, you need not always follow the same pattern: family members can take turns leading in prayer on different days, or all give sentence prayers, or plan together a written prayer which is then read in unison.

Families that learn to sing together find their worship experience enriched. Make use of all talent available by including occasional vocal and instrumental solos and ensembles in your family worship.

Meditations have been purposely kept brief so that no one need feel he doesn't have the time for family worship. Wherever there are questions in the devotional material, take time for a little discussion so that children have more opportunity to participate by thinking through the material. Children who read will welcome the opportunity to take turns leading family devotions and reading the daily meditation.

Would you like to continue on with these daily devotions? Why not subscribe to this quarterly? The cost is 35 cents per quarter or $1.40 per year. Write to Mennonite Publication Office, 720 Main Street, Newton, Kansas.

MONDAY, APRIL 3 *We Worship Because of Easter*

Song: "Jesus Christ, My Sure Defense" (M.H. 541)

Jack's special interest was nature—insects, rocks, plants, and birds. When his parents bought him a microscope, Jack exclaimed, "This is a wonderful present! I'll mow the lawn, weed the garden by myself, and do dishes to pay you back for giving me this!" "You don't have to pay us," said his father, "except by learning to use your microscope. We are glad for your help at home, but this is a gift." Jesus Christ has given us the gift of Easter because He loves us. He knows that we cannot pay Him for such a gift, but Micah 6:6-8 suggests how we can thank Him—with worship and with love.

Scripture: Micah 6:6-8

Prayer: Father, we thank Thee for the gifts of life and love. May our words, deeds, and worship show our grateful hearts.

Prayer Request: Trans-Chaco Road building, Paraguay

TUESDAY, APRIL 4 *We Worship Because We Need God*

Song: "Prayer Is the Soul's Sincere Desire" (M.H. 184) and/or prayer song in children's songbooks.

Do you like to put picture puzzles together? Some are made of wood with ten or fewer pieces, and others are difficult puzzles cut into 500 or 750 pieces. But no matter how beautiful the picture is, it never looks right if there are pieces missing. In some ways life is a puzzle, too. We need God's love to put it together so that everything fits as God meant it to. People who live without worship and love are like someone putting a large puzzle together not knowing that a number of pieces are lost. We worship because we need to, because our lives are not complete or beautiful without God.

Scripture: Psalm 42:1, 2 and Psalm 43:3-5

Prayer: Father, forgive us for wandering from Thy love and care.

Prayer Request: For evangelistic tours in Taiwan

Mennonite men

Leadership Conference

The Western District Mennonite Men held their seventh annual Leadership Conference at the Sunflower Public School near Moundridge, Kansas, on February 25 and 26. A total of sixty-five men from various conference churches attended part or all of the sessions. A local Home Demonstration Unit was in charge of serving meals.

Brother Elmer Ediger, administrator of Prairie View Hospital, again served as the workshop director. Vernon Wiebe of Tabor College, Hillsboro; J. Winfield Fretz of Bethel College, North Newton; and Maynard Shelly, editor of *The Mennonite*, Newton, served as resource leaders.

This workshop largely followed the pattern of past conferences with opportunities for fellowship, recreation, worship, and study. The theme or emphasis was "A Look at Our Participation in Congregational Life." After a period of devotions, the conference study was opened with a panel discussion by the three resource leaders. In introducing the theme, this panel spoke on three phases of the subject: What would I like to see by way of participation and responsibility of members? What trends or practice do I question? What principles should be observed?

In regard to the first phase these points were mentioned by the panel: (1) That more lay people would understand that great power of the church and especially the Mennonite Church with its world-wide service of missions, Pax, disaster, food for relief, and voluntary service. (2) That there would be a willingness for each individual member to be led by the counsel of the total brotherhood. (3) That there would be a spirit of everyone being willing to try. (4) That each individual member would feel that he is eligible to participate in church work. (5) That each individual member should feel that the contribution he makes is vital to the work of the church.

In regard to the second phase concerning trends or practices that are questionable, these points were mentioned: (1) Popularization of religion or making church membership a sign of popularity. (2) Impersonalization or the lack of friendship—unwillingness to learn to know and appreciate other members. (3) Professionalism or the practice of a few in the congregation always being elected to the offices or doing the church work. (4) Individualism —not regarding the opinions or the counsel of other members. (5) Verbalization—using over-used religious language that does not communicate.

The third phase of the theme concerning principles to be observed brought out these points: (1) Commitment in depth—growth in faith and ethical practices. (2) Sharing concerns and feelings. (3) Renewing the concept that every believer is a priest.

A general discussion period followed. One of the concerns that presented itself from this discussion was the shortage of ministers in the Conference and the fact that many ministers take positions as institution administrators and other jobs that could be filled by laymen just as well. This trend is making the minister shortage in our Conference still more acute. There are probably some good reasons that ministers take these jobs; however, if qualified laymen would make themselves available to fill these positions, most of the ministers would probably continue in the ministry.

The assembly then broke up into five small discussion groups in order to discuss more areas of congregational life. These areas were: 1. Church business or brotherhood meetings; 2. Distribution of leadership within a church; 3. Providing guidance or counsel in the areas of concern or personal problems; 4. Involving young people in the life of the church; 5. How to interest lay people in church-related work such as institutional administration, Conference office employment, etc.

The general assembly reconvened after the discussion groups to summarize the conclusions.

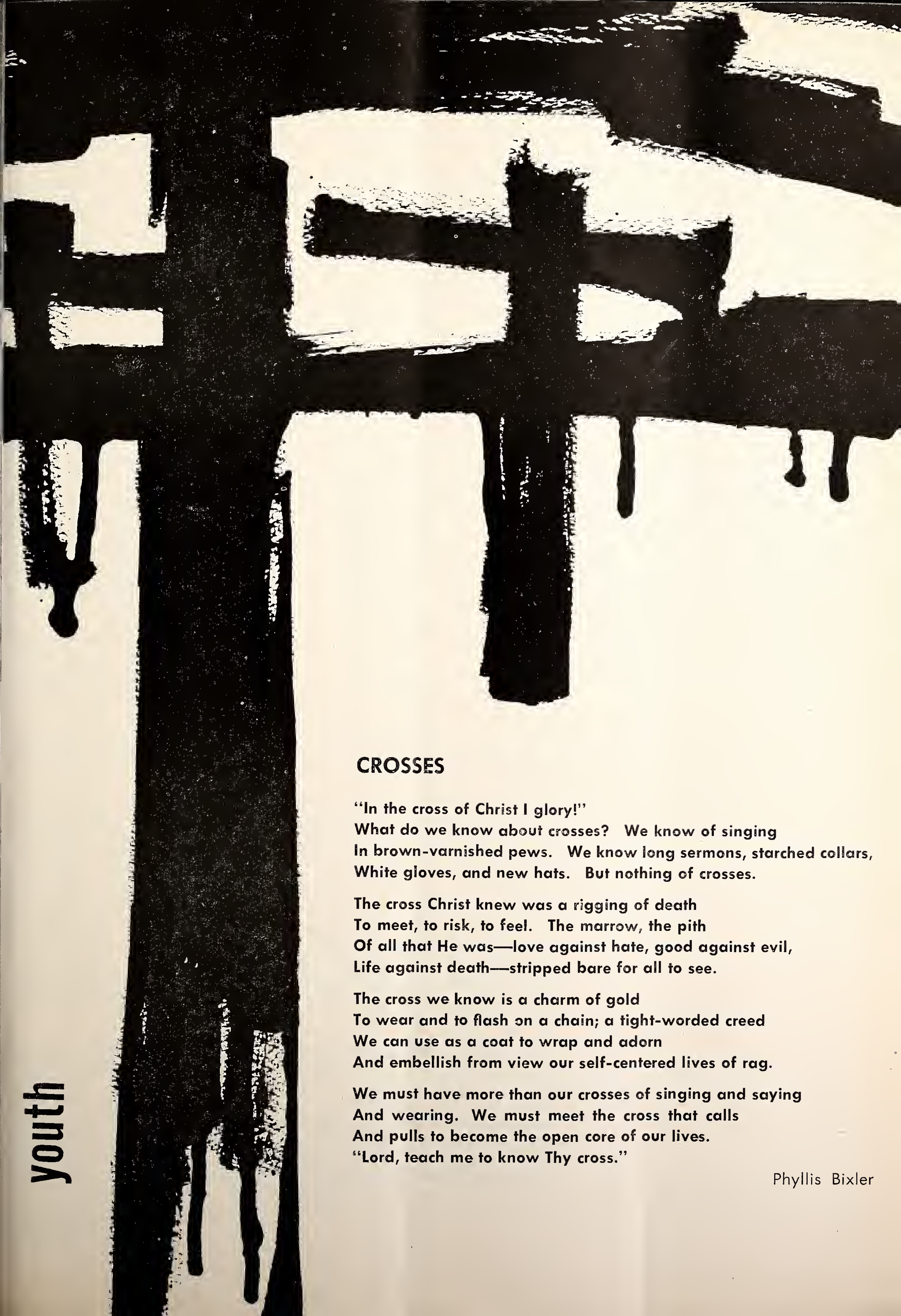
On Sunday morning the group reassembled for more discussion and worship. The topic for discussion was "Program-Making Ideas." The discussion was introduced by reviewing "Manual for Mennonite Men," published by the General Conference Men last year. Then followed a general sharing and inventory of what different local brotherhoods are doing, and the problems and concerns that confront them.

One of the vital facts brought forth in the discussion was that one brotherhood was serving another sister congregation with a program on Sunday morning. The church that is being served is rather a small congregation which has no regular minister. They reported that this sharing of talent is a great experience in fellowship and worship for both churches involved. It was agreed that this concern of one church for another should be fostered in our Conference. It was felt that perhaps a number of local men's brotherhoods should volunteer their services to the District Home Mission's Committee for this type of a program. The morning worship service was in charge of Brother Robert Carlson, assistant pastor of the Bethel College Church. He based his meditation on verses from Ephesians 2. The service was rather unique in that the audience was asked to participate in the service as they were led.

After the worship service, the men gathered around the well-filled tables to partake of the Sunday noon meal. As they fellowshiped during the meal, it was apparent that the men had been challenged throughout the workshop program. They had the feeling that laymen should be willing to take an increasingly larger part in the total church program.

The officers of the Western District Mennonite Men announce the ninth annual Men's Retreat to be held at Camp Mennoscah on April 29 and 30. The theme of the retreat program will be "Participation in Congregational Life." All men and boys are invited to this event.

Editor, Richard F. Graber, Moundridge, Kan.



youth

CROSSES

"In the cross of Christ I glory!"
What do we know about crosses? We know of singing
In brown-varnished pews. We know long sermons, starched collars,
White gloves, and new hats. But nothing of crosses.

The cross Christ knew was a rigging of death
To meet, to risk, to feel. The marrow, the pith
Of all that He was—love against hate, good against evil,
Life against death—stripped bare for all to see.

The cross we know is a charm of gold
To wear and to flash on a chain; a tight-worded creed
We can use as a coat to wrap and adorn
And embellish from view our self-centered lives of rag.

We must have more than our crosses of singing and saying
And wearing. We must meet the cross that calls
And pulls to become the open core of our lives.
"Lord, teach me to know Thy cross."

Phyllis Bixler

Muriel Thiessen

MONOLOGUE AT THE CROSS

I THINK I have never really noticed the words before. Matthew wrote them. And I think their power lies in their simple tragic unspokenness: "And sitting down they watched him there" (27:36).

For twenty centuries people have told of the crucifixion in their various languages. For twenty centuries thoughtful Christians have identified themselves with the "they" who made the crown of thorns, mocked Him, howled for His death.

I have looked at the paintings. I have sung the songs: "I it was denied Thee, I crucified Thee." But I never before realized how easy it is—even while looking and singing—to simply sit and watch Him there.

This feeling of guilt is something a person doesn't want to talk about. Perhaps a person shouldn't talk about it.

But then you wonder if perhaps someone else won't know what you mean. You wonder if someone else has also experienced the feeling that too glibly we discuss God, too blandly we philosophize and theologize, too thoughtlessly we just sit down and watch Him there.

It's also easy to think yourself out of the crucifixion story altogether. "I'm different from those fellows who tossed the dice for Jesus' coat. I know how to be a bit more scholarly about it all. I can discuss the factors that led to Jesus' death and even how this applies to me. You might say I've had more contact with the fact of Jesus' death than those fellows at the cross. History gives a person perspective, and — besides — I've heard about it all my life."

I can say all this. But after it is said, and everything has been discussed, I'm back where I started —back at the core of things where my defenses are down again. And it amounts to this: I can't think myself out of the crucifixion. I'm there whether I want to be or not.

I can be (without much effort at all) one of those who sat down and watched Him. I don't even have to reject Him to be one just sitting there. I need only be a semi-sophisticated onlooker, knowing what it's all about and wondering how it fits into my plans.

But I don't want to be only this. Guilt can bring you this far, but I think something else has to take you the rest of the way. You can confess and confess, and you have still only come to the point of *wanting* to be different. I think this way because this is the way it happened.

For those of us who need proof to take the next steps, there is proof. I who have known Him all my life can say all over again with the soldier who knew Him a few hours and with Thomas who knew Him for three years: "Truly this man is the Son of God" . . . "My Lord and my God."

NUMBERS THAT TALK

Young People's Union Budget 1961: $7,400.

Amount received as of February 28: $1,019.

Amount received represents 13.8 per cent of the budget.

January and February represent about 17 per cent of the year.

Readers Write

IN THE FEBRUARY 28, 1961, youth section, Emil Kreider wrote an article entitled "Faith for Students." His article, frankly stating problems which some students face, was a plea for understanding and communication. Here are two letters we received in response to the article.—mt

To the Editor:

What I have to say I hope will be taken with Christian love and understanding as is my purpose in writing.

First of all, the article as a whole is indeed a sad commentary at best of our parental and Sunday school teaching. We as parents and Sunday school teachers certainly realize our weaknesses. But that the Christian principles that we in our weakness try to instill in our children should be so false I am not ready to admit. Would the writer of the article suggest that we teach no Christianity to our children at home or Sunday school and wait until they are college age and then present them with all religions and let them pick which they prefer?

It seems that to the writer the statement, "Jesus Christ died for our sins," is insufficient and does not help us to solve greater problems such as "Should Red China be admitted into the UN?" I certainly do believe that the question, "Has Jesus Christ died for my sins?" is the basic question for each individual. Is it not that because many have answered it by accepting in faith that "Jesus Christ died for my sins" that we do have a United Nations and that we are concerned about depressed areas?

In closing the writer puts in a plea for tolerance and love. Love, certainly. But tolerance? Tolerance up to a certain point can be a virtue but it also can become a deadly monster.—*Harry Kaufman, Marion, South Dakota.*

To the Editor:

Several concepts in "Faith for Students" disturb me both as a minister and as a high school teacher. First, Mr. Kreider writes that "Our childhood beliefs may not appear to be logical and/or consistent in the light of new ideas and deeper understanding." As illustration he says that a Christian student could rightfully reject, after study, his childhood (and his home church's) opposition to evolution — especially in view of the fact that "many Christian scholars . . . believe in evolution . . . (and) that Genesis and evolution are not in conflict!" It is indeed strange that the author could graduate from our church college without having been aided in his struggle to remain true to his childhood faith. It was not for nothing that Jesus glorified the faith of a child. And certainly there is available (notably from the American Scientific Affiliation) abundant scholarly material adequately defending the non-evolutionary view of creation to enable a sincere seeker for evidence to maintain that viewpoint.

The crux of the evolutionary viewpoint is that it cannot agree with the Genesis account of creation in the detail of man's becoming a "living soul" at a definite point in time whenever that time may have been. And the special creation of Eve cannot be brought into line with the evolutionary concept. The issue then is: The clear teaching of the Bible versus an unproved *theory* of science. (I take for granted that both the Bible and true science deal with truth; there is no conflict.)

One other thought: Mr. Kreider writes, "We may feel that the statement, 'Jesus Christ died for our sins,' does not in itself give us an adequate answer to (world and social problems)." May the suggestion be offered that if it were not for the fact of this statement, there would be no basis for personal or world peace. It is the redeemed one's gratitude and obedience to God which gives him compassion; and it is the same redemption by which the Holy Spirit is given to Christian leaders to find in biblical principles the answer to questions of personal and public action.

—*Richard P. Boehr, Meno, Okla.*

MILTON HARDER, CONFERENCE DIRECTOR OF YOUTH, WILL DISCUSS HELPS FOR LEADING YOUNG PEOPLE

at the

YOUNG PEOPLE'S UNION RETREAT

DIVIDE, COLORADO, JUNE 19-25, '61

You can support the retreat with your prayers. You can plan now to send a leader from your youth group. You can see that the registration blank (on page 222) is sent as soon as possible to Rocky Mountain Mennonite Camp, Divide, Colo.

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

our schools

BLUFFTON CHOIR SINGS SEVEN LAST WORDS OF CHRIST

On Sunday, March 26, the Bluffton College A Cappella Choir presented DuBois' "The Seven Last Words of Christ" at the First Mennonite Church, Bluffton. Soloists were Elizabeth Clemens (Sellersville, Pa.) and Louise Mohr (Milford Square, Pa.), sopranos; Merlin Marshall (Bluffton) and Neil Lehman (Berne, Indiana), tenors; and Gary Lora (Columbus Grove) and John Miller (Lima), baritones. Piano accompanist was Linda King of Eureka, Illinois. A small chamber orchestra also provided accompaniment.

SPRING ENROLLMENT TOTALS 513

A total of 513 full-time students, five more than a year ago, have enrolled at Bethel College for the spring quarter.

Six new full-time students have registered. They are: Gloria Travis, Atlanta, Georgia; Judy Goering and Dorothy Thiessen, North Newton, Kansas; Margaret Kottman, Lyons, Kansas; Lois Riesen, Winnipeg, Canada; and Edwin Neufeld, Newton, Kansas.

BLUFFTON LISTS FINAL CONCERT NUMBERS

Miss Nancy Cirillo, young concert violinist, presented a concert on the Bluffton College Music-Lecture Series on March 27. She was accompanied by Helen Martens, assistant professor of piano, at Bluffton College.

The remaining other two numbers on the Bluffton College Music-Lecture Series are the National Opera Company's presentation of "Carmen" on April 11 and the Karamu Quartet, Negro male vocal ensemble, on April 21.

PRAYER DAY AT CMBC

On February 24, the students and staff at Canadian Mennonite Bible College gathered for a day of worship and prayer. All classes were cancelled for the entire day. In the morning session the film, "The Unfinished Task," was shown. This presented each one with a real concern for the building of God's kingdom here on earth. In the afternoon, besides shorter presentations by students and faculty, the assembly was addressed by George Groening of the Bethel Mennonite Church in Winnipeg. The evening meeting consisted of an informal sharing of experiences and blessings of the day.

The annual prayer day at CMBC is something everyone looks forward to. It is a real impetus to the personal life of everyone participating.

FREEMAN COLLEGE & ACADEMY LIST 35 HONOR STUDENTS

Four Freeman Junior College students and one Freeman Academy student received a straight "A" grade average for winter quarter: Darla Albrecht, Kenny Graber, Carol Peters, Mavis Preheim, and Eldon Senner. Others on the honor roll are Doyle Preheim, Judy Senner, Sharon Waldner, Orvis Kaufman, Virginia Ortman, Mary Ratzlaff, Mable Ensz, Doris Senner, Charles Kauffman, Della Kehn, Lois Thieszen, Jeral Becker, Loren Preheim, Goldie Becker, Elvin Siebert, LeAnne Kaufman, Corene Mierau, Orville Ortman, Burton Kaufman, Dennis Graber, Janice Kehn, Renee Schrag, Ruth Buhler, JoAnne Kaufman, Ruth Miller, Sherman Waltner, Roger Kaufman, Janet Preheim, Reed Schrag, and Janette Deckert.

BETHEL LISTS HONOR STUDENTS

One hundred and two full-time students at Bethel College appeared on the winter quarter honor roll. To qualify freshmen must have a 3.00 grade point average; sophomores, 3.20; juniors, 3:30; and seniors, 3.50.

BETHEL GRADUATE RECEIVES ROCKEFELLER FELLOWSHIP

Maynard Lee Kaufman of Marion, South Dakota, a Bethel College graduate of 1957, has been awarded a Rockefeller Doctoral Fellowship in Religion for study at the University of Chicago Divinity School.

This fellowship was given as one of forty going to outstanding graduate students in religion in the United States and Canada.

The Rockefeller fellowship is a one-year grant to aid in the completion of the doctorate. It is hoped also that many of the Fellows will eventually become teachers in seminaries.

CLASS OF TWENTY-THREE BEGINS AT BETHEL HOSPITAL

Members of the freshman class of the Bethel Deaconess Hospital School of Nursing completed their pre-clinical studies at Bethel College at the end of the second quarter. Classes began at the hospital on March 20 and are designed to prepare the students for the beginning of their educational experience in the clinical services of the hospital.

The twenty-three members of the class are Elise Baerg of Butterfield, Minn., Judy Janzen of Enid, Okla.; Juanita Hartzler of Elkhart, Ind.; Aleta Bergthold of Reedley, Calif.; Evelyn Friesen of Bradshaw, Neb.; Carolyn Kay Friesen, Velma Kroeker, Roine Mierau, Verla Thieszen, all of Henderson, Neb.; Julia Entz of Valley Center, Kan.; Jeanette Franklin of Larned, Kan.; Karen Graber of Marion, S. D.; Sherril Graber of El Dorado, Kan.; Barbara Louthan of Baxter Springs, Kan.; Agnes Reimer of Fowler, Kan.; Helen Rempel of Hillsboro, Kan.; Elinor Troyer of Harper, Kan.; Irma Neufeld of Inman, Kan.; Laurel Klassen of Lehigh, Kan.; Phyllis Wiebe of Conway, Kan.; and Kathryn Eck, Madelyn Hartenberger, and Janet Woelk of Newton, Kan.

MCC news

GERMAN GOVERNMENT BEGINS DRAFTING C.O.'s

Word has been received that the German government will begin drafting conscientious objectors for alternative service about April 1, 1961. Initially they will not serve in projects abroad, but will be placed in German institutions. International Christian Service for Peace (*Eirene*), a program of voluntary service for European Christian pacifists, hopes to become a sponsoring agency and would place the C.O.'s in hospitals and other welfare institutions. *Eirene* was begun in 1957 primarily through the efforts of the Brethren Service Commission and MCC.

SALE NETS $5,200

Approximately 1,500 people attended the third annual Inter-Mennonite Relief Sale at Congerville, Ill., on March 11. Total amount of sale was over $5,200 and more than 1,100 items were sold. All goods and services were donated, with proceeds designated for MCC relief.

ORLYN ZEHR WILL WORK AT PRAIRIE VIEW HOSPITAL

Orlyn Zehr, Flanagan, Ill., has been appointed to the position of social worker on the staff of Prairie View Hospital, Newton, Kan. Zehr, who has served as a psychiatric social worker at the Galesburg State Research Hospital, Galesburg, Ill., will assume duties on April 3.

Mr. Zehr is a graduate of Bluffton College and of the University of Chicago School of Social Work. He served a two-year 1-W term at Prairie View.

NEW STUDENT ENROLLS IN PSYCHIATRIC NURSING COURSE

Marie Snavely, R.N., Lititz, Pa., a recent graduate of the Lancaster General Hospital, entered the training program in psychiatric nursing at Prairie View Hospital, Newton, Kan., in February.

The one-year course for graduate nurses is now entering its fourth year. The course is aimed not only to develop psychiatric nurses but to aid general duty nurses in the interpersonal relations aspects of nursing. Those interested in the program should write to Elsie Martin, R.N., Director of Nursing, Prairie View Hospital, Newton, Kan.

WEST COAST COMMITTEE SENDS HONG KONG SHIPMENT

Since its formation in September 1960, the West Coast Relief Committee has been promoting MCC relief work on the West Coast and operating the clothing center at Reedley, Calif.

By Jan. 5 sufficient materials had been received for a shipment to Hong Kong. It consisted of 10,000 lbs. of clothing, 12,000 lbs. of raisins, 2,122 lbs. of home-made soap, and 7,000 lbs of rice.

Mr. and Mrs. J. H. Friesen of Reedley have been operating the Clothing Center since Oct. 17, 1960. Women's groups from nearby churches help with mending and other work at the center. The men help with preparation and loading when shipments are made.

Members of the West Coast Relief Committee are: Ramon Jantz, chairman, Fresno; Kenneth H. Friesen, vice-chairman, Reedley; Mrs. Rudy Lichti, secretary-treasurer, Parlier; Lawrence E. Groff, Chino; Daniel Horst, Atwater; P. P. Elrich, Bakersfield; Ben D. Karber, Dinuba.

our churches

OBA CHORUS VISITS

Bethel, Hydro, Oklahoma. On February 19 the Oklahoma Bible Academy mixed chorus and their director, ElRoy Ratzlaff, attended our worship service and presented a fine message in song. This was followed by a fellowship luncheon. The local F.F.A. boys of Hydro and their sponsor also attended the service. —Wilfred Ewy

LADIES PREPARE SS MATERIAL

First Church, Monroe, Washington. "If we live in the Spirit, let us also walk in the Spirit" (Gal. 5: 26). The Ladies' Mission Society had an all-day meeting on January 17 to make quilts, pack clothing, and cut flannelgraph material for our Sunday school. In our midweek prayer meetings we are studying Bible characters. Pastor George W. Kopper attended the annual ministers conference at Dallas, Oregon, January 24-26. Brother Regier conducted meetings in our church March 5-10. On February 19 Mr. and Mrs. E. G. Ellenburger had open house for their fiftieth wedding anniversary.—Mrs. Peter Zerger

MISSION FILM SHOWN

Stirling Avenue, Kitchener, Ontario. On January 8 the mission film, "Makoto," was shown. This film presents our mission endeavor in Japan. It is a story of the Japanese youth and family and the means whereby the church seeks to speak to the Japanese people. On January 22 Jim Plummer gave an illustrated address about his two years of Pax service in Paraguay. At the end of January the Brotherhood began a series of discussions on questions dealing with the influence of primary producer organizations and their bearing upon the Christian brotherhood. The Women's World Day of Prayer service was held in our church. Frank C. Peters will be the speaker for the spring evangelistic services on April 2-9.—Myrtle Moss

SUPPORT FOR MEAT CANNING

First Church, Halstead, Kansas. $363.13 was contributed by our church for the meat-canning program. A total of 286 cans of meat were processed. We are honored to have a member of our church, Miss Evelyn Dyck, selected as one of the Kansas youth who will visit Europe under the International Farm Youth Exchange Program. She will leave for Poland in June. On March 19 "Outstretched Hands," a pageant written by Mrs. Leslie B. Lehman of Berne, Indiana, and depicting the history and work of the Mission Society of the General Conference Mennonite Church, was presented in our church by the Mary-Martha Mission Circle. This presentation will be given in honor of the Senior Mission Society of our church which was the first society of its nature organized in the Western District and which dates back eighty years.—Laura Haury

ETHIOPIA WORK PRESENTED

Bethel Community, Santa Fe Springs, California. Mr. and Mrs. Kenneth Radach recently spoke about their work in Ethiopia. We are happy to report that Mr. J. J. Stevanus who was hospitalized for several weeks was able to come home. On February 11 a group of men and boys came together to paint and repair the Sunday school building. A very interesting program was given recently by a group from Kings View Hospital in Reedley. On March 5 we had the Samuel Entzes, recently returned missionaries from Congo, speak in the morning service.—Edith Huser

PULPIT EXCHANGE

First Church, Lehigh, Kansas. We were privileged to have Walter Neufeld, pastor of the Brudertal Church (Hillsboro), on pulpit exchange Sunday. Our Pastor Peter Goering preached in the Johannestal Church. On January 8 Soren Medly and Betty Birkle were married in our church. The Lehigh Young People's C. E. observed Race Relations Sunday by having two international students from Bethel College speak

GENERAL CONFERENCE RETREAT, JUNE 19-25, 1961
REGISTRATION

I am registering for the following group (check one):

_____Ministers and Christian Workers Retreat
_____Missionary Orientation School
_____Young People's Union Retreat

Name..

Address..

Church..

Children and ages...

....

Type of accommodations preferred:..............................

Do you wish to rent sleeping bags or linen? __Yes; __No.

How do you plan to arrive (car, bus, etc.)?..................

Send Reservations and pre-registration fee of $1.00 (for each person age 8 and over) to—

Rocky Mountain Mennonite Camp
Divide, Colorado.

about their homelands: Ursula Schumacher from Germany and Enos Sibanda from Southern Rhodesia. Miss Carilyn Krehbiel of Moundridge gave an inspiring account of her two years of Voluntary Service in Newfoundland.—Katharina Voth

SILVER WEDDING OBSERVED

Bethel, Inman, Kansas. Mr. and Mrs. Jake E. Kroeker observed their silver wedding on January 1. A catechism class with seven members is being taught by Pastor P. A. Wedel. Virginia Ann Neufeld and Dwight Clay Curran were married in the South Hutchinson Christian Church on January 28. Our men's chorus gave a program in the Pretty Prairie Mennonite Church on January 29. Ben Rahn, pastor of the Inman Mennonite Church, spoke to Sunday school teachers' meeting on February 21. The Hopefield Mission Society gave a much-appreciated program in our church recently. Judith Ann was born to Mr. and Mrs. Gus Regehr on January 28. Cynthia Kay was born to Mr. and Mrs. Albert Pauls on February 10.—P. T. Neufeld.

YOUNG PEOPLE'S PROGRAM GIVEN IN HILLSBORO

West Zion, Moundridge, Kansas. On February 26, our Youth Fellowship together with the young people of the First Mennonite Church of Christian gave a program at the First Mennonite Church at Hillsboro. The mixed choir, under the direction of Mr. Vaughn Lippoldt, traveled to Kansas City on March 12 to present a vesper program at the Kansas City Mennonite Church at 4:30 p.m. The choir will present 'The Seven Last Words of Christ" in our church on Palm Sunday morning, March 26. On April 30, an evening musical program will be given in our church by the First Mennonite Church of Beatrice, Nebraska. Harold Regier, a senior student at the Mennonite Biblical Seminary, will be the student minister in Moundridge this summer, serving our church and the First Mennonite Church of Christian. Pastor Harris Waltner, assisted by Mr. and Mrs. Omer Rupp and Miss Katherine Winsinger, recorded some "Faith and Life" radio meditations. These were broadcast over KJRG, Newton, Kansas, March 20-25.

ROBERT LANDIS TAKES NEW CONGREGATION

Springfield, Pleasant Valley, Pa. After serving our church for nine years, Pastor Robert Landis will begin his duties at his new congregation, the Pine Grove Church, at Bowmansville, Pa., on April 9. After serving as a deacon in our church for thirteen years, Harry Landis requested to be relieved as a deacon. An impressive installation service was held for our newly-elected deacon, Ralph Koehler. At our March 12 missionary meeting, we had a panel discussion on India. Seven young people are taking catechetical instruction from our pastor. On Easter Sunday evening our church choir will sing the cantata, "Hail King of Glory."—Mrs. Marvin Rosenberger

MEN'S CHORUS FROM INMAN PRESENTS PROGRAM

First Church, Pretty Prairie, Kan. The men's chorus from Bethel Mennonite Church, Inman, Kansas, presented a program in our church on Jan. 29. On March 5 Mrs. Waldo Harder gave an interesting report and showed recent pictures of the work in Congo. Our church library was officially opened on March 5. The men's chorus of our church gave a concert on March 12. The Western District Women's Missionary Society meeting was held in our church on March 21. Grace Bible Institute gave a program in our church on March 23. Our annual Bible conference is being held during Passion Week, March 26-31. A. E. Kreider from Goshen, Indiana, is the speaker.—Betty Kopper

NOTICE TO CORRESPONDENTS

Business-reply envelopes with the new address of *The Mennonite* have been prepared. Church correspondents who have not received such envelopes may request them. Do not use the old business-reply envelopes which carried the address of our Goshen office or alter the address on this envelope. Postal regulations do not allow business-reply envelopes carrying the Goshen permit to be delivered or forwarded to Newton.

ERLAND WALTNER HOLDS SPECIAL MEETINGS

Topeka (Ind.) Mennonite Church. We are very glad to have Mr. and Mrs. Ernest Bohn of Goshen labor with us and be interim pastor and pray God's blessings on their ministry here. A communion table was given by the Erman B. Yoder family in his memory. Last November Harriet Bontrager and Allen Frain were received into the fellowship of His church by baptism and united with this congregation. Erland Waltner, president of Mennonite Biblical Seminary, was special speaker at meetings Nov. 20 to 23. Mrs. Russell Schnell was speaker at the annual W.M.S. Thankoffering service on Nov. 27. Marilyn and Evelyn Schnell gave special music. The primary department sponsored a "sock, mitten, and hankie" tree during the Christmas season. Hugh Sprunger, missionary to Formosa, was a special speaker in December. In observance of Youth Week a combined orchestra composed of Northern Indiana young people gave an evening program. A family night was held Feb. 12, with a pot-luck supper followed by a program and showing of the film "Christ in the Home." Marvin Zehr, president of the General Conference Young People's Union, spoke to the young people on Jan. 22. Recent births were a daughter, Stephanie LuAnn to Mr. and Mrs. Michael Seniff; a son, Ethan Todd to Mr. and Mrs. Carol Bowen; a son, Bruce Dean to Mr. and Mrs. Robert Lambright; a daughter, Tana Lou to Mr. and Mrs. David Yoder.—Opal King

our conference

continued from back page

GLIMPSES INTO MISSIONS

Missionaries and service volunteers in Gulfport, Mississippi, have not yet received permission to instruct religion in the North Gulfport and Turkey Creek schools. They have asked for prayer for a concern for Christian education in the community.

General Conference workers, together with Mennonite Central Committee personnel in Asuncion, Paraguay, conduct a weekly radio broadcast in the German language. Henry Dueck, Peter Epp, and the local youth group have been giving time to this. The program will soon be broadcast on short wave, making it possible for all Mennonite colonies in Paraguay to hear it. According to the German embassy in Asuncion, there are 30,000 German-speaking people in Paraguay. Twelve thousand of these are in the Mennonite colonies.

The Congo Inland Mission will celebrate its fiftieth anniversary on Sunday, April 23, at the Gridley High School, Gridley, Illinois. The CIM board will be in session the two days following. Vernon J. Sprunger expects to return from the Congo on April 21 and will present fresh reports of the work in the Congo. The public is invited to the meetings on Sunday and on Monday evening.

Jacob H. Unruh, father of Selma Unruh, missionary to the Congo, died on March 12. The funeral was held on March 17 in the Friedensthal Mennonite Church, Tampa, Kansas. Miss Unruh returned from the Congo the end of July 1960.

The Board of Missions office has compiled a list of names of missionaries, giving their addresses and birthdays. Copies may be secured from the board office. Also available are items of which the board has smaller quantities which were not sent to churches in bulk. These include a 1961 calendar from Japan; field papers from Colombia, India, and Taiwan; and the bulletin of the seminary in Uruguay. Write to the office at 722 Main, Newton, Kansas, for any of these materials.

Irena Leichty recently supervised the printing of 50,000 gospels for distribution in the Republic of Congo. Missionaries report that there is a great hunger for the word of God.

STUDY CONFERENCE DATES SET

Eighty-five delegates from General Conference Mennonite congregations will discuss the church and society at a study conference in Chicago, October 31 to November 3, 1961. The study conference is sponsored by the Board of Christian Service and approved by the Executive Committee.

Thirty-three delegates are being appionted by the district conferences. Other delegates will be representatives of Conference-related schools, the four Conference boards and officers, the Central Office staff, and two persons from each of ten discussion groups which have been working on assigned topics during the past year in preparation for the conference.

The discussion groups, made up of ten members each, are centered in various areas of the General Conference. Some of the topics they have been studying include alcoholism, labor relations, agriculture, race relations, international and overseas needs, Civil Defense, urbanization, capital punishment, government, and the biblical basis for the church relating to society.

into the beyond

Emmanuel Ulrich, former pastor of the Flanagan (Illinois) Mennonite Church, was born November 17, 1890, and died March 10, 1961. He was pastor of the church for forty years, ending his formal ministry in 1958.

Albert A. Weinbrenner, member of the First Mennonite Church, Reedley, California, was born May 20, 1900, and died March 10, 1961.

John P. Schroeder, charter member of the Goessel (Kansas) Mennonite Church, was born April 6, 1885, and died January 29, 1961.

Mrs. Helena Entz Pankratz, member of the Gospel Mennonite Church of Mountain Lake, Minnesota, was born October 19, 1883, and died February 26, 1961.

MONEY IS A MISSIONARY

We invite everyone who reads these words to make a special contribution to our mission work during this week—Holy Week. We extend this invitation without apology because, as we think of the climactic resurrection morn which we celebrate next Sunday, it seems right and proper that we should present a sacrificial gift so that others might also experience the truth that "He lives!"

Let us allow our imaginations to view the potential of a company of people, like our Conference, responding to this appeal. We think of groping university students of Japan having the opportunity of a student center in which to find Christ and faith. We think of thousands sitting at radio sets in Taiwan and other places listening to the word of God. We think of the doctor's knife bringing new hope in India and other countries. We think of bleeding Congo receiving the bread of life, and eager hearts seeing a new day of trained and dedicated young people catching a vision of Latin America. Yes, and throughout North America the banner of challenge is flying high.

Imagine money as a missionary. In a real way our contributions will enable missionaries (over 200) to serve, turn the presses which print the gospel, broadcast radio waves which carry the good news, make possible the paying of the teachers who train dedicated young Christians.

Will you spend a few minutes in prayer asking the Lord to direct you as to what you should do? As the Lord leads you, we invite you to send in your special contribution or give it in your church offering. This Easter can make possible a tremendous advance of the gospel.

Give a special gift for the spread of the gospel this week.

—*Andrew R. Shelly*

our conference

EVANGELISM POSTER DISTRIBUTED

The Evangelism Committee of the Board of Missions has had a poster printed for distribution to congregations of the General Conference Mennonite Church.

Design by Robert W. Regier is based on John 15:5, "I am the vine; ye are the branches" and emphasizes goal No. 7 adopted by the General Conference of 1959: "Every member a part of the total mission."

Copies of the poster have been distributed. Additional copies may be obtained from the board office.

DEVOTIONALS DISCONTINUED IN "JUNIOR MESSENGER"

The weekly devotional article in the *Junior Messenger* will be discontinued after the last issue in March. The new family worship magazine, *Our Family Worships,* is expected to serve as the daily devotional guide for families with children, including junior-age children.

The first issue of *Our Family Worships* has been printed and is ready for use beginning April 1. It will appear quarterly. Like the *Junior Messenger,* it is published by the Board of Education and Publication.

SHELLY AND WEBER WRITE APRIL-JUNE QUARTERLIES

Writers of the uniform Sunday school lessons for the April, May, June 1961 quarter are Wilmer Shelly and Ralph K. Weber.

Shelly, writer of the *Adult Bible Study Guide,* is a retired minister and lives in Bluffton, Ohio. Ralph Weber, who wrote the *Youth Bible Study Guide* for this quarter, is pastor of the Beatrice Mennonite Church, Beatrice, Nebraska.

APRIL "BUILDER" FEATURES JOB

The cover on the April issue of *Builder,* the "leadership magazine for local church workers," effectively introduces the Sunday school material for the next quarter. In the words of Joe Alderfer, who has done the cover illustrations on other issues of the *Builder,* "Robert W. Regier has created . . . a moving portrayal of the man Job, who figures prominently in the series of lessons on 'Biblical Wisdom and Ethical Problems.'" The illustration is captioned, "There Was a Man Whose Name Was Job."

The editorial by Maynard Shelly, "New Light for More Work," calls attention to the need for Sunday school and other workers to feel that people are interested in their work. The feature-articles section is worthy of note.

Lester E. Janzen, pastor of the Menno Mennonite Church in Ritzville, Washington, speaks to the question, "Can the Small Church Have a Youth Group?" Taking for granted that a small church can have a youth group, Janzen goes on to suggest ways of *how* the small church can have a well-organized, active youth group. He discusses age range, leadership, pastor participation, and organization, and points out advantages of a smaller youth group.

JOHN ZOOK RETURNS TO CONGO FOR SECOND TERM

John Zook will return to the Congo early in April. He will leave Portland, Oregon, on April 5 and stop in Newton, Kansas, en route to New York, from where he will fly to the Congo via Belgium. Dr. Zook will help to meet the demand for medical doctors.

Dr. Zook, his wife, and children returned home in March 1960 after completing their first five-year term of missionary service in the Congo. For purposes of mobility and because of the uncertainties in the Congo, it is not considered advisable for families to return. Mrs. Zook and the children, therefore, will remain in Portland.

THE CONFERENCE TREASURER REPORTS

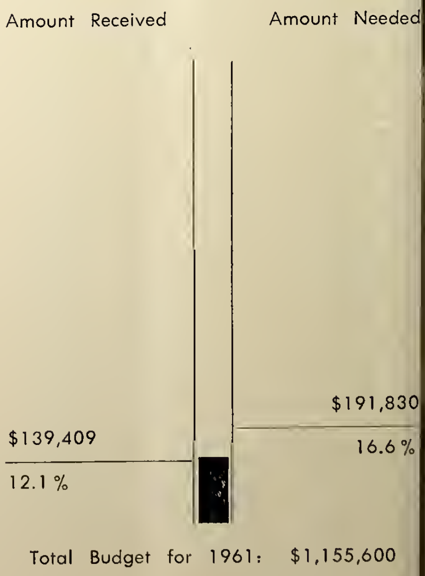
Financial reports for the first two months of the year are not too optimistic as you can readily see.

One is led to believe that receipts at Central Offices are very directly correlated with the general economic climate of the country as a whole. A continuation of this trend can only mean that the program of the Conference will eventually need to be curtailed. We trust that this will not become necessary because retreat is always frustrating.

At times like these it behooves us to re-examine our basic motivation for giving. Is our stewardship motivated by the demand of the law or the gentleness of grace? If stewardship is seen in its proper Christian perspective, it becomes something related to the very mainspring of life and action. It is more than a way of earning, spending, giving, and saving money. It is a way of life and action. "Meeting the budget" is finally no virtue in itself, for the "gift without the giver is bare." It is only as we are individually consecrated to the task that the work becomes meaningful, and then only can the church of Christ move forward. Let us move ahead in faith and confidence. The opportunities for service are unlimited.—*Wm. L. Friesen*

CONFERENCE STEWARDSHIP

February



APRIL 4, 1961

THE MENNONITE

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART LIBRARY

in this issue

COVER

Purwan Banwar baptizes a new member of the recently-completed church at Kharradand, Surguja, India.

CONTENTS

EDITORIALS 226
UNITY AND MISSION 227
SEARCH FOR A SYMBOL 229
HOME THAT HOUSES A FUTURE 230
THE BIBLE IN SUNDAY SCHOOL 231
RACE INTO SPACE 232
MEET THE PRESIDENTS 233
OUR SCHOOLS 236
MCC NEWS 236
OUR CHURCHES 237
OUR CONFERENCE 240

CREDITS

Cover, Orlando A. Waltner; page 227, World Council of Churches; page 230, Board of Missions.

CONTRIBUTORS

Lesslie E. Newbigin of London is general secretary of the International Missionary Council, an ordained minister of the Church of Scotland, and a bishop of the Church of South India. Robert W. Regier is art director for "The Mennonite" and the Board of Education and Publication. June Graber and her husband, Glen Graber, are missionaries in Taiwan. Frank H. Epp is editor of "The Canadian Mennonite."

of things to come

April 3-8—"Faith and Life" radio speaker (KJRG, Newton, Kan.), Levi Koehn.
April 9—Men's Chorus Festival, Memorial Hall, N. Newton, Kansas, 2:30 p.m.
April 9—Swift Current Bible Institute commencement
April 15—Marcus Bach, Bethel College
April 27-30—Central District Conference, Calvary Mennonite Church, Washington, Illinois.
May 4-7—Eastern District Conference, Quakertown, Pa.
May 7—Mennonite Song Festival, Memorial Hall, N. Newton, Kan. 2:30 p.m.
May 11—Ascension Day
May 21—Pentecost
May 28—Bethel College commencement
May 28—Baccalaureate, Mennonite Biblical Seminary
May 28—Mennonite Collegiate Institute commencement
May 29—Mennonite Biblical Seminary commencement
June 2—Freeman Junior College commencement
June 19-25—General Conference Retreats, Divide, Colorado

THE MENNONITE

Editor: Maynard Shelly. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. **Editorial Assistant:** Muriel Thiessen. **Art Director:** Robert W. Regier.

VOLUME 76 **NUMBER 14**

ONE VOTE FOR LEMONADE. It costs money to be an ambassador— an ambassador for the United States, that is. There are parties, receptions, and dinners. In London on the Fourth of July every citizen of the United States wants to go to the embassy to sing the Star Spangled Banner. Before he leaves he wants to wet his whistle at the punch bowl. Each ambassador has a petty cash fund for such affairs. But when the money runs out, what then? Does he say to the guests who expect to be wined and dined in style, "Let's play parcheesi, instead"? How would this look coming from a nation that is wealthy and generous? Not so good. So the ambassador digs into his own pocket to pay the bills. That's why millionaires are often appointed to be ambassadors. If a man must look for loose change it is comforting to know that he can find it.

But President Kennedy, who doesn't come from an empty-pocke family himself, doesn't approve. The country must use its best men to represent it abroad. Some are wealthy, but most are not. So the government must do everything possible to help men of limited means serve abroad without mortgaging their bungalows at home. Thi means more money in the ambassador's party fund called the representational allowance by the State Department. Iowa Congressma H. R. Gross has an earthier name. He calls it the booze fund. Fo it is no secret; most of the money spent at social affairs is spent o alcoholic beverages. Congressman John J. Rooney from Brookly says, "Certainly there'll be some scotch and some bourbon and som martinis—these are the tools of the trade."

Good diplomacy can maintain the peace of the world. Diplomacy carried on in an alcoholic haze is too dangerous for these sober times The tools of the trade are not scotch and bourbon. The tools ar friendly words and deeds delivered by intelligent men and women

The serving of liqour is a time-honored custom in most governmen circles around the world. But the time has come to set a new clear headed pattern. We have just set up seventeen new diplomatic post in Africa. Let's be an example to these new nations. Our nationa prestige is not so low that we cannot dare to be different.

We vote for an increase in allowances for ambassadors. The should have the funds necessary to develop as many friendly contact as possible. If this means dinners and parties, they have our approval But we protest the use of our money for liquor.

One ambassador suggested serving lemonade at his Fourth of Jul celebration. We hope he was serious. Mr. Rooney protests sinc in some parts of the world lemonade costs more than whiskey. Han the cost; but let them drink lemonade for a sober and safer worl

We prefer to follow the counsel of Earl Warren, chief justice the United States. Asked on his recent seventieth birthday for hi recipe for physical health he suggested three things: walk to work stay out of the social whirl, and, above all, avoid cocktail parties.

One lemonade for Justice Warren. This one's on the house.

BAPTISM REPORT A special feature on our last page lists ne church members. This list is limited to those received by baptis during the Easter season just passed. Names missed will be publishe as they come in. Our May 23 issue will feature those baptized durin the Pentecost period. Pastors or church correspondents should subm these names by May 9.

UNITY AND MISSION

Lesslie E. Newbigin

In a South Indian village a visit from the bishop is quite a public occasion. He is met at a convenient spot two or three hundred yards from the edge of the village by an official deputation of the elders of the church. There are garlands of flowers, trays of fruit, and other tokens of greeting. There will be a band and a choir—or possibly two choirs singing two different lyrics at the same time. Just in case there should be any moments of silence there will also be fireworks.

The entire body will then form into a procession, singing as they go, and letting off a rocket every few yards. Soon they will be pushing their way through the narrow streets. By the time the procession has reached the church, most of the inhabitants of the village will have turned out to see what is happening. At this point it is quite probable that the bishop will be asked to say something to the non-Christians before going into church for

The words I speak will only carry weight if those who hear them can see that they are being proved true in the life of the congregation which sits in the middle.

the Christian service.

And so it has often happened that I have found myself standing on the steps of a village church, opening the Scriptures to preach the gospel to a great circle of Hindus and Moslems standing round, while the Christian congregation sits in the middle. When I do that, I always know one thing: the words which I speak will only carry weight if those who hear them can see that they are being proved true in the life of the congregation which sits in the middle.

When I hold up Christ as the Saviour of all men and repeat His promise, "I, when I am lifted up from the earth, will draw all men unto myself," I know that my hearers are only likely to believe this promise if they can see in fact that the Saviour of the world is drawing men of all sorts into one family.

If they can see in the congregation in the center not a new clique, or a new caste, or a new party, but a family in which men and women of all cliques and castes and parties are being drawn in mutual forgiveness and reconciliation to live a life which is rooted in peace with God, then there is a possibility that they may believe. If, on the other hand, they see only a series of rival groups competing with one another for influence and membership, they are not likely to be impressed by the message of our Saviour.

That common village scene is a true parable of the position of the church in the world. Modern means of communication have shrunk our world to the dimensions of a village. There is no longer any separation of races and cultures. We all jostle and push one another in every part of the globe. The church of Jesus Christ is the congregation set in the midst of the world as the firstfruit, the sign, and the instrument of Christ's purpose to draw all men to himself. It is not a segregation but a congregation— the visible form of the action of Christ in drawing to himself the scattered and estranged children of God to make them one household under one Father.

With every year that passes it becomes more urgent that the church throughout the world should be recognizable to ordinary men as one household—a family of those who, having been re-born as children of God, are content to live together as brethren. It becomes more and more urgent that Christian people should make their own the prayer of our Lord for us: "That they may be one even as we are one, I in them, and thou in me, that they may become perfectly one, so that the world may know that thou hast sent me."

This prayer "that the world may know" is the true center of the concern for unity. As a matter of historic fact the modern movement toward Christian unity is a product of the great foreign missionary movement of the eighteenth and nineteenth centuries. So long as Christendom was almost entirely confined to Europe, the energies of Christians were to a large extent engaged in the struggle between differing beliefs about the nature of Christianity. But when that isolation was ended and Christians began again to remember Christ's promise to draw all men to himself and began to go to the ends of the earth as His ambassadors, their perspective began to change.

The church of Jesus Christ

is not a segregation

but a congregation—the

visible form

of the action of Christ

in drawing to himself

the scattered children of God.

Differences were still deep, but they were seen in a new light—in the light of the much vaster difference between being in Christ and being without Christ. In that new situation the name of Jesus came to mean more, and the other names that Christians have taken to themselves to mean less. Missionaries of widely different confessions began to regard each other as colleagues and not as rivals. Comity conference, and co-operation became common practice on the mission fields. And in due course this had its effect upon the sending churches

William Carey had dreamed of a world missionary conference in 1800 It was not until half a century late that such a conference was held but then it was followed by others and most notably by the World Missionary Conference at Edinburg in 1910 which is commonly regarded as the birthplace of the modern ecumenical movement. The missionary passion—the longing that the world might know Jesus as its Saviour— led directly to the longing for unity

The health of the ecumenica movement depends upon the vigo and freshness of the missionar passion from which it sprang. Certainly the forms and patterns of th church's missionary work hav changed, and will change more. W are in a different world from th world of Ziegenbalg, Carey, and Livingstone. The word "missionary" in the years ahead of us i going to conjure up a picture different from the nineteenth centur one with which we are familiar. A big place in that picture will b taken by the missionaries of th Asian and African churches, and b men and women who are not th paid agents of a missionary society but servants of Christ in secula employment.

But the missionary passion, th longing that "the world may know, must remain central to the ecumenical movement. The very wor "ecumenical" should remind us o that. It is a word which derive its meaning from the world, no from the church. It should brin to every one who hears it a pictur not primarily of inter-church discussions, but of the going out of th gospel of Jesus Christ to the end of the earth and the gathering together in Christ of all tribes an nations of men.

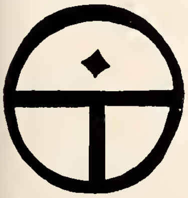
THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; editori correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, Kansa**

Search for a Symbol

Robert W. Regier

We present two ideas for a Conference symbol. What do you think about them? Do we need a symbol? Let's discuss this problem. Letters received by the editor by April 18 will be published in our May 2 issue.

We live in a maze of symbols. Every human encounter depends on them. It couldn't be otherwise. A word, a picture, a smile—all are symbols. A slap in the face is a symbol! All lack meaning in themselves but they suggest potent ideas.



1

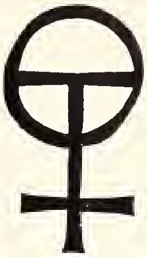
The strongest symbol may be the visual symbol. Consider the instant impact of a visual image, like the cross. Just two intersecting bars, yet as a symbol it speaks instantly wherever we see it.

The value of a visual mark has always been recognized. The impressive array of marks of early Christians, medieval coats of arms, national flags, and the trademarks of modern industry evidence this fact. These serve basically as identification. The sign of a fish was used by early Christians as a means of identifying each other during periods of persecution. In architecture the cross identifies Christian institutions. One's memory would be short if the swastika were not remembered as the effective Nazi mark. And certainly no homemaker passes through a grocery store without being influenced by "the big G" on cereals, the spoon on cake mixes, or the arm and hammer on baking soda.

Does the General Conference Mennonite Church need a symbol? Is instant identification necessary? Would it sharpen focus on our witness and work? Could it also serve as the sign of an ideal, a statement of intent? Could it suggest, not simply what we think we do, but what we hope to accomplish? A good symbol can do all these things. If it couldn't, it could hardly be justified. Certainly, the fact that others use symbols or that symbols look impressive or sophisticated would be woefully inadequate reasons for having one.

The Executive Committee of our Conference assumes that we could well use a visual mark. Four years ago the search for an acceptable mark began. Dozens of ideas have been discarded in looking for a sign that would express our faith, as well as meet critical aesthetic demands.

The most difficult hurdle to overcome in the development of a symbol is dating. Many marks that looked good at one time now look badly outworn and dated. A symbol should be durable. In working on this problem several guideposts have emerged.

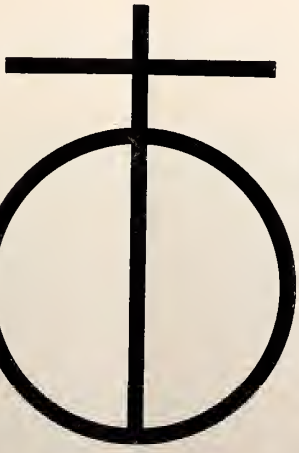


2

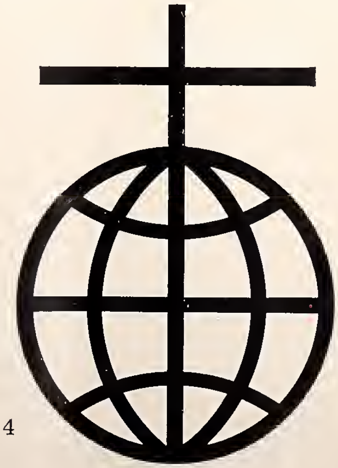
Simplicity — Every detail in a symbol should be convincing. Nothing should be present that is optional or partly irrelevant. A symbol should reduce the basic idea to the simplest possible form. *Restraint*—Flashy fads, while good for a moment, cause dating. Clothing styles illustrate this point adequately. *Formality*—A formal or symmetrical design, though more conservative, is most durable. *Meaning*—For a church group, meaning is of great importance. If the meaning is too obscure the design wins acceptance slowly. The incorporation of familiar, traditional Christian symbols into a new design will help people discover meaning. The context will be new but the link with tradition will be familiar. Above all, the meaning derived should reflect the intent of the group it represents.

The symbol search has been sifted down to a combination of the cross and orb (or world). There is nothing new in these two symbols. They date back to the early Christian church. In early times the orb was divided into three parts. The two smaller parts represented Europe and Africa and the larger part represented Asia with Jerusalem (the dot) at the center (see figure 1). Later the cross was joined to the orb (figure 2) signifying the sovereignty of Christ over the world both now and at the time of final victory.

The two symbols (figures 3 and 4)



3



4

now under most serious consideration by the Executive Committee of our Conference are variations of this ancient Christian symbol. The cross is firmly planted in the world but is not confined to it. It stretches out beyond it. The symbol could also be defined in terms of faith and life, two words which have become familiar and important in our tradition. The cross as a symbol of faith and the world as a symbol of life would perpetuate the use of these two ideas.

The two symbols now under consideration have the same meaning. One is simply a greater simplification of the other. In figure 3 the meridian lines have been omitted and the world is represented in its most simple form, the round circle. But this meaning is not rigid. Its flexibility enables all of us to accept the symbol by applying our own shades of meaning to it.

The use of a symbol is limited only by our lack of imagination. Obvious uses would be on literature and letterheads. The possibility of introducing it into church architecture or developing highway signs for congregations are exciting ideas.

Home that Houses a Future

June Graber

The Taichung Babies' Home in Taiwan is an example of many opportunities we have to supply leadership for projects in co-operation with another agency. In this case the Christian Children's Fund sponsors the physical requirements for the care of the children. In providing leadership, we can enlarge our witness.

THE YEAR 1960 was a good one at Taichung Babies Home. It is interesting and satisfying to watch the children grow and develop, to watch them respond to love and care. It is so very easy to love each child dearly. I have often thought of the words of Jesus when He said, ". . . a little child shall lead them."

On the playground we have been able to add a new slide and enlarge the sandpile. The children enjoy the sandpile and it is often so full that we can see nothing but heads. The slide is a favorite and never seems to grow old to the children. It is quite high, but the older children help the smaller ones by letting them go up first and by hanging on to them when they slide down.

We are happy for a slow turnover in personnel. It is good for the children to have the same person caring for them all the time. The children grow used to the one who is their "mother" and many of the older ones refuse to obey anyone but her. The "amahs" have remarked about this often.

Last year for the first time a tiny baby was taken into a local home. Usually families do not like to take tiny babies because they are not used to the method of bottle feeding. This little girl is doing very well and her new mother and father and grandparents are very proud of her.

The classes which we have in the evening are helpful in teaching the children to talk. They spend so much time with each other that they need this time to listen to an adult. During this time they learn the names of animals and things, listen to Bible stories, learn Bible verses, and learn to sing. Much of the teaching is done by the use of charts and pictures. At this time the children are also encouraged to sing alone or repeat Bible verses which they know.

I feel that the time the children spend in nursery school is very important and helpful. It is a time when they learn to play with others, learn different ways of doing things and different games. Until they go to kindergarten they meet very few children outside of the ones in our home. They all look forward to going to kindergarten.

I would like to have you meet a few of our children. Tieh han, or Jackie Gleason as our American friends call him because he looks so much like him, is a very interesting little boy. He is very active and is always into something. He is always taking food from the child that sits beside him at the table. He is so pleasant and continuously happy that he has become a favorite among the amahs.

Kong Wei is a very capable little girl. She does very well in nursery school and is interested in music. She loves to pretend that she is playing the piano.

Su Yen likes to imitate others and gives the amahs many laughs as she is so clever at imitating them.

Kao Ming Shu, our little blind girl, has made much progress this last year. She can walk alone without fear now and with the help of the other children enters into some of the games.

As we look over the years we see many improvements that we have made but we also see many that should be made. Please join us in prayer for the difficulties that we have and that each situation may be handled wisely.

The Bible in Sunday School

The March 14 editorial suggested the elimination of the printed Scripture text in Sunday school quarterlies for youth and adults as a means to stimulate the use of the Bible itself in Sunday school. This is a totally unofficial proposal; no plans have been made in this direction. This idea was presented only for discussion. Readers were invited to discuss this idea, and discuss it they did.

Under the Baby Bottle

Thank you for the editorial, "Back to the Bible." This very thing has been on my heart for some time. May this start a crusade, till every Christian carries his Bible to Sunday school.

Yes, I'm guilty, too. I've had my arms full of baby and diaper bag for quite some time and my New Testament tucked away under the bottle in the purse. As soon as baby can walk along beside me I want my Bible in my hand. "For I am not ashamed of the gospel of Christ for it is the power of God unto salvation, to the Jew first and also to the Greek" Romans 1:16.

Thank you, editor and staff, for the weekly source of inspiration which this fine paper brings. *Mrs. Richard Regier, Hampton, Neb.*

Bible Plus Quarterly

For a long time I've wished that somehow it would be more popular for us to appear in our Sunday school classes on Sundays with our Bibles plus the quarterlies. I would be in favor of having a suggestion like yours printed in the quarterly in the space where the Scripture lesson now appears, so that we would need to open our Bibles and read from them. This is a habit many have lost and many more have never developed. I think it would be wonderful to have every Sunday school student bring his Bible and use it every Sunday! As interesting as these lessons are, who can resist reading some extra verses if he has his Bible with him and open for use? That would be a real step forward in our spiritual growth. I'm for the suggestion! *Mrs. Howard Raid, Bluffton, Ohio.*

Forward to the Bible

Let's get back to the Bible in Sunday school discussions. Quarterlies are for preparation anyway. Kettles aren't supposed to be brought to the table. Comments are not meant to be read during class period. So let's dispense with the lesson leaflets, too. If deleting the Bible texts in quarterlies brings more Bibles—the true bread of life—into our classes and worship services, I'm all for it. But let's call it Forward to the Bible. *Walter H. Dyck, Aberdeen, Idaho.*

Their Bibles Belonged

Given to me as a young girl, my grandmother's New Testament was a treasured possession. I would often leaf through it and notice especially the markings at John 14. Now whenever I read John 14, I never fail to think of its promises as being my godly grandmother's favorite passage. Indeed, a Bible that is marked up shows a faith and desire for growth.

Should we carry our Bibles to Sunday school? After a visit to a Mennonite church, my Methodist sister remarked approvingly, "They carried their Bibles to church as though they belonged!" To stop printing the Bible text in the lesson guides does sound like an excellent idea. *Harriet Rutschman, Upland, California.*

New Ways to Participate

A hearty amen to your recent editorial on more use of the Bible in our church classes. While visiting with our Donnellson, Iowa, congregation recently I was struck by the high percentage of people using their Bibles in Sunday morning worship. Their service has a regular place for a reading of the Scriptures together. This particular Sunday it was a chapter from Psalms, apparently one in a series. The reading was educational and devotional. It was introduced and read by the pastor. Sometimes it is read responsively as I recall.

Congregations exploring new ways for every-member participation in worship are to be commended. I believe we have some rethinking to be done in this area. *Elmer Ediger, North Newton, Kansas.*

The Rightful Textbook

I am glad you brought the problem of Bible-less Bible students into the arena of open discussion. Quarterlies are biblical and serve a good purpose, but the servant is master when they are well thumbed and the Bible neglected. We live in a day when every man becomes our teacher and the Holy Spirit, "who shall guide you into all truth" right from the sacred page, is not given a chance.

Why not leave the quarterly at home (unless it be the workbook type), and bring the textbook to class? Some of us who have been in the Sunday school all our lives, still have trouble finding passages in the Bible. Some of us still have trouble discussing the simple truths of God's word, and never have a word to contribute on the "meaty" things.

My vote is cast for back to the Bible in Sunday school. Deep, Spirit-directed thought and Bible usage, will produce growth, familiarity, and profitable class discussion by all. A heaven-sent revival generally produces Bible totin' Christians. *Lyman Sprunger, Montezuma, Kansas.*

Prior to the Commentary

The ideal for any Sunday school is that the study is from the word of God. A lesson quarterly is simply a commentary to guide in this study of the word of God. I have found in teaching adult classes that on numerous occasions you want to turn to Scriptures that are in the lesson scope but are not within the printed text. Since there are those in the class who do not have their Bibles with them, they are at a loss to know of what one is speaking. If to take the printed text out of the quarterly would aid in encouraging more to bring their Bibles, then this would be a definite advantage. If it does not aid in encouraging them to bring their Bibles, taking the printed Scripture from the quarterly is then a loss because the people would be simply reading comments on Scripture and no Scripture. Certainly these two must be definitely related.

Our goal should be that the members of our congregation should become thorough students of the word of God. Every effort the teacher can lend toward guiding them to be such students is of eternal significance. *Wilfred Ulrich, Kitchener, Ontario.*

A Matter of Necessity

I read with interest the editorial about the Bible in Sunday school. I would endorse it wholeheartedly. Your solution seems clear and constructive and should produce the desired result. To me the Bible is as necessary in Sunday school or worship as a textbook is to a school student. *Willis Harder, Moundridge, Kansas.*

Ready and Willing

The article, "Back to the Bible in Sunday School," was excellent. The idea of using our Bibles for the text and the comments in the quarterly is indeed a good one and I pray for our Sunday school and that more of us will be willing and ready to take our Bibles along. *Mrs. Roland Epp, Fairmont, Nebraska.*

Race into Space

Focus on Christian Concerns

Is SPACE TRAVEL only for the birds? Momentous developments in interplanetary exploration are forcing us to take a position on space travel before we are really ready for it.

Currently one can observe two extreme attitudes (and any number of others in between the two extremes). One extreme is characterized by a mad grasp for the stars, a readiness to blast off any minute. Destination and purpose are irrelevant; speed is what counts. It's like going nowhere fast.

The other extreme is the old pessimism in a new setting: it costs too much and it's no use. It's a modern adaptation of the words of an eastern United States senator, who said just 100 years ago: "The talk about constructing a railroad to the western shores of this continent manifests a spirit of wild adventure, which I had never expected to hear broached in the senate of the United States."

In matters of science, the church has usually led the conservative-pessimistic viewpoint. On any one issue, its position has usually gone through three stages: 1) opposition and denunciation of new theories and findings, 2) tolerance of the new, and 3) defence of the new when it is already old and science is about ready to announce another breakthrough outdating former discoveries.

The inability of theology (an interpretation of the word of God) to keep up with science (an examination of the works of God) has been most disastrous for the church ever since Copernicus. The lesson of the centuries is: don't deny facts, don't argue from ignorance, don't turn theology into a dead orthodoxy or even superstition by failing to recognize the revelations of science.

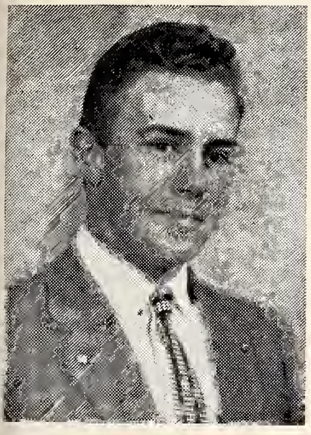
Why refute, for instance, the probability of life elsewhere in the universe, when astronomers, biologists, physical chemists, and biochemists are now generally agreed that life is not unique to our planet? Why limit the designs of God to the earth when in His great universe He has another 100,000 million billion stars and planets?

We might well have our sights on space as Europeans had their sights on America. It could give us the experience of the psalmist, who caught a glimpse of the totality of things and then asked the edifying question, "What is man that thou art mindful of him?"

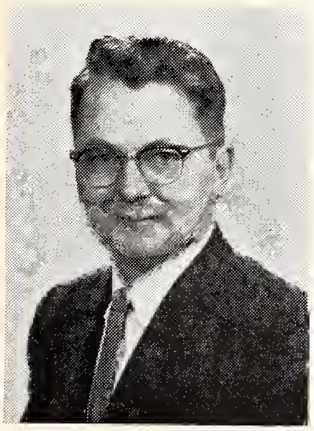
It might not be too early for our Conference boards to include an item in their budgets for space travel. That's the last straw, you say. For earth-centered, ego-centered man it probably is. But we think God would be pleased to see a chapel on planet number N or X, rather than a nuclear missile base.

We have only one reservation, and that is man's ability to make a mess of things wherever he goes. The European could have made a good clean start in America, but he chose to massacre the Indians and introduce the slave trade. Man, racing into space, would probably be just like a boy tracking mud from the porch into the living room. *Frank H. Epp*

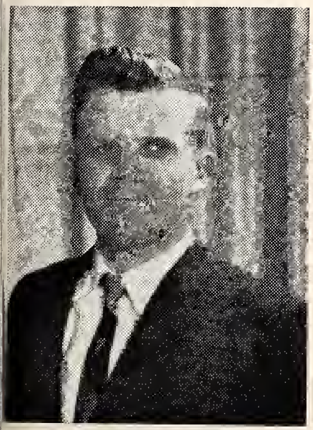
Meet the Presidents


Roland E. Isaak

John A. Harder


Arthur D. Dick

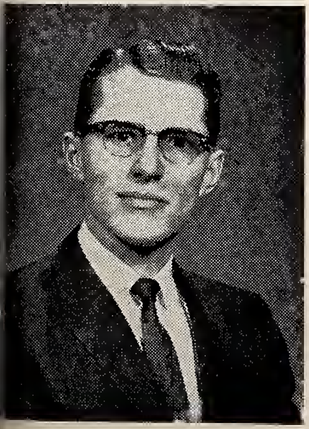
Arlo Kasper

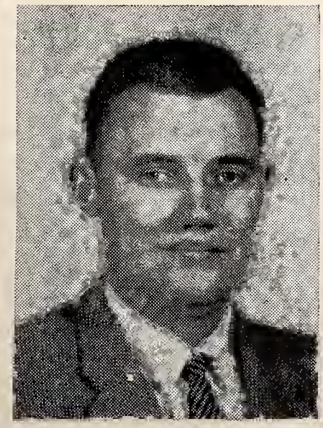

Ralph Shelly

Tom Lehman

William W. Dick

Otto Driedger


Menno Epp


George Neufeld

C. L. Dick

The following pages contain brief biographies of these eleven men and summaries of what the groups under their leadership are doing.

youth

Roland E. Isaak, Pacific District Young People's Union president, was born in Aberdeen, Idaho, twenty-two years ago. He grew up on a farm and is a graduate of Aberdeen High School. After high school he entered Voluntary Service, working at Kings View Hospital in Reedley, California, and also at Evanston Hospital Association in Evanston, Illinois.

After two years of service he returned to Aberdeen and began farming. Last November he was married to Edith Koehn and they now live on a diary farm near Aberdeen.

Mr. and Mrs. Roland Isaak are members of the First Mennonite Church in Aberdeen and are active in Sunday school work as well as choir.

Prominent in the budget of the Pacific District YPU is the mission project. This money is directed to four places: small churches in Filer, Idaho, and Warden, Washington; to Japan for support of Paul and Laverne Boschman; and to Jakob Duerksen in Paraguay for retreat equipment.

Leading the Northern District youth activities in the capacity of president is John A. Harder of Butterfield, Minnesota. John served as vice president for about two and a half years and as president for the past year and a half. His work is characterized by enthusiasm and genuine insight into problems which arise.

John graduated from Mountain Lake High School in 1951 and is a member of the First Mennonite Church of Mountain Lake where he has been active in the local youth fellowship.

Madison, Wisconsin, was home for John for two years as he served his 1-W term working in a general hospital. John and Virgene (Swanson) Harder are parents of two daughters, ages one and three. At present they are farming north of Butterfield.

The Northern District Young People's Fellowship has undergone serious changes while John has been working on the executive committee. The major structural change has been one of constitution in which the length of terms for the executive officers were re-evaluated. The vice president is now chosen for a one year term which is automatically followed by a one-year presidency.

The largest and most recent project was the district leadership workshop held at Freeman, South Dakota, on March 17 and 18. *Dianne Waltner, Northern District youth editor.*

Arthur D. Dick has been president of the Canadian Mennonite Youth Organization since the summer of 1959. Art makes his home at 9842 88th Avenue in Edmonton, Alberta, where he is pastor of the First Mennonite Church.

An Easterner by birth, Art received his high school education at the United Mennonite Educational Institute in Leamington, Ontario, and the Kitchener-Waterloo Collegiate. From here he went to Bethel College and graduated with a B.A. degree in 1955. In 1958 he received his Bachelor of Divinity degree from Mennonite Biblical Seminary.

Between school terms, Art served in Voluntary Service at the First Mennonite Church in Chicago, as well as serving as summer pastor in three other churches—in Beatrice (Nebraska), Freeman (South Dakota), and in his home church in Waterloo. He became pastor of the Edmonton church in the fall of 1958.

Mrs. Art. Dick is the former Elinor Unger of Kitchener, Ontario. The Dicks have two children: Brian, three, and Joanne, two.

Art is a man with broad interests as is indicated by his leisure time activities of fishing, reading, and music appreciation. Anyone who has observed him at conferences and elsewhere will agree that his chief interest is people. All of his work is characterized by a contagious enthusiasm that stands him in good stead both as a pastor and Conference worker.

During Art's term as president of CMYO, the council has done a good deal of re-evaluating of the entire CMYO. At present a commission is studying the CMYO and its publication to present their finding to the annual meeting to be held in Calgary, Alberta, this summer. *Rudy A. Regier, CMYO editor.*

Arlo Kasper, presently enrolled as a senior at Bethel College, is president of the Western District Youth Fellowship.

Arlo stepped into the WDYF presidency in 1959 well-qualified in the area of church work. A member of the First Mennonite Church in Hutchinson, Kansas, Arlo spent July 1955 through August 1957 in Pax service in Germany under the Mennonite Central Committee. His assignments included house construction at Bachnang and office work at Frankfurt and Kaiserslautern as editor of "Euro Pax News" and Pax information service.

Arlo plans to receive his B.A. degree from Bethel College this May. He has chosen music education as his major. As a college student he has participated in vocal music activities, dramatics, basketball, track, and sports writer for the college and town papers. Although he is interested in graduate school, he will probably spend the next year or two in secondary school music.

Arlo entered the WDYF presidency at a time when the youth fellowship was undergoing an important change—that of transferring sponsorship of Camp Mennoscah to the Western District Conference.

Now the WDYF executive is concentrating upon the work of the local youth groups in the district, and the local fellowship's relationship to the district organization.

Plans of the Western District Youth Fellowship include a district-wide meeting on Memorial Day (May 30) at Camp Mennoscah near Murdock, Kansas. There are tentative plans for a workshop for youth officers and sponsors. This year the WDYF began publishing a district newsletter. *Dorothy Galle, WDYF secretary.*

Ralph Shelly, Eastern District Young People's Union president, comes from a family dedicated to the work of the church. Ralph has been in YPU work since 1956—one year as district vice president, two years as service chairman, and this year as president. He is also service chairman on the Conference-wide Young People's Union cabinet.

Serving on the Peace and Service Committee of the Eastern District and advising his local youth group (the West Swamp Mennonite Youth Fellowship) keep our president occupied the year around.

There are two new activities that were carried out under Ralph's leadership. The first is a service project at MCC headquarters in Akron, Pennsylvania. Here the young people helped get ready an actual shipment to Formosa. The second is a tour of the Philadelphia Police Department on April 3. This has a relationship to the workshop on capital punishment which will be held on April 16 of this year.

Ralph graduated from the East Greenville High School and received his B.A. degree from Bluffton College. He spent two years in Germany and Greece under Pax. He is presently teaching seventh grade science in the Quakertown Community Junior High School. Another of Ralph's interests is farming.

Ralph plans to be married this summer to Helen Redekop of Aldergrove, British Columbia.—*Marjorie Bleam, Eastern District YPU vice president.*

Youth work, chemistry, music, and tennis provide varied activities for Tom Lehman, president of the Central District Young People's Union.

Tom's interest in the work of the General Conference dates back to 1954 and 1955, when he spent a total of eight weeks in Voluntary Service in Chicago, teaching in Bible school and day camp programs. According to Tom, this experience gave him an "opportunity to feel the pulse of the General Conference Mennonite Church."

While Tom has been president of the Central District Young People's Union, much has been done to strengthen the YPU on Conference, district, and local levels.

Highlights of the year have been a high school age work camp held at the Elkhart seminary and Camp Friedenswald; a leadership workshop at Camp Friedenswald for YPU officers, advisers, and other interested young people; and local workshops held in Pandora, Ohio, and Pulaski, Iowa.

An effort has also been made to strengthen the organization of the district by means of area chairmen, who promote district activities among their fellowships, as well as in planning events specifically for the fellowships in their areas.

Tom Lehman, at home in Berne, Indiana, and a member of the First Mennonite Church of Berne, is a senior at Bluffton College, where he has been in the choir for four years, a tennis player for three years, and last year editor of the school paper.

A chemistry major and mathematics minor, Tom has been a teaching assistant in the college chemistry department during his senior year. After earning his Bachelor of Science degree from Bluffton, he plans to further his study of chemistry or bio-chemistry in graduate school with possibilities of college teaching in the future.

Finally, but not of least importance, Tom will be married to Mary Jo Diller of Bluffton, Ohio, also a Bluffton College senior, soon after graduation. *Carole Dirks, Central District Youth Editor.*

Youth organizations of provinces in Canada operate independently within the Canadian Mennonite Youth Organization. For this reason we are also introducing you to the five provincial presidents.

William W. Dick, pastor of the Toronto United Mennonite Church, is a graduate of Canadian Mennonite Bible College, University of Toronto, and Emmanuel College. Under his leadership, the Ontario youth organization sponsors two annual youth retreats, camps for boys and girls, an annual two-day youth workshop, and a substantial periodic newsletter. Last December the Ontario young people purchased a new camp site at Silver Lake.

Otto Driedger, casework supervisor with the Saskatchewan Department of Social Welfare and Rehabilitation, is a graduate of Canadian Mennonite Bible College, Bethel College, and McGill University School of Social Work. Under his leadership the Saskatchewan young people operate Elim Gospel Beach, Pike Lake camp (near Saskatoon), the Rosthern Youth Farm, and the Herbert Invalid Home. In particular the youth organization is responsible for three annual youth and married couple's retreats. A good share of their budget goes for the support of Ben and Leona Sawatzky in India and Esther Paetkau in Japan.

Menno Epp, principal of the Bethel Bible Institute at Abbotsford (B.C.), is a graduate of Canadian Mennonite Bible College. Menno became acting president in March of 1960 and has been president since January of this year. Among their main activities, British Columbia young people list annual workshops, exchange programs, annual retreats for children and young people, and a current camp building program.

George Neufeld, teacher at the Elim (Manitoba) Bible School, is a graduate of Mennonite Collegiate Institute and Canadian Mennonite Bible College. He has served the Manitoba Youth Organization since 1959, taking office as president in 1960. MYO supports the radio program, "Abundant Life," over CKY Winnipeg; children's camps at Assiniboine Mennonite Mission Camp; and is helping develop a new camp site at Moose Lake. There also are annual music festivals, an annual youth retreat, and youth rallies (this year on evangelism and discipleship) in five province areas.

C. L. Dick, teacher and minister in Coaldale, Alberta, took office as president last July, having served as vice president prior to that time. Some of the major undertakings of the Alberta young people are children's camps, youth retreats, song festivals, workshops, and leadership clinics.

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

our schools

EASTER SEASON ART ON EXHIBIT AT BLUFFTON

The exhibit "Behold the Man" is on display in Bluffton College Mosiman Hall, April 3-8.

This exhibit is one of a series of exhibits shown in Mosiman Hall this year.

The exhibit of the artist Rouault's works is sponsored by the National Council of the Churches of Christ. The display consists of ten plates from Rouault's Miserere series and one colored etching of the head of Christ. Readings that will accompany the pictures are coordinated with biblical passages and, along with the paintings, provide a meditation on the suffering and redeeming Christ.

COLLEGE REPRESENTATIVES MEET IN WASHINGTON

The international students committee of the Council of Mennonite and Affiliated Colleges met in Washington, D. C., March 16-17, to discuss international students exchanges and to confer with state department officials.

The committee, which is headed by J. W. Fretz of Bethel College, discussed the relationship of their program to the peace corps being organized by the Kennedy administration.

William T. Snyder, executive secretary of the Mennonite Central Committee; John R. Mumaw, president of Eastern Mennonite College; and Carl Kreider of Goshen College, also attended the meeting. Kreider attended the meeting in place of Paul Mininger, president of Goshen College, who was unable to be present.

BETHEL SENIOR RECEIVES SCIENCE FELLOWSHIP

George Dick, a Bethel College senior from Winton, California, has been awarded a National Science Foundation fellowship for study at the University of California, Berkeley.

Dick, son of Mr. and Mrs. George G. Dick, Winton, is the first Bethel College student to receive this award. He plans to study physics.

National Science Foundations Fellowships are awarded to persons who have demonstrated special aptitudes for advanced training in the sciences.

BLUFFTON CHOIR ON TOUR

Bluffton College's a cappella choir is touring General Conference churches in Ohio and Pennsylvania during the Easter recess.

The choir's itinerary includes April 3, First Mennonite Church, Wadsworth, Ohio; April 4, Fairfield (Pennsylvania) Mennonite Church; April 5, Zion Mennonite Church, Souderton (7:30 p.m.); April 6, West Swamp Mennonite Church, Quakertown (7:30); April 7, Eden Mennonite Church, Schwenksville (7:30); April 8, Deep Run Mennonite Church, Bedminster, (7:30); and April 9, First Mennonite Church, Allentown (9:30 a.m.), Hereford Mennonite Church, Bally (2:00 or 2:30 p.m.); and Grace Mennonite Church, Lansdale (7:30).

BLUFFTON QUARTET REVIEWS SCHEDULE

The Bluffton College Gospel Team mixed quartet has announced its spring schedule of programs.

On April 16 the group will sing at the Presbyterian Church, Bluffton, and Grace Mennonite Church, Pandora; April 23, Mennonite Church, Ft. Wayne, Indiana, and Mennonite Church, Topeka, Indiana; and April 30, Mennonite Church, Lima, and First Mennonite Church, Bluffton.

On May 14 the group will present programs at the Missionary Church, Bluffton, and St. Johns Mennonite Church, Pandora; May 21, Mennonite Church, Middlebury, Indiana, and Eighth Street Mennonite Church, Goshen, Indiana.

Personnel for the quartet are Judy Mull, soprano from Leipsic, Osio; Nancy Mees, alto from Latty, Ohio; Dennis Risser, tenor from Goshen, Indiana; Robert McCrory, bass from Chicago, Illinois; and Doris Moyer, pianist from Pipersville, Pennsylvania. Speakers accompanying the group are Sam Dixon, Wilmington, North Carolina; Ray Lindberger, Lansdale, Pennsylvania, and Glenn Baughman, Bloomfield, Iowa. Paul Shelly is the adviser.

MESSAGES AT GOSHEN

Erland Waltner, president of Mennonite Biblical Seminary, gave a series of Bible Lectures based on Second Timothy under the general theme "A Faith to Live By," at Goshen College, March 16-19.

DISCIPLESHIP WEEK AT ELKHART SEMINARY

Discipleship Week messages were brought by Howard T. Kuist of Princeton Theological Seminary on March 26-30. In the evenings Dr. Kuist spoke in the Hively Avenue Mennonite Church building. His messages were based on the Gospel of John. Another series based on Jeremiah was given in the Mennonite Biblical Seminary chapel on Tuesday, Wednesday, and Thursday evenings.

SEMINARY QUARTET TOURS WITH PRESIDENT

A male quartet accompanied by President Erland Waltner is touring ten Manitoba churches during the Easter season, March 30-April 10. Several churches in Illinois, Minnesota, and South Dakota will be included enroute. Members of the quartet are Adolf Ens, Winkler, Manitoba; Ronald Ropp, Normal, Illinois; Peter Fast, Winnipeg, Manitoba; and Helmut Harder, Beamsville, Ontario.

MCC news

PEACE SECTION MEETING CENTERS ON EUROPEAN WITNESS

The objectives and nature of Peace Section work in Europe were given special consideration at the March 6 meeting of the Peace Section Executive Committee at Elkhart, Ind. The forenoon session of the meeting was devoted entirely to a discussion of the future European peace witness.

In addition to Peace Section members, the following persons participated in the forenoon discussion: Franklin Littell, C. J. Dyck, William Keeney, Alebrt Meyer and John Howard Yoder. Dr. Littell, who is instructor of church history at the Perkins School of Theology at Dallas, Texas, and has worked extensively in Europe, was in Elkhart March 6 and 7 to lecture at Associated Mennonite Biblical Seminaries on "The Theology of Menno Simons and Its Relevance for Today."

A major problem discussed in the session is the need in Europe for correlation of the peace witness with a broader witness on other Biblical and theological questions. Franklin Littell emphasized the need for continued discussion with European church leaders who are again raising the questions about the nature of the church which were raised at the time of the Reformation. This questioning on the part of European leaders presents an immediate opportunity of witnessing for the free church tradition.

Extensive discussion was given to future relationship with the Puidoux and Prague Peace Conferences. The Peace Section will continue support for the Puidoux Conference, in which European Peace Section workers in past years have participated actively. The Prague Conference will be attended by peace workers in observer status.

A part time European assignment for John Howard Yoder was planned by the executive committee in the afternoon business meeting. Yoder, who will go to Europe this summer for the Mennonite Board of Missions and Charities, will work for the Peace Section on an individual assignment basis.

The executive committee accepted the findings report on disaster service and Civil Defense adopted by the Mennonite Disaster Service annual meeting in Denver, Feb. 10. The findings report, which resulted from the regional Civil Defense consultations sponsored jointly by MDS and the Peace Section, recommended that MDS function as the Mennonite alternative to the government Civil Defense program.

The committee received Henry Hostetter's report of his recent trip to Africa and his suggestions for further steps in strengthening the peace testimony there. Response was favorable to the suggestion that a meeting of African church leaders and missionaries be called on the peace issue.

our churches

MEMBERS DONATE BOOKS FOR CHURCH LIBRARY

United, Rosthern, Saskatchewan. On February 17 parents, teachers, and interested friends of the church and Sunday school gathered for a library night. After the devotional film, "Does Christ Live in Your Home?" was shown, the group divided up for discussion after which a representative of each group gave a report on its findings. After the main service the people were asked to partake of a fellowship lunch during which those who wished to donate books to the library were given an opportunity. The books were grouped with the price of each group already on them. The total number of books at the present time in the library is one thousand and twenty with books for all age groups in it. A service of great significance to our church on February 26 was the acceptance of eleven members into the church fellowship. After a short message by Edward Enns, Pastor Schmidt accepted the new members. Those who joined the church are Mr. and Mrs. Edward Enns, Mr. and Mrs. David Martens, Mr. and Mrs. Delmar Rempel, Mr. and Mrs. Henry Siemens, Mr. and Mrs. Helmut Friesen, and Mrs. Judith Rickman. May the Lord bless this decision. A Sunday school teacher's course conducted by Henry Funk is being conducted in the Rosthern Junior College every Monday night for six weeks. Sunday school teacher's from Rosthern as well as Eigenheim are taking part. The course is entitled, "The Great Doctrines of the Bible." Evangelistic services were held recently in church with Ben Heppner, missionary to the West Indies, as guest speaker. Some of the titles were "Sin and Its Solution," "Temptations and How to Overcome Them." A daughter, Judy Loraine, was born to Mr. and Mrs. Ewald Epp, February 21.—Helena Lesser

WOODLAWN YOUNG PEOPLE VISIT IN NAPPANEE

First Church, Nappanee, Indiana. On February 5 we welcomed a carload of young people from the Woodlawn Mennonite Church in Chicago. They helped conduct the morning worship service and spent the day with us. On the following Thursday evening we held a discussion meeting on the question, What does the Catholic church believe, and how is it different from what we believe? "Which Way the Wind?" was given February 12 by the traveling players from Bluffton College. The following Tuesday evening our M.W.C.S. met at the home of Mrs. Phylis Yoder, the lesson was given on our Christian Mission in Japan. March 5 the Loyal Berean Class met in honor of the Jim Weldys who are leaving us. In the evening a discussion was led by our pastor on "How can I read the Bible more meaningfully?" Our special Lenten Services began March 12, with Harold Thieszen, pastor of the First Mennonite Church, Sugarcreek, Ohio, as speaker.—Mrs. Cora Weldy

MEETINGS ON PEACE

Bethel College Church, North Newton, Kansas. Our recent series of Sunday evening meetings had as its theme, "Blessed are the Peacemakers." For these evenings some individuals or a panel would present thought on a chosen topic for the first half of the period and then the meeting would break up into

WOODLAWN CHURCH STUDIES FUNERAL COSTS

The Missions and Service Committee of Chicago's Woodlawn Church is investigating the possibility of a nonprofit burial association. Such a group might operate under the auspices of the congregation. Funerals would be handled in a more Christian manner and at a fraction of present-day costs.

A study called "The High Cost of Dying" published in the congregation's newsletter notes that the cost of funerals has tripled in the last twenty-five years. Average U. S. cost per death in 1959 was $907.83. "Salaries and the cost of maintaining facilities account for more than half of the average funeral. The cost of the casket is not the real factor as we are led to believe. . . . If changes are to come about, however, we the people (especially we as Christian people) will need to take another look at our attitudes and ideas about the burial of the dead. We have, somehow, over the years, unfortunately been led to believe that lavish funerals are a sign of religious devotion and family respect."

five or six smaller groups to discuss the topic. Besides panel members speakers were Walter Drudge, director of social services at Prairie View Hospital; Enos Sibanda, a student from Southern Rhodesia; and Ezra Yoder, a former Paxman from Kalona, Iowa. During these adult studies our assistant minister guided our young people into discussing problems of the same type in their field of interest. The Junior High Youth Fellowship has been studying a series of "Peacemakers." Mrs. Orlando Waltner has been the teacher. Senior High Youth Fellowship studied the problem of peace in our time when Erwin Goering spoke on contemporary pacifists. The group produced a play, "Class Dismissed," for guest night (with Buhler Youth Fellowship) on March 19 and presented the same play again on March 26 for the area youth meeting, co-sponsored by the Faith Church of Newton.—Gerhard Friesen

MONTHLY NEWSLETTER BEGUN

Deep Run, Bedminster, Pennsylvania. Our church is publishing a monthly church paper with Theda Meyers and Kathryn Heacock as editors. Approximately 175 attended the annual church fellowship dinner at the Dublin Fire House. Howard Habegger of the Grace Mennonite Church, Lansdale, Pa., was the speaker. Klaus Janzen, an MCC trainee from Luebeck, Germany, who spent his first six months at the home of Norman M. Wismer, Hilltown, has gone to the home of Ted Friesen, Altona, Manitoba, for the remainder of his term. Irene Bishop showed pictures and told of her relief work in Europe for the C.E. senior group in March. Special services were held in behalf of the Good Samaritan Church when Richard Ratslaff and David Habegger told of the condition and need of that area. The Women's Missionary evening meetings started their year in March with five new members and Mrs. Ruth Moyer, formerly of Canada and recently returned missionary from the Congo, as speaker. Speakers for Holy Week services were Curtis Bedsworth, John Sprunger, David Derstine, and Omar Schowalter. Pastor Ronald Krehbiel spoke at the Union Service at the Dublin Church Good Friday noon. In the evening the two Deep Run Mennonite churches gave a special musical program climaxed with early Sunrise Easter Sunday morning.—Mae Gross

WOMEN'S GROUPS MARK 25TH ANNIVERSARY

Eden, Moundridge, Kansas. The Ladies' Aid and Mission Society gave a special program on Jan. 12 in observance of their 25th anniversary. On Jan. 15 the men's chorus gave a program on the "Music at Twilight" program over the Hutchinson television station, "I will Awaken the Dawn" was the subject of discussion in the message brought by E. G. Kaufman on Feb. 5, while our minister was a speaker at the groundbreaking ceremonies at the Kansas City Mennonite Church. Walter Klaassen, professor of Bible at Bethel College, was our guest minister on Feb. 19. In the evening the Bethel College Choir presented a concert of sacred music sponsored by the Bethel College Fellowship Committees of this community. Our church participated in the meat canning project Feb. 15 and 16. Dr. Erland Waltner, president of the Mennonite Biblical Seminary, was the guest speaker at the annual peace institute, sponsored by the Peace Promoters Fellowship on Feb. 26. The morning message was based on "Our Ministry of Reconciliation Today" and the evening on "The Sword and the Cross." On Feb. 26 the youth fellowship met at the Cloverleaf School. Miss Anna Marie Peterson spoke of her impressions and experiences as a student at Spelman College, Atlanta, Ga., a college for Negro women. The chancel choir, men's chorus, and high school choir gave a program of sacred music at the Alexanderwohl Church on March 5. Our minister was the speaker for a week of pre-Easter meetings at Sugarcreek, Ohio. During his absence the Mennonite Men were in charge of the service. They secured as speakers two faculty members of McPherson College. Wesley DeCoursey, professor of chemistry, discussed "Atomic Energy and Radiation." John Burkholder, professor of biology, spoke on "Biological Effects of Radiation." Richard Schrag, a member of our own congregation had for his topic, "Our position on Civil Defense."—Mrs. A.B.F.

FORMER VS WORKER SPEAKS

Inman (Kan.) Mennonite Church. Carilyn Krehbiel, home economics instructor at Moundridge High School, brought us an illustrated message on the two years spent in Newfoundland, teaching school and Bible school as a voluntary service worker. The Pretty Prairie Men's Chorus presented an evening of sacred music at our March Christian Endeavor. Mrs. Arnold Prieb, missionary from the Congo presently residing in Inman, was the guest speaker at our mother-daughter banquet speaking on the theme, "Our Hearts Desire." Albert Neufeld, missionary to Panama under the Gospel Missionary Union, told us of their work and brought us the morning message in the absence of our pastor. A capacity audience enjoyed the musical program rendered by the Nickel family singers from Springfield, Missouri, on March 6, sponsored by the laymen. — Mrs. John Klaasen

into the beyond

Katherine Rich Kinsinger, member of the Calvary Mennonite Church, Washington, Illinois, was born February 1, 1888, and died March 19, 1961. She was the mother of one son, Dr. Wayne Kinsinger.

Leona Naffziger Schneider, member of the Calvary Mennonite Church, Washington, Illinois, was born November 9, 1900, and died February 16, 1961, after being an invalid for twenty-eight years.

Anna Kaufman Vogt, member of Eden Mennonite Church, Moundridge, Kansas, was born February 14, 1897, and died December 15, 1960. She was the mother of eight children.

Alwina Stucky Gehring, member of the Eden Mennonite Church, Moundridge, Kansas, was born September 7, 1888, and died March 12, 1961. She was the wife of Henry J. C. Gehring.

Sanford Bartel was born near Corn, Oklahoma, in 1915, and died on March 15, 1961. He was buried at Clinton, Oklahoma.

Dan I. Stahly, member of the First Mennonite Church, Nappanee, Indiana, was born July 6, 1875, and died December 18, 1960.

Ira J. Stevanus, member of the Bethel Community Church, Santa Fe Springs, California, was born February 20, 1894, in Summerset, Pennsylvania, and died March 13, 1961.

John J. Jantzen, member of the Bethel Mennonite Church, Marion, South Dakota, was born January 13, 1892, and died March 20, 1961.

Earl Daniel Hofstetter, Sr., member of the Salem Mennonite Church, Dalton, Ohio, was born October 12, 1904, and died March 17, 1961, following an extended illness.

Fred B .Riesen, member of the Brudertal Mennonite Church, was born February 7, 1872, in South Russia and died January 29, 1961. He was the father of six sons and one daughter.

Fred B. Riesen, member of the the Brudertal Mennonite Church, was born October 31, 1881, near Goessel, Kansas, and died February 9, 1961. Her maiden name was Katharina Dyck.

Thomas Pease, member of the North Danvers (Illinois) Mennonite Church, was born at Carlock, Illinois, on September 5, 1879, and died at Indian Rock, Florida, on February 21, 1961.

Mrs. Alvina Springer, member of the North Danvers (Illinois) Mennonite Church, died at Riverside, California, on January 17, 1961, at the age of 77.

David Peter Mierau, charter membe of the Mennonite Community Church, Fresno, California, was born November 24, 1882, in Henderson, Nebraska, and died February 17, 1961.

our conference

continued from back page

LITERATURE AVAILABLE ON SOCIAL CONCERNS

The Board of Christian Service still has available a number of copies of the compilations on social concerns.

Three topics are available at 25 cents each: capital punishment (seventeen articles written by Mennonites for and against capital punishment, plus a bibliography); labor relations (eighteen items written by professors and students in industry); race relations (twelve items telling of race relations in Georgia, Atlanta, and Mississippi by seminary students who made a tour to the South in 1960). Write to the office of the Board of Christian Service for copies.

VS OPPORTUNITIES LISTED FOR CHICAGO

Three persons will be needed to join the Voluntary Service unit in Chicago this summer. Three girls will complete their service terms at that time. They are Margaret Ens, Saskatoon, Saskatchewan; Mary Hein, Osler, Saskatchewan; and Elma Andres, Meadow Lake, Saskatchewan.

Positions to be filled are those of parish worker and practical nurse. A mature person is needed for work in the Woodlawn Mennonite Church, visiting homes, working with youth and children, and doing some secretarial work. Two nurse aides are needed to work at the LaRabida Hospital for children. Volunteers, of which there are seven in the Chicago unit, live in the building next door to the church. The Board of Christian Service is considering applications at this time.

KANSAS CITY HOSPITAL OFFERS 1-W TRAINING

The Board of Christian Service has received word that the Bethany General Hospital (Methodist) in Kansas City is accepting men for 1-W service. Openings include positions in which 1-W men may train in laboratory and X-ray departments as a part of their service.

Kansas City is considered an ideal location for 1-W men. With the young and growing General Conference congregation in the city, men have opportunity to participate in the church program and to fellowship with other Mennonites.

1961 CULTURAL CONFERENCE WILL BE HELD IN HILLSBORO

The thirteenth annual cultural conference sponsored jointly by several Mennonite denominations will be held in Hillsboro, Kansas, on June 8 and 9 this year.

The following papers will be presented: "The Question of Attrition in Our Colleges' by P. E. Schellenberg; "Mennonite Students in Non-Mennonite Schools" by Albert Meyer; "The Relation of Research to the Sectarian Self-Image" by Calvin Redekop; "The Implications of Research for Mennonite Faith and Culture" by Erwin Hiebert; "The Role of Research Among Mennonite College Faculty Members" by Carl Kreider; "Research on Communicating Our Faith Through Public Worship" by Paul Miller; "Research on Cross-cultural Communication of Our Faith" by Jacob Loewen; and "The Meaning of the Mission of Mennonites on New Frontiers" by Paul Peachey.

CHRISTIAN SERVICE BOARD APPOINTS 8 SEMINAR DELEGATES

An inter-Mennonite seminar has been scheduled at Washington, D. C., April 27-29. The Board of Christian Service has appointed eight delegates to participate in the study of government. They are C. J. Dyck, Gordon Kaufman, Leo Driedger, Alden Voth, Robert Kreider, Esko Loewen, Howard Baumgartner, and John Sawatzky.

Delegates will meet with senators and representatives of several organizations that are interested in witnessing to the government.

47 VOLUNTEERS RETURNING FROM LONG-TERM SERVICE

Forty-seven General Conference Mennonites have completed or will be completing service in Mennonite Central Committee this year and will return to their home communities.

Most of those returning to their home communities will give some time to reporting to congregations on their work. The Board of Christian Service office will be glad to help all church groups in securing such speakers.

1-W MEN NEEDED FOR DENVER UNIT

For a number of years Mennonite young men have served in the Fitzsimmons Army Hospital in Denver as an alternative to military service. Men have served mainly as "guinea pigs" in medical research. For some time men experimented with foods that had been exposed to atomic radiation.

Currently there are openings for men who are willing to subject themselves to various metabolic tests. Six to eight men are needed by June 1. Interested persons should correspond with the 1-W office of the Board of Christian Service or with Donald Wismer, pastor of the Arvada Mennonite Church.

To date (March 22) seventeen reservations, including children, have been received by Rocky Mountain Mennonite Camp for the Conference retreats.

GENERAL CONFERENCE RETREAT, JUNE 19-25, 1961
REGISTRATION

I am registering for the following group (check one):

_____Ministers and Christian Workers Retreat
_____Missionary Orientation School
_____Young People's Union Retreat

Name..
Address..
Church..
Children and ages...
....
Type of accommodations preferred:.................................
Do you wish to rent sleeping bags or linen? ___Yes; ___No.
How do you plan to arrive (car, bus, etc.)?........................
Send Reservations and pre-registration fee of **$1.00** (for each person age 8 and over) to—

Rocky Mountain Mennonite Camp, Divide, Colorado.

our conference

KANSAS MDS PLANS TRAINING SCHOOLS

The Kansas unit of Mennonite Disaster Service will sponsor a series of training schools for contact men in the churches. The schools will help local contact men to organize in preparation for disaster and for mobilizing volunteers when disaster strikes.

Mennonite Men organizations in the area will want to watch for the dates of these schools and be prepared to participate by sponsoring attendance of some of their members.

JANZENS AND DUERKSENS SERVE IN ARIZONA

Mr. and Mrs. John Janzen of Elbing, Kansas, will return from Arizona on April 18. They have been assisting missionaries at the Hopi Indian Mission since fall in the absence of Mr. and Mrs. H. A. Kliewer, who are on furlough.

Mr. and Mrs. Edward Duerksen of Freeman, South Dakota, who spent from September 1959 to June of last year in mission work in Oklahoma are going to Arizona until the Kliewers return in summer. Edward Duerksen is a retired minister.

SHELLY SEES PROGRESS IN ARIZONA WORK

Andrew R. Shelly reported spiritual progress in the General Conference Mennonite mission in Arizona when he returned after a three-day visit recently. He visited in the homes of a number of stalwart Indian Christians. One, a convert of five years ago, spoke of his appreciation for the gospel and of his conviction that the patient sowing of the seed will bring forth fruit. Another convert of a short while ago (not an Indian) is also standing firm.

Hopi culture dates back many centuries, but today the Hopi faces many problems common to other groups. A problem which sounds familiar in Mennonite circles is the movement of young people to the cities for employment. There is little opportunity for employment in the village of Oraibi. Consequently, when young people finish school, many seek employment in Flagstaff, 125 miles away, or elsewhere.

Shelly reported that the school at Oraibi is carrying on a strong program. Sixty are in attendance, from kindergarten to grade eight. This year is the tenth anniversary of the opening of the Hopi Mission School.

The main purpose of Shelly's trip to Arizona was to consult with missionary staff. Attending a meeting with him to discuss the future of the Hopi mission work were Albert and Wilma Jantzen, John and Helen Janzen, Larry and Lorna Epp, Henry A. Kliewer, Harold Nussbaum, Wanda Tieszen, Aganetha Penner, Karen Voth, Helen Penner, and Anna Baerg.

As an act of praise and thanksgiving we publish the names of the sixty-five people who received baptism and joined the body of Christ during this Easter season. No other news on earth is more important than this. The angels sing. Let us also praise!

Bethel, Fortuna, Missouri
Mrs. Laurel Garber

Calvary, Washington, Illinois
Fred Joseph Esch
Jo-ann Lynn Ingold
Ronald Craig Risser
Donna Jean List
Elaine Kay List
Jeanine Diane Weaver
David Eugene Weaver

First Church, Lima, Ohio
William Burkholder
Mrs. William Burkholder

Grace, Chicago, Illinois
Darlene Opletz
Howard Bant

Grace, Pandora, Ohio
Gene Amstutz
Marjorie Amstutz
Charles Balmer
Sondra Basinger
Edward Diller
Richard Geiger
Anita Lehman
Marcia Lemley
Paulette Luginbill
James Parker
Elise Sommer

East Swamp, Quakertown, Pa.
Barbara Benfield
William Collins
Phillip George
Roland Schaeffer
Raymond Schaeffer
James Stayer
John Stayer
Ned Walker

McKinley, Mio, Michigan
Roxie Pletcher

Bethany, Quakertown, Pa.
Pauline Bishop
Carmen Bender
Jane Martin
John Schultz
Samuel Gano
Luther Fritzinger

Emmanuel, Denver, Pa.
Martha Wiens
Barbara Wingenroth
Judith Unruh
Paul Wikerd, Jr.
Dennis Wikerd

Flatland, Quakertown, Pa.
Mrs. Robert Neal

First Church, Allentown, Pa.
Jeffry Glover
Thomas Keiper
Rebecca Backensto
Leslie Derby

Hereford, Bally, Pa.
Wallace Bieler
Sandra Ehst
David Freed
Dennis Stauffer

Springfield, Pleasant Valley, Pa.
Patsy Ann Albright
Roberta Emile Krause
Lola Jean Meyers
Kenneth Lee Meyers
Lowell Robert Miller
Roger Neil Rosenberger
William Joseph Taffyn

Burrton (Kan.) Mennonite Church
Willard (Billy) Ray Schrag
Robert Glen Schrag
Gary Gerhard Epp
Richard Arlen Dick

Goessel (Kan.) Mennonite Church
Mrs. Orville Klassen
John Hiebert

APRIL 11, 1961

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

in this issue

COVER
Examination day at a women's college of Delhi (India) University. Most Asian universities are handicapped by overcrowding and shortages of teachers and textbooks.

CONTENTS

HELP FOR THE CHURCH COLLEGE 243
ON THE EVE OF EICHMANN'S TRIAL 245
MORE PEOPLE—MORE STUDENTS 246
THE READER SAYS 248
MORE THAN EDUCATION 249
YOUTH NEWS 251
READERS WRITE 251
OUR SCHOOLS 252
MCC NEWS 253
OUR CHURCHES 253
OUR CONFERENCE 256

CREDITS
Cover, Pix Photos; page 243, Eva Luoma; page 247, United Nations; page 249, Shelton from Monkmeyer; page 250 (top and center) Bluffton College "Ista," (bottom) Vernon Pauls; page 254 and 256 (top), Willard K. Claassen.

CONTRIBUTORS
Milburn P. Akers, editor, Chicago Sun Times; Reinhard H. Vogt, senior, Mennonite Biblical Seminary; Esko Loewen, dean of students, Bethel College, and former editor of the youth section of "The Mennonite."

# of things to come

- April 10-15—"Faith and Life" radio speakers (KJRG, Newton, Kan.), Elbert Koontz and Arlin Claassen.
- April 15—Marcus Bach, Bethel College
- April 27-30—Central District Conference, Calvary Mennonite Church, Washington, Illinois.
- May 4-7—Eastern District Conference, Quakertown, Pa.
- May 7—Mennonite Song Festival, Memorial Hall, N. Newton, Kan. 2:30 p.m.
- May 11—Ascension Day
- May 21—Pentecost
- May 28—Bethel College commencement
- May 28—Baccalaureate, Mennonite Biblical Seminary
- May 28—Mennonite Collegiate Institute commencement
- May 29—Mennonite Biblical Seminary commencement
- June 2—Freeman Junior College commencement
- June 5—Bluffton College commencement
- June 8-11—Pacific District Conference, Colfax, Wash.
- June 15-18—Northern District Conference, Mountain Lake, Minn.
- June 19-25—General Conference Retreats, Divide, Colorado

THE MENNONITE

Editor: Maynard Shelly. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. **Editorial Assistant:** Muriel Thiessen. **Art Director:** Robert W. Regier.

VOLUME 76 **NUMBER 15**

SPLINTERS Mennonites have split themselves into splinters. The current Mennonite Yearbook (Scottdale, 75 cents) lists twenty groups including the Old Order Amish but not the Hutterian Brethren. It seems sad. We find little cause for rejoicing after reading the list.

But what does this prove? That Mennonites are especially divisive? That they do more than their share of fighting? That there is little hope for reconciliation? That we should be ashamed to belong to such a mangy crew?

It is time to look at the list again. There are 212,355 baptized Mennonites in the United States and Canada—a small group of people, really. Twenty groups would average out to a bit more than 10,000 people—not a large group, of course, but slightly more than we might want to invite for Sunday dinner.

But the picture isn't at all like this. Four Mennonite groups have 82 per cent of the membership. Membership in the other groups varies from sixty members (yes, sixty members) to 6,640 members. Thirteen of the groups have less than 3,000 members which makes them about the size of a large Protestant congregation in almost any city or town anywhere. The four largest Mennonite groups are as follows: Mennonite Church, 80,274; General Conference Mennonite Church (that's us), 51, 649; Mennonite Brethren Church, 25,227; and the Old Order Amish, 17,666.

When asked by strangers about the number of Mennonite groups we shamefacedly say twenty. There is reason for apology, of course. But there is reason for hope. Smallness is not to be despised. There is no reason to boast in size—large or small. But while there are twenty splinters, there are three or four chunks large enough to hit the ball over the fence, we hope.

CUBA In everything but name, Cuba was a colony of the United States until the Castro revolution. We exploited Cuba in much the same way that Belgium milked the Congo. We, like the rest of the colonial powers, have received the just reward for our profiteering. It has hurt American businesses. Their cry of agony is reflected in the one-sided and negative reports about Cuba that appear in American newspapers. We wish we could reprint the fifteen-page article, "Which Way Cuba?" by Sidney Lens, which appeared in the March issue of *Fellowship*. Space does not permit, but we encourage all who want a balanced point of view to get a copy and read it. Send thirty cents to Box 271, Nyack, New York.

WHO IS SPEAKING? One of our readers says, "I was glad to see 'Statement on Birth Control' (March 14, page 168). I've often wondered what the Mennonites stood for concerning this subject."

Let's talk about that. Not about birth control, but about news items in *The Mennonite*. Does printing an item about another group mean we approve or disapprove? No. We are only giving information. Suppose we had said we approve. Does this make it an official position of the General Conference Mennonite Church? No. The General Conference is made up of many different people with many points of view. The best we can do, when we state convictions, is to speak for ourselves, or let our writers speak for themselves. We leave it up to our readers to agree or disagree. We feel we have done our job when we stimulate people to think for themselves, to search the Scriptures, and to seek the truth in fellowship with others.

Milburn P. Akers

Help for the Church College

KNOWLEDGE LEADS us to a universe that is spiritually meaningful.

This assumption of our church colleges must have a broader acceptance. The church college rejects the conclusion of the cynic that no knowledge of God is possible; the conviction of the Communist that there is no God; and the indifference of the secularist who holds that such a question doesn't matter.

The church college insists that the geologist must not only be academically proficient in the study of rocks, but spiritually proficient in his understanding of the Rock of Ages. The church college believes that the best astronomer is the one whose studies of the stars embrace the Star of the East.

Christian teaching employs the terms "Holy Spirit" and "Spirit of Truth" synonymously. This fact ties the highest in education and the highest in religion together. Truth is jointly sought. There are differences of opinion about it when it is believed to be found. The church college does not, and must not, demand of its students that they accept only one answer to basic questions. But the important thing is that it holds there is a truth to be found. The mind of man which finds that truth grasps something about a universe which is spiritual in essence.

The church college needs our help because it propagates a sense of responsibility for the use of what men know. Arnold Toynbee has pointed out that American leadership in the world is thought of today only as that of scientific inventiveness.

Shall we be content with this contribution to world history? The first two hundred and fifty years of American history was led by church colleges, for there were no others. The church college seeks to teach its students to be wise, not

The church college teaches spiritual insights, generates a moral core, trains church leadership, leads the community, and helps the individual student to grow. These are its reasons for being.

merely smart. Shall we allow this voice to fade?

It is easy to become a moral parasite. A parasite claims the benefits of his parent's moral instructions for himself without seeking to perpetuate and expand the agencies which gave rise to them. American culture has been made by its churches and church colleges.

What shall we do with atomic energy? How shall the races of men live and study together? How large a share in social and economic welfare should the laboring man have? How shall military disputes be avoided? These questions must be solved by responsible citizens who give their best talents to improve the lot of men. The church college generates a moral core in American culture which it surely must have.

To Help the Individual

The church-related college needs our help because of its concern for the individual student. It has a tireless will to communicate its treasures to its students. While no student can be forced to learn, the church college seeks to intrigue him into learning in spite of himself. Students go to college often with poor study habits and prejudices. The church college sets to work to call out of him talents he didn't know he had. This is done by teachers whose time is given beyond the line of duty, by chapel services, forums, and similar devices. It is a process in which the college goes to great pains not to let the student fail, if it can be helped.

No church college succeeds with every student. But its program is custom-made. It goes the second mile in propagating education with a soul in it. This is done for the wayfaring student who intended to be left to his own devices. He is confronted with the duty of amounting to something even if he considers that question nobody's business but his own.

To Train Church Leadership

The church college needs our help because it provides intelligent leadership for the church. Practically all of the colleges during the first century and a half of American history were founded to train an intelligent ministry for the churches. Fully as necessary is the training of intelligent laymen for leadership in the church. The healthy church is one in which a high per cent of its laymen understand its task and accept the responsibilities of its direction. On a church-related college campus there is usually an atmosphere which encourages continuous participation in church life and intelligent understanding of it.

To Lead the Community

The church college needs help because it has no tax support. In our private colleges students who pay full charges rarely pay more than 65 per cent of the cost of their education. Of course, those who hold scholarships pay even less. The difference must of course be made up from income on endowment and special gifts. Recent years have witnessed the doubling of operating costs. Materials, but especially labor costs, have skyrocketed.

Many of our church colleges have been living on the borrowed time of their professors. Since 1954 the puchasing power of doctors and lawyers has increased by about 85 per cent. But the purchasing power of professors in our church-related colleges has actually declined by five per cent since that time.

These colleges have no tax money, nor should they have. We need a solid core of educational institutions which have no restrictions from the government on their philosophy or their operation. The private college has been the stronghold for freedom of speech. It can be critical of public policy in a way a publicly controlled institution cannot be. It can lead its society rather than merely reflect what its society wants.

To Expand and Grow

The church college needs our help because it must expand its facilities and services. Since their founding, more than three hundred colleges have gone out of existence or been taken over by the state. A hundred years ago virtually all colleges were private. But during the last century the state universities have been taking over the educational task. Today more than half the students in college are in state colleges or universities. The even balance between the state and private institutions of learning began to tip in favor of the state institutions about 1953.

We face an enormous increase in numbers of students going to college in the next ten years. The 3,000,000 students now in college represent an all-time high in enrollment. By 1965 there will be 4,000,000 and by 1970 at least 5,000,000. If the percentage of high school graduates who go to college increases (as it is bound to do), there will be even more. In the last four years the ratio of high school graduates going to college has increased about one per cent a year. It stands at about 33 per cent today. Going to college is the thing to do, and it will increase in favor, rather than decrease.

We Can Help

How shall we help these colleges? Each of you have your own answers. I give you a few of mine.

First, we can help the church colleges by making them our avocation. I have the privilege of serv-

THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; editorial correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, Kansas.**

ing on the boards of trustees of two such colleges. My work as a newspaperman occupies most of my waking hours (and some of my hours when I'm not awake). Yet I have found considerable satisfaction in reflecting on the problems of these colleges in what little free time I have. The colleges will get the best leadership only if men and women with the broadest experience in business, the professions, public service, give time to their problems.

Second, if the church college is to retain its place in American life, it will require more than reliance on divine providence alone. It will require the energetic, time-consuming help of laymen who see to it that the management of the college is not wasteful, ineffective, or unimaginative. The strength of the college's program has a close connection with the effectiveness of its management. College presidents and deans are, as a rule, educators. If they are not, the educational life of the institution is likely to flounder. We can supply the business acumen the college needs, while few of us would presume to offer the educational leadership it needs.

Third, we can help the church college by lending it talent. Many a business executive, salesman, or professional man whom we know or employ can offer services of great value to a college at little or no cost, provided somebody thinks out how and when it could be done. These same people often enjoy a visit to a campus, I may add. Further, such a service is often of great value to the firm or profession as a public relations medium. We must figure out more ways to get mature, experienced adults from the world of practical affairs on the campuses of our colleges.

Fourth, we can help the church college by influencing legislation that will safeguard its welfare. Loyalty oaths for educators, as for most other people, fail of their purpose either to promote loyalty or to guard against the arch disloyalist, the Communist. The latter is the first to take such an oath and use it as a cloak for his machinations. At the same time, it is loyalty oath legislation and similar measures which reflect a willingness of many well-meaning people to strait-jacket the intellectual life of the country. Such legislation covers state employees, but it has so far not touched our private colleges. And we must not let it. Tax exemption is another sensitive point.

Fifth, we can help the church college by employing its graduates. We do well to observe that the most resourceful employees do not always come from large or "name" schools. Graduates of these smaller church colleges usually have a variety of experiences and a degree of integrity our business can well use. There are exceptions, of course, but I for one am willing to back the graduate of the church college. He is likely to have a grasp of human relations which every business needs.

Sixth, we can help the church college with our money and the money which we persuade others to give. How a man uses his money is one of the surest indexes of his character. The clothes he buys, the house, the car, the books, the vacation he buys, tell you what kind of a man he is. So the kind of colleges we are willing to buy tell the kind of men we are. We shall have the kind of world we are willing to pay for, and the church-related colleges do more than any other agency to make that world what it should be.

ON THE EVE OF EICHMANN'S TRIAL

Our hands go up in horror as we scan,
Such names as Hiroshima, Nagasaki,
And Eichmann!

One hundred thousand in one blow we read,
Six million of a single race
Find death decreed!

But why the cry of horror,
The surprise?
At this display of carnal lust before our eyes?

If once the hand has dared to dip
In blood!
How can the plunging arm hold back the flood?

Numbers are result of sin,
Not the creator.
The hideous act is prior to count—and greater!

This is the tragedy that should make us weep:
Our hand has reached out to accept
The proposition that carnage leads to life
And war to peace.
But now we find our arm adept
At going further than the hand had planned.

How stop the arm when the hand won't cease?

Reinhard H. Vogt

More People -- More Students

THE WORLD POPULATION in 1957 was 2,790,000,000 (about three billion people). By the year 2000 (which is only forty years away) the count will be 7,000,000,000 (which is all of seven billion).

This is the population explosion you have been hearing about. It will be the period of fastest population growth in the earth's history.

"The world has not begun to feed. house, clothe, and educate its present 2,800,000,000 people properly," is the observation of the Population Reference Bureau, Inc. "Yet unless this can be accomplished, there is little hope that people will develop into useful, freedom-oriented citizens."

Of course, most of the increases will occur in countries outside of North America. But the population will expand here too.

In Latin America the population will increase 265%; in Asia, 181%; and in Africa, 160%. The increase for the United States and Canada will be 85.7%, which is far less than that for other world areas, but is twice as high as Europe (44.5%) except for Russia. Russia is expected to have an increase of 109.4%.

What does this mean to the Christian church? It means that there will be more people in the world to be evangelized. It means that there should be more to carry the Good News. It means that more attention will need to be given to aiding the poverty-stricken because of the population explosion. For the Christian church this means understanding the Christian responsibility in crisis situations like this. For this is a crisis situation even more serious than war. What is our Christian answer? What is our Christian responsibility? People will need to take time to think through and study this Christian concern.

All this means that we need more trained leadership for the church.

The population explosion will also reach the Mennonite church. The number of Mennonite families will be increasing. Indications are that the birth rate in the Mennonite church has been increasing as fast or faster than the total population. This calls for a more effective program of teaching on the local level. From where will the leaders come?

All this means that the colleges will need to train more leaders. A recent study made in the General Conference Mennonite Church indicates that more students will be enrolling in colleges.

College plans Survey

A survey was made in 1958 in which all parents of children under 18 were asked about the plans for their children's college attendance. This survey was sent to almost all homes in the General Conference Mennonite church. About one-fourth of all questionnaires sent out were returned.

These returns gave us a report on the college plans for 7,547 young people under 18 in 1958. Of these young people, 5,648 were in the United States and 1,836 in Canada.

Out of these 7,547 young people all but 321 are considering the possibility of going to college. In other words, 95% of our young people want to go to college. Perhaps not all of them will make it, but 63.9% are sure they will, while 31.7% have some doubts.

In 1958 there were about 1,000 General Conference young people attending college. This includes those attending non-Conference schools as well as Conference-related schools.

Our survey indicated that in 1959 there would be at least 1286 General Conference young people in colleges. The actual count was 1372, and we're sure we missed some of them. With this assurance that our figures are right we can predict the growth and number of young people who will be wanting to attend college in the next fifteen years. This would seem to show that our survey is on the conservative side.

But even the conservative picture is startling. It shows that the number of young people wanting to go to college will double and perhaps triple by 1975. Where we had 1,000 students in college in 1958, we may have 2,000 and probably 2,500 young people in college in 1975. This does not count the number who will be attending seminary, graduate schools, and Bible schools. There is every reason to believe that the number of those who will want to go to these schools will double also.

What This Adds Up To

What does this mean for the General Conference Mennonite Church? It means that it will have a large potential of young people training to be its leaders for our next century of witness. It means we will

build more churches. It means that we will be training many more ministers, missionaries, church workers, and Sunday school teachers. And we will need them to cope with the population explosion that we are facing in the entire world.

But what does it mean to our colleges? It means that two to three times as many young people will want to enroll in our schools, beginning this year. In the past some of our young people have gone to non-Mennonite schools for their training. It would be possible to say that this could be our solution.

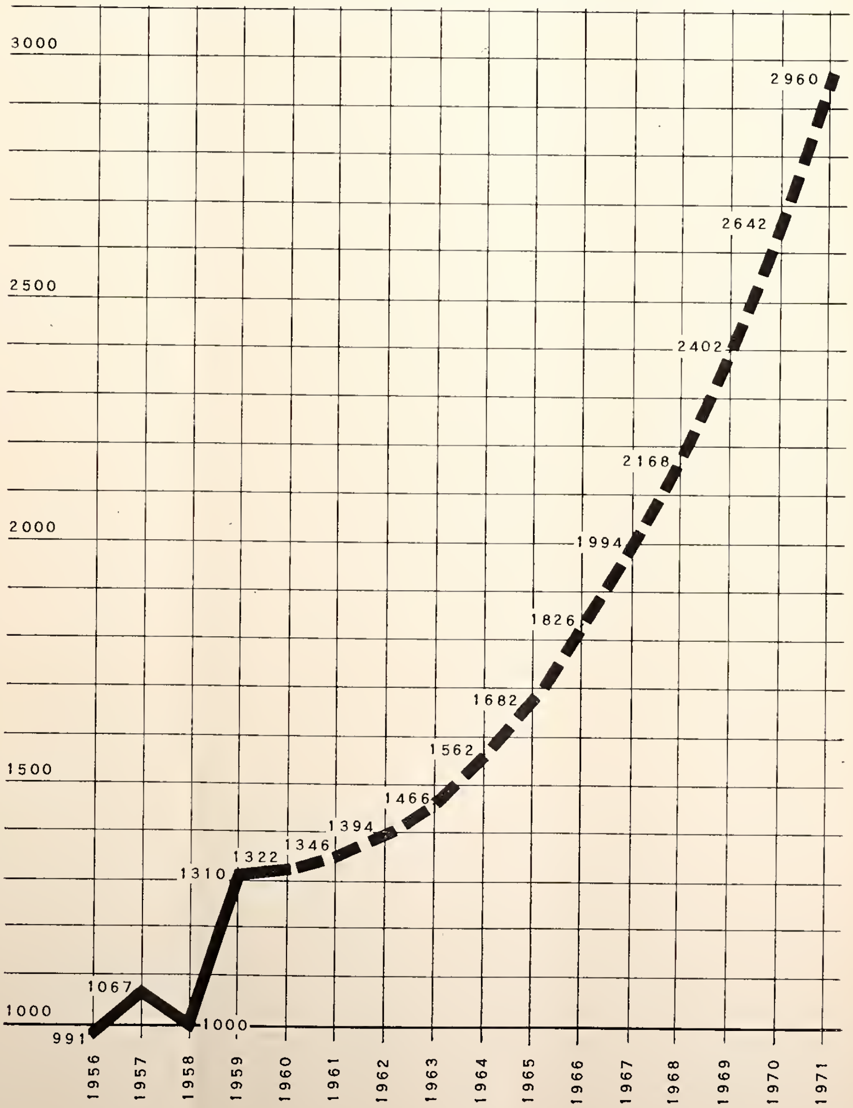
But we have learned that the graduates of our own schools have been the backbone of our church's program. Graduates of non-Conference schools have enriched our church life, but most of our future leaders will continue to come from church schools.

If we need more leaders, most of them will have to come through our church schools. We have come to the place where our colleges need to prepare for larger service in the future. *Maynard Shelly*

The chart on the right is based on a study made in 1958 of college plans of General Conference Mennonite young people. By conservative estimate, the number of Mennonite students will double by 1970. If the increase since 1956 is any measure, it may even triple.

General Conference students enrolled in college and universities (Conference-related, other church schools, and state schools) totaled 1,322. Minimum enrollments for future years will rise to 2,960 in 1971. Figures for intermediate years are as follows: 1961—1,346; 1962—1,384; 1963—1,466; 1964—1,562; 1965—1,682; 1966—1,826; 1967—1,994; 1968—2,168; 1969—2,402; 1970—2,642.

GENERAL CONFERENCE MENNONITE STUDENTS IN COLLEGE



the reader says

GREETING AND SUGGESTION

To the Editor:

Best wishes in your new responsible position as editor. There will very likely be likes and dislikes mentioned by us readers but just let them go in one ear and out the other as the saying goes and do as you want to or think best. I too wonder who writes the editorial as some others asked. There would be plenty of room for that word if the print would be of the size it should be. That would give you much more space, and you could say more. And we could read it just as easily as the rest of the paper. That page is always very interesting but entirely too short. Is there any good reason for having to use such large print? And of course we old people with bifocals can't read the shiny pages nearly as good as the paper you used to use because of the glare. Newspapers don't have that glare.

They used to explain who each writer of an article was, where he was pastor or teaching or whatever his line was, so we could at least be partly acquainted. In the last issue the writers names are given but nothing as to their line of work or where they are located. Some we know, some we don't know but would like to and their article would mean more to us. Those explanations could be printed if there wouldn't be so much space wasted.

Could I have the words of that song referred to in Menno Simon's article in the March 21 issue of *The Mennonite*, that the ladies choir of the Mennonite church of Harlingen sang? Could it be printed in a later issue of *The Mennonite*—the song or words rather, composed by Menno Simons? *A. P. Shetler, Goshen, Indiana.*

[Size of type for editorials depends partly on length of line. Long lines were chosen for the sake of emphasis and variation. We are happy that our new paper stock gives us better reproduction of photographs, though the added reading-glare troubles us also. Our search for an ideal paper doesn't seem to be over. Information on contributors is now given in the first column on the editorial page. When is space wasted? Blank (or white) space is not wasted if it encourages readers to read that which isn't blank. It is the most economical tool we have for special emphasis. A portion of the hymn requested will appear in a future issue. *Ed.*]

NEED FOR REVIVAL

To the Editor:

Communism is gaining nine times faster than Christianity. The Moslem religion seven times faster and Catholicism gets two converts to Christianity's one.

Do we need revival? Do we want revival? It is imperative that we have revival and that in Jesus' name. *David Clay, Halsey, Oregon.*

[Reliable statistics on the membership of world religious groups are hard to come by. For the United States the *Yearbook of American Churches* reports the membership of all Protestant bodies for 1959 as 62,543,502, an increase of 19.9% in the last nine years. Membership in the Roman Catholic Church has increased by 28% for the same period for a total of 40,871,302 members. While Protestants have 50% more members than the Roman Catholics, the latter group is gaining three members for every two gained by Protestants. The Roman Catholic Church represents 23.1% of the population of the United States. In Canada 43.3% of the population is Roman Catholic (as of 1951). *Ed.*]

QUESTION OF VERSIONS

To the Editor:

One of the most questionable aspects of the Revised Standard Version of the Bible is the shading of meaning of many passages. To point out, one is in a printed passage in the March 14, 1961, *Mennonite*, quoting the King James Version: "Everyone of you lay by him in store as *God* has prospered him" (1 Cor. 16:2). It does not say how much, but it does say "as *God* prospered him." *God* is given all credit for all a person has, and to give accordingly.

Now the RSV "Each of you is to put *something* aside and store it up, as *he* may prosper." Sounds like a creditor who tries to collect what is his due and the debtor says, "I can't or maybe don't want to pay you that obligation." So the creditor finally says, "But you can pay *something*, can't you?"

And the RSV, "As *he* may prosper," does not even give God the credit for his prosperity. Sounds like he (the person) is the one responsible for his prosperity. It shades the meaning to something less than what the apostle who wrote it wanted to convey. And how does it make it any clearer and better to understand? *R. B. Schmidt, Walton, Kansas.*

The aim of the translator is to convey in language that is clearly understood what the biblical writer had to say. The translator should not insert into the translation his own thoughts or feelings. He should not weaken the meaning nor should he overstate the meaning. To be exact is always difficult.

On the translation of the phrase cited in 1 Corinthians 16:2 we have the interesting situation in which the King James Version supplied the word "God." Note that in your KJV text that the word "God" is in italics. This means that the word was supplied by the revisers because they felt it necessary to complete the sense of the passage. So that everyone would know that they added this word they put it in italics. (We are sorry that in our reproduction of the King James text in the March 14 issue we failed to carry over the italics.)

We find no other translation or version that follows the King James Version in this practice or that translates this passage with the same meaning as thus implied in the King James Version. The American Revised Version (1901) which translates the Greek so literally that it can almost be used as an interlinear copy for the Greek says, ". . . let each one of you lay him in store, as he may prosper." Zondervan's Amplified New Testament ("as he has prospered") and Moody Press's translation by Williams ("as he is prospered") support the Revised Standard Version in following the American Revised Version. Other translations vary a bit from this rendering, but also support the choice made by the Revised Standard Version: Montgomery, "as he may prosper"; Goodspeed, "whatever he gains"; Weymouth, "any profit he may have made"; Phillips, "according to his financial ability";

Continued on page 252

At no other time in life are there so many major decisions pressing for an answer.

MORE THAN EDUCATION

Esko Loewen

COLLEGE IS both an end and a beginning. These are the years when childhood and youth are fulfilled. No longer are you dependent. You move into a stage of youth adulthood. The intimate family relationships between you and your parents become the background for new relationships between you and other young men and women. Belief and convictions which you once accepted because they are in your family tradition you will now examine and, perhaps, restructure until they become your personal belief and conviction. College is both an end and a beginning.

Events of highest significance crowd together in college years. At no other point in life are so many major decisions pressing for an answer. The choice of vocation, the choice of a life mate, personal conviction and faith in God—all these choices most of us make within the span of a few short years at the threshold of adulthood. And, they are made at a point in life when we are most limited in a backlog of experience!

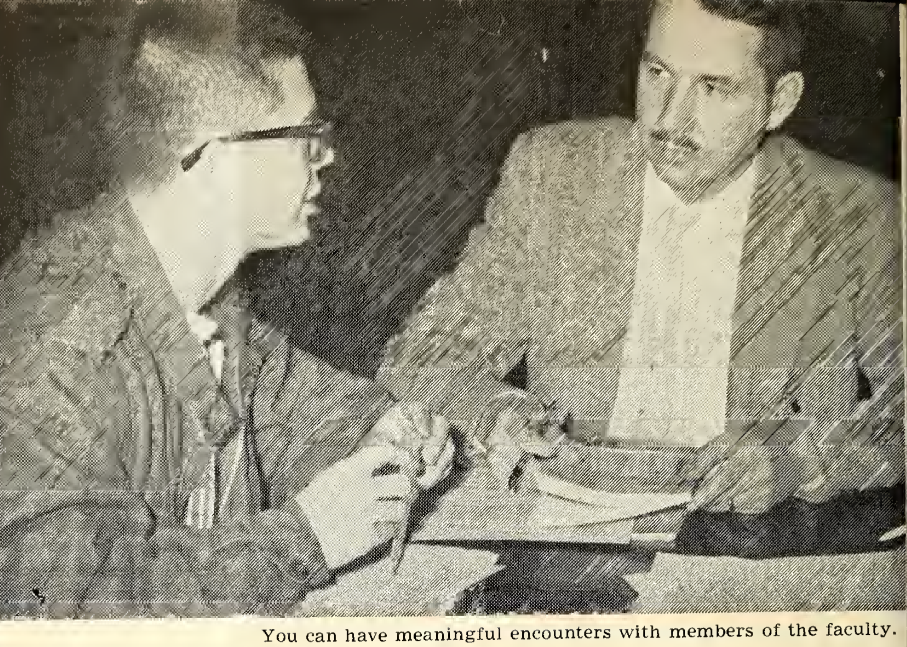
Considering this fact, college becomes all the more significant. Obviously the choice of the school becomes important. This choice will not in itself determine your course in life. It does, however, serve to indicate it. Real self-examination is in order on this matter. A state school, being big with a great variety of facilities, is attractive to some. A school with a prominent name is attractive to others. A school that trains for some saleable skill or trade is attractive to others. And, the type of religious instruction offered is a factor in the minds of still others.

None of these are adequate factors in choosing a college. All of them in themselves reveal a quite inadequate viewpoint. We need to see life in more than terms of bigness, prestige, vocational training, or religious instruction in themselves. College is more than all these.

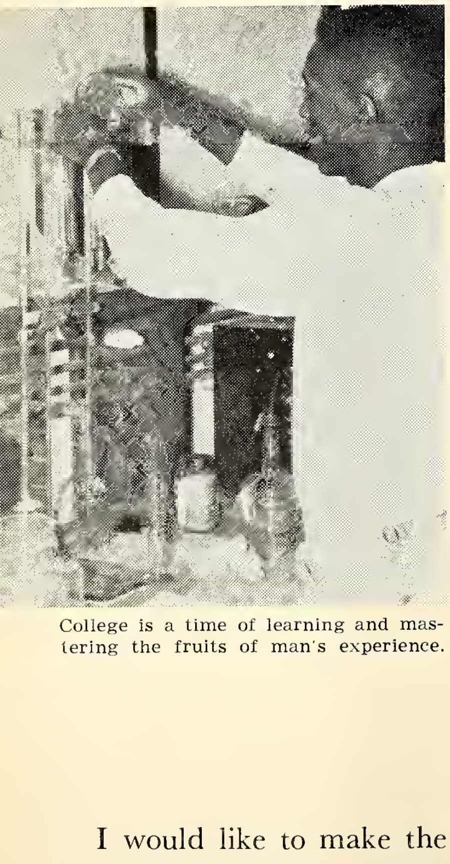
College is a living experience. It is a time of learning and mastering the fruits of man's experience and culture. It is coming to an outlook on life and a faith that will sustain you.

For this reason, the college you attend will say much concerning you and your aims. There are many excellent schools in the country. Your church-related colleges are among them. (One of our church colleges, in a recent study of the kind of education provided and what happens to the graduates, rates 28th out of over two hundred private colleges and universities in the nation.)

Vigorous discussion of current issues, study of the vast fields of knowledge, participation in music and drama, greatly varied sports activity, worship in chapel and church, religious discussion and service, so-



You can have meaningful encounters with members of the faculty.



College is a time of learning and mastering the fruits of man's experience.

cial life—all these make up the campus atmosphere at your church college. In this kind of a setting, those major life decisions can be arrived at in a meaningful way.

Some would hold that the church college, by the fact that it is church-related, is thereby limited to a specific viewpoint and therefore is narrow and not free to honestly face all the questions of human knowledge that are before us. The argument goes further saying that to really get an education, you need to attend a school that is uncommitted—namely a secular or state school.

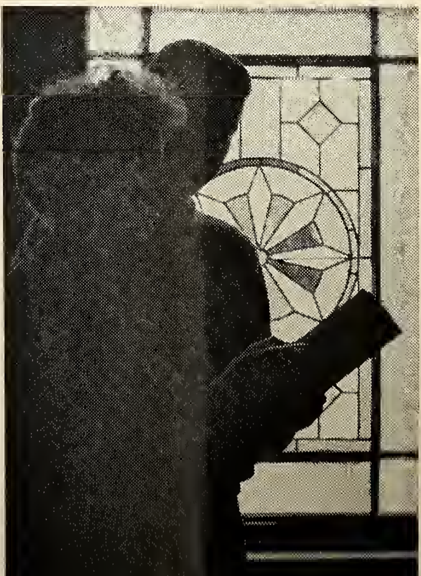
There are some real fallacies in this argument. For one thing, there is no such thing as an uncommitted viewpoint, and heaven help us if ever such a creature comes into being. We all have a viewpoint, be it secular, American, female or male, agnostic, conservative or liberal, or Christian. I would like to make the claim that if you want really to be free, if you really want to be able to examine human experience and knowledge, you need to make a commitment to that which is above all else, namely the God of Jesus Christ.

When you have settled that, new ideas and new ways may be studied with a freedom not otherwise known. Nationalism, Communism, scientism, existentialism, evolutionism, along with the many other ideas current, may be examined with a freedom and a fairness otherwise not possible.

I would say along with a scientist friend of mine that the Christian faith is not an inhibiting force so much as it is a releasing power. He goes further to say that many of the great scientific insights have been the fruit of deeply committed Christian men.

This is what a church-related college can do for you. It can free you for great thinking and great purpose. You can rub shoulders with fellow students and have meaningful encounter with members of the faculty. You go through a period of time during which deeper self-understanding and self-discovery take place. You go through disappointments and frustration as well as triumphs and achievements learning both their meaning and what to do with them. And you have the sense of kinship that a friendly campus offers.

I would like to make the claim that if you want really to be free, if you really want to be able to examine human experience and knowledge, you need to make a commitment to that which is above all else, namely the God of Jesus Christ.



YOUTH NEWS

United Church, Port Rowan, Ontario. Our youth group is now three years old. We have been giving programs at the Home for the Aged here. Proceeds from our programs have gone into our project, a piano. *Loretta Loewen*

Eden, Moundridge, Kansas. The Eden Youth Fellowship is sponsoring the construction of a new cabin at Camp Mennoscah, the Western District campsite near Murdock, Kansas.

Taber, Vauxhall, Alberta. We meet every Friday. Projects include maintenance work for the church, support of mission work, the purchase of many books yearly for the church library, and support of the weekly Bible class for children. *Ed. H. Friesen.*

Bethel, Pekin, Illinois. The Bethel Mennonite young people constantly accompany their pastor to the County Home for the Aged to present music for the people there.

During Lent our youth group gave a twenty-minute service for the high school students. This included special music, a message, hymns, Scripture, and prayer—conducted solely by the young people. *S. T. Moyer*

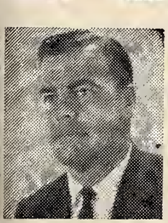
Bergthaler, Lowe Farm, Manitoba. Recently we had two successive meetings with panel discussions—the first panel made up of young people and the second of adults. The topic of discussion was Christian stewardship. This produced an interesting display of converging and diverging ideas.

Another meeting took the form of a social. The intention was not so much to offer a variation to the regular formal gathering as to emphasize practically the evening's theme: "Cheerfulness." *Julia Braun*

Eden, Inola, Oklahoma. On March 10 our youth group sponsored a chili supper and a slave auction. The auction was held in a country school near Chouteau, Oklahoma. The public was invited. Slaves for auction were members of our youth group. The auctioneer was Mr. Pete Kroker. The person in audience who bid the highest wage per hour got the slave. Each slave was required to work one day for the person who bought him. The money earned by the slaves is being put into the young people's fund. We found this method of raising money for our projects very successful. *Leona Froese*

Zoar, Waldheim, Saskatchewan. We recently had a youth rally with the local E.M.B. and M.B. churches. Each group was responsible for several numbers. The theme was, "Is this your Christ or do you seek another?" Mr. Carl Ens from Saskatoon was the speaker. Approximately ninety-five young people attended.

The film, "Going Steady," was shown on March 7. It was enjoyed by our group as well as many young people from other churches. *Lyllian Epp*



HAN VANDENBERG, MISSION WORKER IN FORMOSA, SPEAKS ON EVANGELISM

at the

YOUNG PEOPLE'S UNION RETREAT DIVIDE, COLORADO, JUNE 19-25, '61

You can support the retreat with your prayers. You can plan now to send a leader from your youth group. You can see that a registration blank (April 4 issue) is sent as soon as possible to Rocky Mountain Mennonite Camp, Divide, Colo.

Readers Write

To the Editor:

In the March 14 issue of *The Mennonite* you had some information on youth work which concerned the leaders of the various committees in a youth group. I was very pleased to see this article. Through it I was challenged anew to do my utmost in promoting the youth endeavor in our home church as well as in our province.

I am a member of the Faith and Life committee in our local church as well as the Faith and Life representative in the Manitoba Youth Organization. As a result I am faced with many situations which I can't solve by myself. Often the reason for this is the lack of program helps and information.

In the article, "Memo to Committee Members," helps are mentioned for each phase of the three-area plan of service.* I would greatly appreciate receiving these to use in the planning of the work that faces me in this committee work.

I would also like to receive the paper, *The Mennonite*, in the future. I believe it has much valuable information for the workers in all the various church activities. *Abram Wiebe, Starbuck, Manitoba.*

---

*The manuals published by the Young People's Union: **Christian Faith and Life, Christian Service,** and **Christian Fellowship.**

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

our schools

FREEMAN WOMEN'S AUXILIARY SPONSORS SCHMECKFEST

The third annual Schmeckfest was sponsored by the Freeman Junior College Women's Auxiliary March 23 and 24. Meals were served to well over a thousand people. Again the menu included many of the traditionally Mennonite dishes, the recipes for which have been passed on from mother to daughter since pioneer days and from Europe before that. Besides the Low German, Swiss and Hutterisch dishes, a few Scandinavian items were added this year.

Each evening a special program was given after the serving was completed. The program included musical numbers from various area churches and the one-act play, "Cabbages," presented by the dramatics department and directed by Virginia Ortman.

Pioneer Tradition: *Modern Nutrition* is the title of a 144 page cookbook published by the Freeman Auxiliary this spring. The book which sells for $1.50 came off the press just in time for sale at the Schmeckfest. All recipes are contributed and tested by Auxiliary members and included is a section of traditional Mennonite dishes from the Freeman area.

TWO BETHEL GRADUATES RECEIVE ROCKEFELLER GRANTS

Two of the forty Rockefeller doctoral fellowships in religion, awarded annually to outstanding theology students in the United States and Canada, have gone to Bethel College graduates.

Recipients of the fellowships are Paul Wiebe of Aberdeen, Idaho, a graduate of 1960, and Maynard Kaufman of Freeman, South Dakota, a graduate of 1957. Both were English majors at Bethel College.

The Rockefeller fellowship in religion is a one-year grant to aid the Fellow in the completion of the doctorate. The foundation giving the grants hopes that many of the Fellows will eventually become teachers in theological seminaries.

NEW STUDENT COUNCIL OFFICERS CHOSEN AT BETHEL COLLEGE

James Juhnke, a junior from Lehigh, Kansas, has been elected president of the student council at Bethel College.

Juhnke, son of Mr. and Mrs. William E. Juhnke of Lehigh, returned to Bethel for the 1960-61 school year after having served for two years in Europe under the Mennonite Central Committee Pax program. He is currently also the president of the junior class. He is majoring in the social sciences.

Ivan Regier, also a junior, from Madrid, Nebraska, is the new vice president of the student council. Regier, son of Mrs. Marie Regier of Madrid, is majoring in economics.

R.J.C. BIBLE DEPARTMENT HOLDS GRADUATION SERVICE

Five young people were granted diplomas at the Bible Department graduation services held in the Rosthern Mennonite Church on Sunday, March 26. Edith Peters, class valedictorian, referred to this event as another "milestone" in her life. She named conversion and graduation from high school as two preceding milestones. Helen Fehr gave a testimony, speaking of the new life in Christ. Edward Enns, dean of the Bible Department, gave the charge to the students using the theme: "Stand fast in Christian liberty." President Elmer Richert then presented diplomas to Edith Peters, Rosthern; Marilyn Funk, Drake; Helen Fehr, Hague; Werner Tessman, Mullingar; Boyce Neufeld, Saskatoon.

BLUFFTON ORGANIZATIONS ELECT NEW OFFICERS

The Bluffton College Student Christian Association announced its officers for next year. They are Robert Suter, Canfield, Ohio, president; James Rivers, Wadsworth, Ohio, vice president; Phillip Kingsley, Monroe, Indiana, treasurer; and Agnes Schutz, Pandora, Ohio, secretary.

Officers for the International Relations Club are Nancy Moffett, Lima, Ohio, president; Janis Lantz, Berne, Indiana, vice president; and Ellen Hostetler, Smithville, Ohio, secretary-treasurer.

Gospel Team Commission of the Student Christian Association officers for the coming year are Glenn Baughman, Bloomfield, Iowa, president; Sandra Grosvenor, Columbus, Ohio, vice president; Sandra Raber, Sugarcreek, Ohio, secretary; Thomas Kirchhofer, Berne, Indiana, treasurer; and Rosemary Gingery, Wooster, Ohio, deputation chairman.

BETHEL SENIOR RECEIVES DANFORTH FELLOWSHIP

Mel Goering of Moundridge, Kansas, a Bethel College senior, has been awarded one of the one-hundred Danforth graduate study fellowships given annually to U.S. students who have outstanding academic ability, desire to become college teachers, and have a vital interest in religion.

Goering, who is majoring in philosophy and religion at Bethel, plans to enroll at Vanderbilt University, Nashville, Tennessee, where he will study philosophical theology.

Earlier this year Goering won state-wide recognition for reaching the finals in the Rhodes scholar competition.

THE READER SAYS

Continued from page 248

Berkley, "in proportion to what he has gained"; Lamsa, "whatever he can afford"; New English Bible, "in proportion to his gains"; Albrecht, "*von seinem Verdienste*"; Schlachter, "*nachdem es ihm wohl geht*"; Menge, "*wie seine Verhältnisse es gestatten*"; and Luther, "*was ihn gut dünkt.*"

The rendering "something" may seem a bit weak. Similar words are used by other translations: Goodspeed, "whatever;" Weymouth, "any profit"; Lamsa, "whatever"; Berkley, "what"; and Luther, "*was.*" Many translators avoid using a specific word to convey this idea.

All translations attempt to give the right shade of meaning. Rightly understood, none of these translations or versions disagree with the King James Version. It is obvious that the device used by the King James Version to complete the sense as they saw it has given us a wrong impression of what Paul was saying. *Ed.*

TWO FACULTY APPOINTMENTS

Lloyd L. Ramseyer, president of Bluffton College, announced two further faculty appointments for next year: Richard Pannabecker to teach in biology and Burton Yost to teach in the Bible department.

Dr. Pannabecker, succeeding M'Della Moon, received his bachelor of science degree at Roosevelt College in 1948 and his doctorate at the University of Chicago in 1957. He has been an assistant professor of biology at Ohio Northern University from 1954 to the present, as well as a lecturer in biology at Bluffton College from 1956 to the present.

Burton G. Yost, present pastor of the Upper Milford Mennonite Church, Zionsville, Pennsylvania, will be filling William Keeney's position next year. Rev. Yost is a 1949 graduate of Bluffton College as well as a graduate from Mennonite Biblical Seminary. His wife is Elnore Rosenberger Yost, daughter of Arthur Rosenberger, past president of Bluffton College.

BLUFFTON COLLEGE ANNOUNCES SUMMER SESSION PLANS

Ada Lapp, director of the Bluffton College Summer Session, has announced that two workshops will be special features of this year's summer session. A workshop for directors of children's choirs will be held from June 19-23, and a Bishop Sewing Workshop will be held from July 10-21.

The Children's Choir Directors Workshop is being planned by the Bluffton College music department with Earl Lehman as director of the workshop and Mrs. J. J. Enz of Elkhart, Indiana, as the resource leader.

Edna Ramseyer is in charge of arrangements for the sewing workshop. Details may be obtained from her.

PEACHEY SPEAKS AT BLUFFTON FOR PEACE EMPHASIS WEEK

Paul Peachey is on the Bluffton College campus as Peace Emphasis speaker April 11-13.

MCC news

MMHS SCHEDULES MEETING

Mennonite Mental Health Services will hold its semiannual meeting April 14 and 15 at Kings View Hospital, Reedley, California. Roy Just, a new member of MMHS, will begin service as a board member at that time. Mr. Just is a member of the Mennonite Brethren Church and is professor of psychology at Fresno City Junior College, Fresno, California.

MCC EXPANDS TRAINEE PROGRAM

Plans are to expand the MCC Overseas Trainee Program for the year 1961-62. The European selection committee is recommending sixty trainees for that period, to begin in August 1961. Thirty-eight trainees are in the U.S. and Canada at the present time.

Acceptance of sixty trainees depends on the availability of sponsors for them. Persons interested in sponsoring a trainee for six months should write Miss Emma Schlichting, MCC, Akron, Pennsylvania.

our churches

VISITING CHOIRS PRESENT PROGRAMS

Alexanderwohl, Goessel, Kansas. Harold W. Voth, who had been elected deacon Feb. 28, was consecrated to this work on March 12. Three groups of singers—the Eden church choir, the Hesston Academy choir, and the Bethel College choir—have served us with special programs during the month of March. On "Good Friday" our choir presented "The Seven Last Words." Pre-Easter services, with Harris Waltner as speaker, were held March 19 to 23. One of the projects of the young people of the church is the planting of a half acre of potatoes. Several men of our church spent a number of days in Kansas City helping with the construction of the education wing to the Mennonite church there. The February collection of clothing for the needy was 14 pounds of new clothing and 724 pounds of used clothing. Mr. and Mrs. Rodney Duerksen, who were married on March 16, left for 1-W Service on March 28 in the Marion County General Hospital, Indianapolis, Indiana. The new addition to our church building will be dedicated April 23. *Mrs. J. J. Buller*

The following people received bap-ism on Palm Sunday at the Mead-ws Church, Meadows, Illinois.

Mary Ann Augspurger
Gayle Streid
Susan Scott
Beverly Miller
Lois Ackerman
Jeff Yordy
Dirk Rocke
Keith Streid
Bruce Bertsche
Rodney Oyer

NEW CONGREGATION DEDICATED

Evanston (Illinois) Mennonite Church. H. B. Schmidt, Vincent Harding, and Leonard Goering took part in the dedication services of our group as a new congregation, which took place on February 26. Since this is the only Mennonite group meeting in Evanston, it is to a large extent an inter-Mennonite venture.

PARKVIEW HOME NEARLY READY

Wayland (Ia.) Mennonite Church. May the months ahead be a challenge to everyone of us to use our talents with increase to the honor of Him who gave His life for us. The new Parkview Home here is rapidly nearing completion and is expected to be ready for occupancy by April 15. Erwen Graber of Crawfordsville has been selected superintendent; Mrs. Galen Widmer, nurse; and Jacob Roth, custodian. Applications for various other duties connected with a project of this kind will soon be made known. Applications for residency are coming in. Various church groups help daily with the painting of the interior and with the varnishing work. The Men's Brotherhood of the four Iowa General Conference churches met for a dinner meeting at the Sugar Creek Fellowship Hall on Monday evening March 13. Eighty-four men of the Donnellson, Pulaski, Eicher, and Wayland churches attended. A ham dinner was served by the Wayland Dorcas women. George Miller, a retired minister from Wellman, showed his Indian relics and rock collection and gave an interesting talk. Quartet numbers and chorus numbers on the program helped in making the evening very worthwhile. Willard Claassen of Newton, Kansas, was with us and gave the morning sermon March 5. Work on the new church was again started as the weather improved.—*Nellie Wittner*

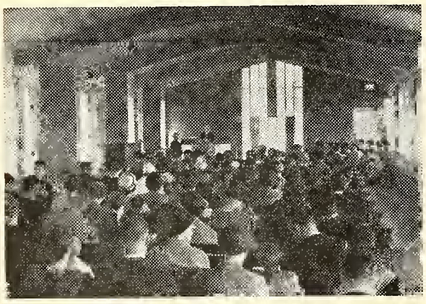
EASTER DAWN SERVICE

Upper Milford, Zionsville, Pennsylvania. Again as in former years our Communion service was held on Good Friday evening. The Youth Fellowship joined with other members of the church in worshiping the risen Saviour at an Easter dawn service. Pastor Burton Yost is getting along very nicely after a bone graft in his arm. We pray that he may have a speedy recovery. Some of our men and boys plan to attend the father-son banquet sponsored by the men of the Eastern District Conference. *Mrs. John Rheinhart*

MDS SPONSORS FIRST AID COURSE

Goessel Church, Goessel, Kansas. Twenty-seven were enrolled in a First Aid Course which met in our church basement during January and February. The course was sponsored by the Mennonite Disaster Service. Our annual Mennonite Men Banquet was held January 28. Proceeds went toward the purchase of a new sound system for the church. A school of missions was held on three consecutive Sunday evenings beginning February 19. Orlando Waltner gave us an overview of the changes in mission work today, while his son, Robert Waltner, showed pictures to the juniors of Woodstock School, a school for missionary children in India. Later the film, "Makoto," was shown. On the last evening, Mr. and Mrs. W. C. Voth showed pictures and told about mission work in Japan. On March 12 Roy Henry spoke to our adult C. E. on "Some Aspects of Becoming and Being Senior Citizens." On March 9, Mrs. Calvin Flickinger, missionary to South America, spoke to the Mission Workers. On April 12 the three mission societies of our church sponsors a supper and bazaar. The proceeds are to go toward the building fund of our education wing which is being planned for the near future. On the evening of March 14, the Mennonite Men of Goessel, Tabor and Alexanderwohl churches sponsored a program at the high school where the John R. Schmidt family showed pictures and told of their trip from Paraguay. An offering was held to help buy a jeep to be used by the Schmidts in their medical work among the lepers in Paraguay. Our church together with Alexanderwohl will sponsor a Daily Vacation Bible School the first two weeks in May. Our pastor, Levi Koehn, will be the superintendent. *Mrs. Ernest G. Unruh*

ELKHART CONGREGATION MOVES INTO NEW CHURCH BUILDING



With thanksgiving and praise to God for His continued blessing, the Hively Avenue Mennonite Church of Elkhart, Indiana, met for its opening worship service in the new building on Sunday, March 12. An afternoon Vesper Lenten service sponsored by the Women's Missionary Fellowship was centered around the theme: "Were You There?" An informal hour of fellowship for those in attendence was held in the basement following the service.

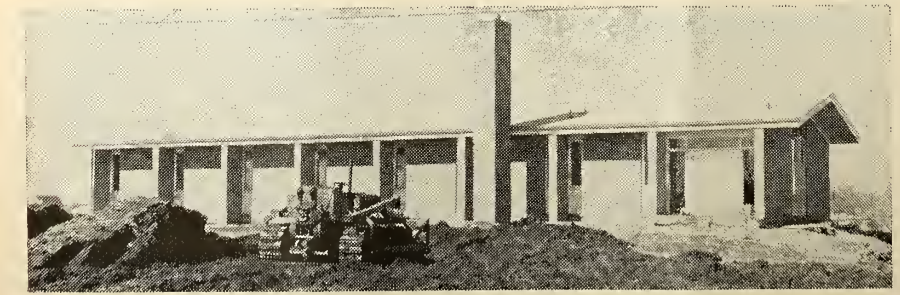
Initial discussions relative to the organization of a General Conference Mennonite Church in Elkhart began in the late fall of 1957. A number of General Conference families who had moved to Elkhart from other communities, not related to existing churches within the area, began to feel the need of a fellowship with which they might affiliate themselves. The first formal meeting of interested families was held on February 2, 1958, with thirteen adults in attendence. During the next three months meetings of the group were held regularly on Sunday afternoons in the homes of interested families.

After prayerful consideration the initiation of regular Sunday morning worship services was begun on May 4, 1958 at the West Side Concord Public School an Mishawake road. The auditorium was used for worship services and classrooms for Sunday school. Here it was the group began to expand its work and organized into an active congregation. A charter membership was adopted, a full-time pastor was called, new members were received, the holy rites of Communion and baptism were observed, and the life of the congregation began to take on the pattern of a formal church program. The closing service in the school was held on March 5 with John Howard Yoder as the speaker. (Pastor Walter Gering was absent due to the death of his mother.) Thus ended a chapter in the history of the congregation.

Recognizing in the early days in the school that this was but a temporary location, the congregation began to study seriously the possibility of erecting its own house of worship. A building site was purchased, ground breaking services held the first Sunday in June 1960, and the building program was on its way. In spite of occasional delays the work progressed and reached its climax on March 5 when members of the congregation and visiting friends filled the sanctuary for the service of praise and thanksgiving.

The building erected is a brick building, especially adapted for use as an educational wing. The seating capacity of the main auditorium is approximately 175, with ample space for junoir Sunday school work in the basement. A kitchenette with space for informal fellowship meetings of the congregation is available.

Interest in the work of the congregation has been growing. From the initial group of thirteen which met in the homes, the attendance has been steadily growing. In recent weeks the attendance has reached the 140 mark several times. The congregation is looking into the future with renewed interest and enthusiasm.



our conference

continued from back page

ORPHAN SUPPORT ENCOURAGED

Inquiries are frequently received by the Board of Christian Service regarding the support of orphans in underprivileged countries. The board refers inquirers to the two MCC orphanages in Korea and Jordan.

In the orphanage in Kyong San, Korea, about 200 boys are given a middle and high school education plus training in a vocation—agriculture, metal work, carpentry, printing, and drafting. Christian teachers and a chaplain guide their study and living. The boys engage in regular work periods on the experimental farm, which raises much of the food for the orphanage.

In Jordan the Hebron orphanage, in its seventh year of operation, accommodates about seventy-five children. Arab Christians give them academic instruction, and plans are being made for the development of a vocational training program.

While there are various agencies promoting the support of foster children, the board recommends the MCC as meriting the support of the Mennonite constituency. Contributions may be sent to the Board of Christian Service. For specific information write to the board office at 722 Main, Newton, Kansas.

CHRISTMAS BUNDLE DEADLINE

Christmas bundles must be received at MCC centers by July 1. Persons who have not received a folder with instructions for the preparation of a Christmas bundle for a child in some needy area may write to the Board of Christian Service, 722 Main, Newton, Kansas.

40TH ANNIVERSARY OF MCC

The winter 1961 issue of *Report* commemorates the fortieth anniversary of Mennonite Central Committee. Specially prepared for this occasion, the quarterly magazine published by MCC carries articles that give an over-all picture of the work.

Three MCC veterans cover the work of MCC in an article entitled "Serving 40 Years Together." Orie O. Miller, former secretary, writes about the beginning, extending, and continuing services of MCC. P. C. Hiebert, first chairman of the organization, speaks of the motivation, occasion, and results of MCC, not only for the benefactors, but for those engaged in the work. J. N. Byler, former director of foreign relief and services, interprets the task of MCC and how it can be done.

Other articles include "Awakening to Human Need," an adaptation of former vice-chairman Henry A. Fast's address at the centennial sessions of the General Conference Mennonite Church in 1959; "Children of Light in a World of Darkness" by Robert S. Kreider, vice chairman of MCC; CPS Reflections by Harold Martin.

Copies of the winter edition of *Report* may be obtained from the Board of Christian Service, 722 Main, Newton, Kansas.

H. A. FAST REPORTS ON VISIT TO MEXICO

For some years the General Conference Mennonite Church has carried on a service program in the Cuauhtemoc - Santa Clara area of Mexico. This is in response to requests from various groups in Cuauhtemoc for supervisory personnel. Under sponsorship of the Board of Christian Service, H. A. Fast visited the Cuauhtemoc Mennonite community and the Patos settlement from March 11 to 22.

Dr. Fast was especially interested in visiting members of service units working in the hospital and in the agriculture experimentation program in order to better understand their needs and problems. Fremont Regier from Whitewater, Kansas, accompanied Dr. Fast on part of this trip in order to get early orientation to the agriculture improvement program which he is to carry on when Willard Stucky terminates his service in June.

Dr. Fast was pleased to see signs of progress in Mexico. When he was there six years ago the hospital was poorly equipped and inadequately staffed in both nursing service and hospital administration. Now plans are under way to replace the poorly-constructed government hospital with a new one. The doctors are competent and responsible. The nursing service, with North American nurses as well as Mexican nurses, is good and well organized. Six years ago the hospital had few patients. Now it is filled to capacity.

The agriculture experimentation program is still very young, but already some results of far-reaching significance have emerged. Through a co-operative relationship with the Rockefeller Foundation in Mexico City and with representatives of the Mexico Department of Agriculture, Board of Christian Service personnel have introduced certain strains of oats, wheat, and beans which will yield considerably better than strains commonly used now. Mennonites and Mexicans are watching these experiments and profiting from them. But the most gratifying result is the opportunity to extend relations of friendship with people of the large Cuauhtemoc and Chihuahua area.

About school work Dr. Fast said, "I was very much gratified by work done in the school where we help to furnish teachers and by the contacts our teacher of English makes in the Cuauhtemoc school system."

Although Dr. Fast's contacts with the colony leadership were limited, a tour of some of the Mennonite villages not too far from Cuauhtemoc revealed considerable progress. The individual farmyards, the village street, the small shops (printery, cheese factories, machine shops, Purina-type feed mills, oatmeal factory) all give evidence of stability, resourcefulness, and of a certain push forward.

These Mennonite settlements are crowded. This is true no less of Patos settlement than of Cuauhtemoc. That is why numbers of them have sought new homes in Honduras, and that is why the Patos colony is anxious to find ways to purchase a new *estancia* of 75,000 acres in Mexico. Some of their people drift to the cities or to neighboring Mexican villages, but up to now this number is not large. Of course, a considerable number have returned to Canada and settled in far northern sections of Alberta and Ontario.

our conference

CALVIN FLICKINGERS RETURN TO COLOMBIA

Calvin and Sidonnia Flickinger with their children leave the United States on April 18 to return to Colombia, South America, for their second term of missionary service under the Board of Missions of the General Conference Mennonite Church. They will again be stationed at Cachipay, Cundinamarca.

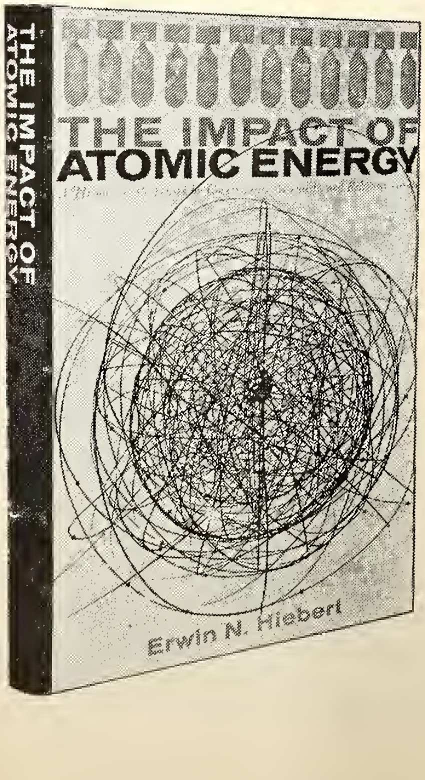
The Flickingers began their missionary service in Arizona in the summer of 1955 while waiting for Colombia to grant them visas. In August 1956 they left for Costa Rica to study the Spanish language for a year before going to Colombia. They returned to the United States in July 1960.

In Colombia, Calvin teaches in the mission school at Cachipay, and he and his wife are the houseparents for the approximately forty boys in the dormitory. (Enrollment of the school is about 125.) Sidonnia also provides nursing services in the community.

While on furlough, the Flickingers made their home in Newton, Kansas. Their parents live at Hutchinson, Kansas, and Mountain Lake, Minnesota.

ATOMIC ENERGY BOOK IN REVIEW

The Impact of Atomic Energy—A History of Responses by Governments, Scientists, and Religious Groups, Erwin N. Hiebert, Faith and Life Press, 1961, 302 pages, $4.00.



Erwin N. Hiebert and the Peace and Social Concerns Committee of the General Conference are to be heartily congratulated for the production of this outstanding book. Dr. Hiebert is chairman of the Department of the History of Science at the University of Wisconsin. For the academic year 1961-1962 he is at the Institute for Advanced Studies at Princeton, New Jersey. He is a member of the Mennonite Brethren Church.

Part I of the book, "A Half Century of Unprecedented Advance in Atomic Energy," traces the development of this phenomenon in our time. The five chapters are packed with facts. It is an invaluable handbook of information for the lay person, and one need not have taken a physics course to understand it. These chapter headings are the following: (1) The Scientific and Technological Task, (2) Military Aspects of Atomic Energy in World War II, (3) Development and Testing of Nuclear Weapons Since 1945, (4) Radiation and Its Effects on Man, and (5) Atomic Energy for Peace. The author always attempts to present fairly all facets of an issue. For instance, in Chapter 4 he presents both the Pauling and Teller-Libby viewpoints on the effects of radioactive fallout.

Part II is entitled "Reactions of Governments, Scientists, and Religious Groups." In general, the first section of the book describes the scientific events related to the development of atomic energy; the second part describes the social attitudes toward that development. It is the strength of the book to have both in one volume.

Mennonite readers will be particularly interested in Chapter 9, "The Responses of Religious Groups," in which Dr. Hiebert covers Catholic, Protestant, Jewish, and peace church viewpoints. Here also he states his own convictions, e.g., "In the last analysis, the most compelling reasons for putting the wartime atom aside are of a religious and philosophical nature" (page 289). "The Christian may well believe that science without religion cannot see what needs to be done. But religion without science has not the power to do it" (page 291).

Ronald and Elaine Rich

APRIL 18, 1961

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

NEW DAY IN THE CONGO

New Day in the Congo

James E. Bertsche

A country is being born. This fact gives the Congo church both isk and mission, danger and opportunity, grief and hope.

KAZADI MATAYO STOOD quietly beore the semicircle of church leadrs and missionaries. It was November 15, 1960, in the Nyanga hurch office. It was the first meetng between missionaries and the dministrative committee of the hurch since the abrupt evacuation our months previously.

Kazadi spoke: "We thank God for his day. We've prayed much that ve might see this day." He paused houghtfully and continued, "We've earned much these past weeks. Ve've learned who among us serves he missionary and who among us erves God!"

Kazadi moved on in his opening levotional to other comments, but ie had already summed up in one erse sentence the experience of he Congo church: "We've learned vho among us serves the missionary and who among us serves God!"

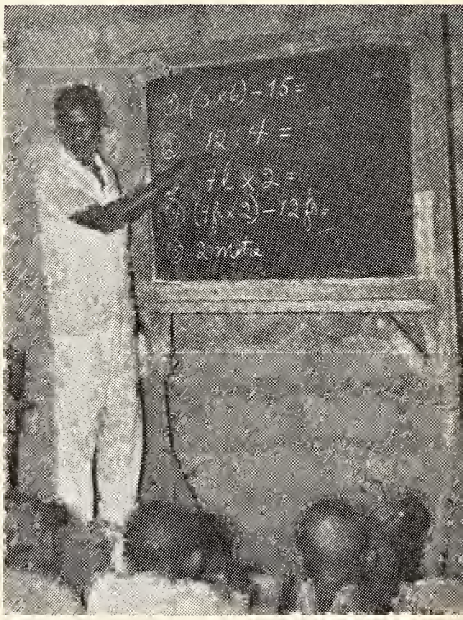
With the departure of the missionary in July 1960 an old familiar ramework of mission activity ame to an abrupt halt. Overnight he missionary dwellings were empy. In a matter of hours the guidng hand of the missionary was vithdrawn, and the Congolese were alone. At first there was a stunned ndecision as the Congolese tried to seize the import of what had happened. Then suddenly there was an explosion of reaction. Word spread swiftly through the villages. The missionaries are gone! There s no one at the station. What are ve waiting for? Soon there were groups of villagers congregating on nission stations for the sole purpose of looting. There was no auhority to appeal to; there was no government worthy of the name. Was there a church? Was there any will, any courage, any deternination on the part of anyone to contest this threat to mission property?

Reaction was immediate and decisive. At station after station, without any prearranged plan, committees were organized, guards set, and responsiblities assigned. Returning missionaries months later found little mounds of blackened ashes at front and back doors of dwellings—mute evidence of the Congolese who sat and watched beside their fires through the chilly Congo nights. After the evacuation money sacks containing church, school, and medical funds were hidden away for safekeeping. Valuables were often gathered and placed under lock and key. Surrounding villages soon learned that even though the missionaries were no longer there, the stations were far from abandoned. Everywhere Congolese Christians assumed responsibility.

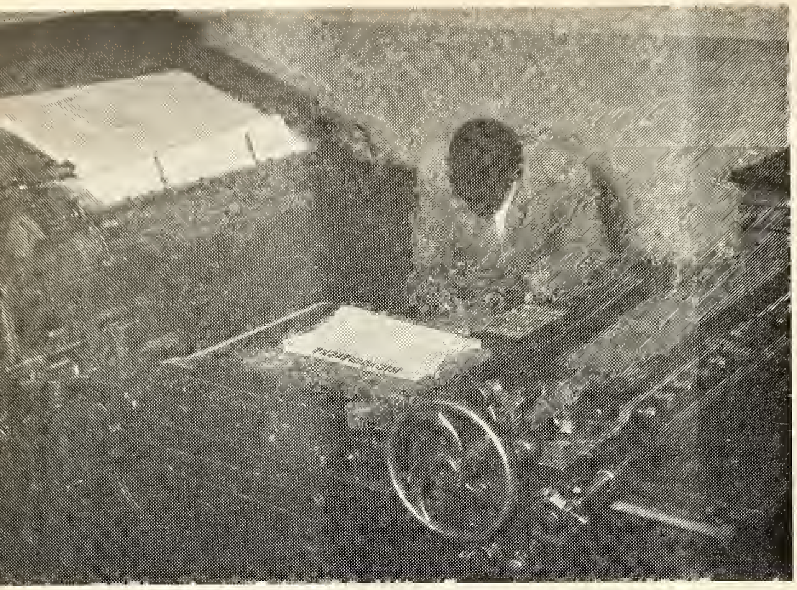
It was July. A mission-wide church conference had been planned for August before the missionaries had left. Could the conference be held? Tribal fighting was rampant. Roads were blocked everywhere. Every man was a law unto himself. Would delegates risk traveling even if arrangements could be made? Pastor Ngongo David at Nyanga spearheaded activities. Arrangements were made. Notices sent out by whatever means available.

As the day drew near, the mission diesel truck drove out of the garage. With a small delegation from the church, a tour of the stations to gather up the delegates began. There were always at roadblocks. They had to explain their business to drunken spear-brandishing mobs.

In due time the conference convened. Reports from each station were submitted. Congolese were appointed to fill places left vacant by missionaries. Plans for the future were discussed and activities they felt had to be carried on were listed. A committee was appointed



The cry of the Congolese is, "Teach me; train me; show me. There is much we do not know, but we can learn."



In a country with a growing literacy rate, the Congo church offers the Bible in five languages.

and given responsibility to try to reestablish contact with the Board of Missions in America and to try to arrange for the immediate return of some missionary men.

Then it was August. In spite of the continued chaos, the church leaders thought of their thousands of children who in September would want to go to school. A group of mission-trained teachers took the initiative to plan a meeting. Again the truck made the tour for delegates. In a two-day meeting, teachers were appointed and directors designated for the schools. The first week in September found primary schools, station Bible schools, and lower level teacher-training schools open all across Congo Inland Mission territory with thousands of students enrolled. We returned later in the year to find the teachers working unpaid and desperately short of school supplies. But morale was good and one could sense a spirit of pride and purpose among them.

In short, we returned to find devotion, courage, and bravery on the part of Congolese pastors and leaders. We found faithfulness on the part of many laymen, services being held, Communion being served to believers in rural areas, and baptismal classes being held. We returned to find the church of Christ a reality in Congo.

Chaos in Government

And what of today? What are the church's problems, its enemies, its opportunities, its strength, and its future?

As far as government functions are concerned, some activities still are carried on by the force of momentum or habit. In offices where routine had been established, things go on much as before. In offices where problems had to be studied and new decisions made, confusion in its purest form still reigns. The old framework of efficient administration and protection for the church is gone.

The Belgian hand was firm, efficient, and authoritative. When it was suddenly lifted, there was no hand to replace it. Anarchy descended. The United Nations responded in a dramatic burst of swift purpose and now has about 25,000 "blue helmets" scattered across the country. This has achieved a surface calm of sorts, but unrest is ever ready to manifest itself in endless forms. An atmosphere of insecurity and uncertainty prevails. If the Congo church today is to stand for principle and justice and truth, it needs courage of the highest caliber.

It was heady, exciting sport in early July to loot and stone the fleeing white man. Months later the average African began to comprehend that along with the white man he also chased away his job, his salary, his employer, his doctor, his food supplier. He also chased away a great many other things that he has always taken for granted and which he had naively imagined would always be simply there for the taking. Prices for food stuffs available are continually climbing. Jobs available are greatly reduced. This spells difficulty for the young Congo church which is struggling with the responsibilities of self-support.

There is continual jockeying for political influence and power. This competition is evident between tribes, between geographical areas, between political parties, between individual leaders, and between language groups. It appears in the form of bitter personal feuds between key leaders, each with his group of rowdies ready to take to the streets to fall upon unsuspecting members of the opposition groups, armed with knives, clubs and bicycle chains. Sometimes these rivalries erupt in the form of bloody tribal warfare such as has plunged the Kasai into the nightmarish blood bath of recent months with its resultant suffering, famine and starvation. These various conflicts, often cut directly across the young church, subjecting it to unbelievable pressures.

Weakness in the Congo Church

The great cry of the Congolese today is, "Teach me; train me; show me how. There is much we do no yet know, but we can learn." This sought-for training must be furnished for the church. Our Bible school is open again. Its students and families have been gathered a

THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid a North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; editoria correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, Kansas**

Many Congolese have been educated in church schools and are now in positions where they can wield great influence.

Congo believers live once again in the shadow of pagan fetishes.

Nyanga for now. Their training under Kalete Emile and Waldo Harder, which was interrupted at Tshikapa by missionary evacuation, now continues. This current class of men has the widest educational background of any class thus far and as a result is following the most thorough course of study to date in the institute. These men will surely fill places of responsibility in the future.

It must be frankly recognized that during the years of the Belgian administration there were many factors at work pushing the Congolese toward the church. The government-subsidized medical and school programs under mission auspices channelled thousands of Congolese through missionary hands. It was inevitable that some Congolese should have enrolled in training classes and sought baptism for reasons other than spiritual rebirth and the desire for public identification with the visible body of Christ. In spite of the most careful screening, many were admitted into the church who though having mentally mastered the church's catechism and having met its outward requirements remain spiritually untouched and unchanged. The pressures and fire of these days in Congo are bringing these elements of the Congo church to the surface as dross in a crucible.

The gigantic welfare state created by the recent colonial power in Congo has left some deep impressions upon the mentality and attitudes of the Congolese. After several generations of free schooling, free medical service, free agricultural help, and furnished housing, the Congolese have somehow come to feel that as long as the hand is held out, palm side up, from somewhere something will fill it. While Congolese leaders are eager for authority, position, prestige, and title, they have blank expressions when it is pointed out that with authority goes also responsibility. We find our church leaders anxious now for authority —a desire which is certainly legitimate. However they are much less eager to accept some of the responsibilities — moral and financial — which accompany such authority. One is reminded of the teenage son who though old enough to have his driver's license still expects Dad to keep the gas tank filled.

Tribal hatreds have cut across all lines of human relations and across the young church as well. Blood has flowed. Property has been destroyed. Homes have been burned to the ground. Loved ones have been slain before witnessing eyes wide with terror. Atrocities have been committed by both sides. Both tribes have been represented within our Congo church in days past. For the time being it is impossible for these two peoples to worship under the same roof. (And lest we become hasty in our judgment or condemnation, let us remind ourselves that myriad are the American congregations that have been split asunder by issues of infinitely less significance.) Pastors of both groups grieve; they would welcome the opportunity of once again fellowshiping with their fellow laborers in the Lord.

Pagan forces have welcomed the collapse of the social, economic, and cultural structure of the colonial era. Who is there now to contest them and forbid them further? Many Congo believers live once again in the shadow of the witch doctor's curse, the pagan fetishes, and the tribe's poison cup. One of the great dangers of this day in the Congo church is that of a mixture of pagan and Christian principles—a pagan core with a Christian veneer.

Strengths of the Congo Church

But there is hope. The word of God is continually held up and honored for what it is and for what it was given to be—a lamp of light, a source of life, a daily food, God's message to man. The Congo church accepts the Bible as God's inspired word and as authoritative for the life of the church and the life of its members.

A Congo prayer meeting is a refreshing and chastening experience for me. The Congolese are unencumbered with the imagined necessity of producing long and highly polished phrases in their prayers for the astonishment of their brethren. For them prayer is the conversation of a child with the Father. Anything and everything is laid at His feet in faith believing. They are quick to give God all credit for answered prayers and are equally quick to anticipate more.

The greatest single strength of the Congo church is the example of its truly redeemed—and they are here. There are lives which flash with that unmistakable inner fire of a genuine gem turned under a jeweler's lamp—all the more striking for being set in a background of pagan life.

The Congo church, though a minority, stands in a unique place of opportunity. A high percentage of educated Congolese today are men who have been trained in church schools. They are now being sought and are being placed in all manner of positions and places of leadership. They can wield incalculable influence for good.

The Congo church finds itself in a country with an ever-increasing rate of literacy. It has the high privilege of offering portions of the Bible in at least five languages. Here we must continue to assist the Congo church so that it can be a source of a stream of Christian literature during these crucial days.

Mission stations through the years have been solidly established and universally accepted by the Congolese as centers of instruction, training, and service. The transition now from a mission center to a church center is being carried out. There is no reason to cut back on the service rendered. In a suffering, underdeveloped, and backward land, may these stations continue to be cities of refuge.

The supreme opportunity of the Congo church today is that of lifting high the name of the Saviour. The Congolese are bewildered, disillusioned, and afraid. Some have become cynical and embittered. What a day for the church to declare with courage and boldness, "This is the way, walk ye in it."

Future of the Congo Church

In the swirling tides and counter tides of the Congo crisis, can the church stand?

The Congo church had been sheltered and encouraged by government policy and action. This can no longer be taken for granted. The government may be neutral as regards the question of religion—and it could conceivably be antagonistic. With a stable government and more normal circumstances, there may be a concerted effort to disassociate Congo from anything Western and to try to establish a "pure African culture" which would imply also a "pure African religion."

Anxiety and apprehension need not look long for nurture in Congo today. The future lies veiled in the hand of God. But this we know: the gospel of Jesus Christ has been preached in this land first by hundreds of faithful missionaries and later by thousands of faithful Congolese. We know that the gospel has fallen as fertile seed in good soil; it has sunk roots, has grown, and has borne fruit. We know that there are many Congolese who have died serene in their faith in Christ. We know that there are many more who today live calm in this same faith in Christ. We know that the gospel of the Lord Jesus continues to be taught and preached in this land with the dawning of every new day. We know that the very existence of the Congo church is of the Lord's own doing. And we know one more thing. We can perhaps no longer say that the door in Congo is flung wide, but it still is definitely ajar. As long as there is any possibility of witness and service in this land to which God in such a striking manner led the Congo Inland Mission fifty years ago, we stand responsible before Him to continue our work, our witness, and our ministry by every means at our disposal. We dare not do less.

The greatest single strength of the Congo church is its truly redeemed members, all the more striking for being set against their background of paganism.

Souls Redeemed and Perfected

Frank J. Enns

SALVATION FROM sin and the perfecting of the saints is the goal of our mission work. While methods change, the goal does not change.

This was the goal set for Christ even before His coming. It was the reason for His coming. His whole life on earth was a saving ministry, holding the standards of perfection before those He redeemed from sin. In His intercessory prayer in John 17 Christ prayed: "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

This perfection cannot be reached except through Christ and His shed blood. The goal should ever be before us, and some day we shall be like Him. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:2, 3).

We are impressed with Christ's respect for the personality of the ndividual and His concern for each person. He had a kind word for the woman caught in adultery, as well as for the disciple especially close to Him. Children were worthy of His highest regard. To the last He had kind searching words for Judas the traitor. Each individual s precious in His sight, and He yearns for every soul. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36, 37).

Consider the time Christ took to do personal work. John in his Gospel, in the first chapter, records how first two disciples were won, and then three others, one after the other through personal testimony. Other incidents follow in that same Gospel. Jesus frankly tells the eduated Pharisee who comes to Him by night that he must be born again o see the kingdom of God. He offers he water of life to the woman who omes to the well to draw water. He offers himself as the bread of life to a group of people whom He had miraculously fed. In a few words He brings a group of self-righteous people, who come with a woman caught in adultery, to the realization that they too are sinners.

Christ also spoke to large groups of people, but most of His time and energy He gave to the training of the few, His twelve disciples. The daily experiences that came to them as they walked from one place to another brought unforgettable lessons to the disciples. In response to the murmuring of the Jews because He went to be a guest in Zacchaeus' house, Christ said, "For the Son of man is come to seek and to save that which was lost." When James and John called for revenge on the Samaritans for refusing lodging to Christ, Christ said: "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them" (Luke 9:55, 56). When later these two disciples were asking for favored places in Christ's kingdom, and the others murmured, they received this great lesson: "And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

The teachers of our Congo Bible school have a golden opportunity to train the few. At all of our stations we do not lack the opportunity to be of special help and blessing to a certain few with leadership qualities, and our influence may have important results.

Paul as a missionary, called and led by the Holy Spirit, went from place to place, sometimes staying months at the same place, winning converts, organizing churches, appointing leaders, revisiting the churches to strengthen them. When he was absent, he wrote to them.

It seems that the ideal way to start an indigenous church would be to win adult converts and make them the nucleus of the church, teaching them to win others. As parents then see the need of educating their children they organize a school. In Congo, where civilization and industrialization go at an unprecedented pace, children do not wait to go to school until the parents become Christians and see the need of teaching their children. Nor do we have neutral state schools in our area so far. The churches are responsible for the education of the children. The church which does not want to go to the trouble of starting a school cannot hope to keep the children from going to the other confessional school, where they often are forbidden to as much as attend our gospel services.

So we start our work in a village with the school. While the children are in school large numbers make a decision for Christ, and are baptized and accepted as members of the church.

The fault with this system is that this training is not sufficient or effective enough to keep a reasonable portion in the church, once they are free from the restraints imposed upon them through the school and the nurture the school provides.

What is the solution? For one thing, we need more consecrated and exemplary teachers, and we must do more effective teaching. But we must also see to it that the church learns to stand alone, apart from the school. As long as the church cannot stand without being propped up by the school, there will be much shallow Christianity and hypocrisy. As long as adherence to the church is an advantage to getting an education the cloak of Christianity will be used to cover up unchanged hearts. People who adhere to the church just to get an education are so much dead timber. If we build the church with people who can conform to church rules only when they are in mission schools, or in some other way connected with the mission in a way advantageous to them in a material way, then we are building on sand.

Satan would like our people to serve Christ and the church for material gain, and thus annul their testimony. Already in one of the oldest books of the Bible is recorded this trick of Satan. As the Lord God commends the integrity of His servant Job, Satan hurls back this question: "Doth Job fear God for nought?" Then he goes on to tell how the Lord built a hedge around Job, and made him rich. That is why he serves God. "Touch all that he hath, and he will curse thee in thy face."

Satan today sneers, and skeptically asks: "Does the African church serve God for nought? Take away the schools, and the church will crumble. Withhold funds, and the people will leave and scatter."

Let us make sure that each Christian can say with Job, "I know that my redeemer liveth!" and that he leans on Him, and Him alone. Then the church, the body of Christ, composed of living stones, will live, because all will have experienced His living reality, like Job had. Let us adopt whatever methods will win souls for Christ and help Christians grow in grace. But let us ever keep before us our unshakable missionary goal: redeemed souls perfected in Christ.

the reader says

ONE VOTE FOR EDITORIALS

To the Editor:

Just a line to tell you that I am very glad for your type of editorials. The editorial, "One Vote for Lemonade" (April 4), is the type of editorial we need to alert our people to our national problems. Frank Epp's articles also are tops. We need to speak out boldly to the issues of life and I bet (though preachers are not to bet) that our paper will be quoted more than ever.

That you make our paper a general forum to clarify the thinking of our people is surely for the good. This idea of omitting the Scripture in our quarterlies is a good idea. I hope it will be done. *W. F. Unruh, Greensburg, Kansas.*

MORE ON QUARTERLIES

To the Editor:

Our adult Sunday school class at the Mennonite Church in Summerfield discussed the question raised in a recent issue of *The Mennonite* on eliminating the printed Scripture text. It was the general opinion it would be a good idea and might lead to more complete Bible study. Almost everyone would read "before and beyond" the immediate verses and get a good background to the lesson. Although at present both King James and Revised versions are printed, other translations would probably be brought to class —one of our members used a Moffatt—we also have access to the Amplified New Testament and interesting comparisons could be made. I'd like to see it tried. *Norma M. True, Lebanon, Illinois.*

To the Editor:

Just looking over a copy of the March 14 issue, the editorial page seems rather far-fetched. Stupid is the word for the Arizona Methodist man's plan to require attendance at Sunday school, and examinations. So what is he going to do about it if I do not attend? There are plenty of churches.

As for the Bible passages printed in the quarterly, just why should they not be? You state that someone mentions verse 12 when the text starts at verse 13, and then everyone looks blank. Why? Every Sunday school classroom I ever saw always had a copy of the Bible in it. Why look blank? Pick up the classroom copy and read it.

Which brings us to the so-called Bible-carrying idea. You comment on the idea that anyone toting a copy might be taken for a fanatic. This comment has a basis in fact. There are groups which insist that their people always carry a Bible "to show they are Christians." Let's just say "religious." This is one of the favorite publicity stunts of the self-righteous crowd. Christians do not need "sandwich-board" people.

More important, your suggestion that people could use their Bibles in the worship service. Please, no. How about a little respect for the pastor. Personally, I have confidence that he can read correctly, so listen to him. Secondly, have a little respect for the people sitting near us who might want to hear what the pastor is reading. The worship service is that—a worship service, not a study hall. Some of us have been in churches where there is such a rustle of pages no one can hear anything. If you cannot understand or do not believe what the minister

Continued on page 269

Labor -- Management Solutions

Focus on Christian Concerns

ONE DAY IN MARCH the NBC and CBS television networks reported two separate but equally significant incidents demonstrating creative approaches to labor-management problems. Both involved meat-producing plants.

As they were not reported elsewhere, specific information is scanty. Yet, what is known should be noted.

NBC reported the shutdown of a branch plant in Oklahoma City throwing some 300 employees out of work. Company executives realized, however, the dismissal did not end responsibility to former workers.

A fund of one-half million dollars was set aside for the benefit of these former employees to assist them in training for new jobs.

CBS noted a situation in Pittsburgh, where a company was threatened with bankruptcy. To save the company and thus to save their jobs, the employees (including truck-drivers and management personnel) voted unanimously to forego a total of five weeks in wages, amounting to $250,000, during the current twelve-month period.

Although this was not enough to save the company in the long run, the action produced, as a by-product, a sympathetic response in the consumer-public, which gave the operation a new lease on life.

Our economy is shot through and through with extremely selfish and short-range considerations. It is important to note that sometimes both labor and industry have the collective and long-term interests in mind. There is room for more such positive and creative responses to the problems of our complex and intricate industrial economy.

Frank H. Epp

To and from a pastor

THE VOICE OF ONE

Donald Wismer

DEAR PASTOR:

Sometimes I get absolutely scared! It seems that as I grow up I learn more and more frightening things. I used to think that life was pretty nice once you were an adult. But now it seems that being adult is worse than being a teen-ager—with threatening wars, radiation, graft in governments, crooked businesses. The church doesn't seem to be very effective either. What does a guy like me have to look forward to when he grows up? I really don't know what to think about it all.

Joe

DEAR JOE:

Sad to say, a question like yours is hard (if not impossible) to answer satisfactorily. I sometimes wonder, too, about what you young people have to face when you grow up.

It's a fact, though, that this is not the first time the world looked dark to young people. It was pretty depressing to live in Palestine under Roman rule during Christ's time. The Dark Ages were so bad that civilization seemed to be rotting and there didn't seem to be any remedies. Our own forefathers had very dark prospects during the Reformation. Consider also life in Russia during the revolution. I'm sure that for people living in those times there didn't seem to be any future either, and for some there wasn't. But the world lived on.

I know that is no consolation to you. You want to know about *you*. Of course, you know that no one ever has a guarantee of security and peace—even in good times. Still you'd like the chances to be better than they appear to you right now.

Perhaps a part of an answer can be seen in the "every cloud has a silver lining" idea. Very few things are all bad. And even the good things have their problems: cars bring possibilities of accidents; electricity, possibilities of electrocution; antibiotics, occasional sense adverse reaction; atomic power, radiation hazards; education, indoctrination.

A lot of the "advances" of science seem to be threatening, especially when people can use them as tools of power to exploit others. But in most instances the evil threats these advances bring are because of the use they are put to because of the evil that is in man. By and large the overwhelming effect for mankind is good. To see this idea applied in the area of atomic energy, for example, you might read Erwin Hiebert's new book just published by our Conference, *The Impact of Atomic Energy*. He tells of the tremendous and almost fantastic possibilities for good of atomic energy.

Perhaps a better answer — and perhaps more relevant—for a Christian is that if one has given up his life to Christ, and if he is a servant to Him, he has no life to be fearful of losing. He finds that he is secure in Christ, therefore, fearless of the threats in the world. This "giving up life for Christ" is in essence in love serving Christ. And since His mission was to love mankind, our mission is to carry on His work of loving mankind. This, in practical terms means that a Christian lives to serve for Christ's sake. He does what he can to make the evil good and to direct men away from selfish living to selfless living. A Christian tries to get men to put the "explosive" powers (atomic power, business, government, education) to good use rather than evil. In short his mission is to make the world better and safer, to help make "peace on earth."

This is what the church is doing and has done—not that it couldn't have done better. But I'm sure the world would be much worse without it.

I can understand your discouragement, Joe. I feel that at the same time that the world today is a peaceful "mess" it is also a "great time to be alive." It is exciting to think of the unparalleled opportunities youth has to pit their skills, with every new knowledge and increased Christian devotion, to the great evils that have always plagued mankind. One who finds his security in Christ and who is "reckless" with his life by giving it up to serve Christ can have a lot of adventure and joy to look forward to, as well as hardship and frustration.

Consider, Joe, that perhaps *you* "were born for such a time as this."

Your Pastor

Dear Pastor,

Your last letter had some good ideas in it for me, but I somehow felt you were talking to the wrong guy. I don't see how I can be the sort of person who is able to solve the big problems of the world. Your challenges were exciting until I realized that you were talking to me. I think there are only a very few people who can accept a challenge to use advancing science and apply them constructively to solve the evils that have always plagued mankind. I'm not that kind of a guy—I'm just a plain, *ordinary* Joe.

Joe

Dear Joe,

I'll grant you that you seem to be just a plain, ordinary Joe, but I'll still hold to what I said. You see, it's hard to guess what a plain ordinary Joe can do in a lifetime. Days of patient service for Christ add up to years, and in years one can accomplish quite great things with ordinary talents. Big, important tasks are often a lot of little tasks laid end to end in pieces of days and joined together by the cement of vision. An ordinary Joe can have a vision for life accomplishments just like an extraordinary Joe.

There are, of course, some tasks that require a greater degree of skill than most of us have. We need the prophet, the genius, the gifted to break open new ground for the rest of us to work in. But we need to understand that most of the work of the world is done by ordinary people—like you and me. If I do my part, and you do yours, and the next guy does his, what couldn't have been done by any one of us alone gets done.

Hold on, though! There's more to be said. I said you *seem* to be an ordinary Joe. You may not be. It's hard to tell just by looking at a bud if a bloom will be extra beautiful or just a normal bloom. Many of the world's great people appear to be ordinary in their youth. Read up on the lives of Thomas Edison, D. L. Moody, Winston Churchill. Their genius was hidden in ordinariness when young. Somehow their lives were sparked and their talents were uncovered. With many men, though, that spark was hard work and a driving ambition. We could wonder whether their genius lay in extraordinary talent or whether it was the result of an extraordinary dedication.

There is still more to be said. You must always remember that if you give your life to Christ, and if Christ lives in you, then your life is not limited by your ordinariness. You then have the power and strength of Christ added to your own. A potter takes ordinary clay and makes a thing of beauty. Our ordinary lives in the hands of Christ can be made extraordinary, if we let Him mold us.

We so often think of Christ's disciples in terms of what they accomplished after Christ's death, and forget what kind of raw material they were. The Jewish leaders recognized them as "uneducated, common men" (Acts 4:13). They were ordinary men filled with the Spirit of God! They became extraordinary when they let God use them for His purpose.

I really believe, Joe, that you can do great things, too.

Your Pastor

HARRIS WALTNER, CONFERENCE SECRETARY AND FORMER YPU PRESIDENT, SPEAKS ON "LEADING YOUNG PEOPLE IN CHRISTIAN SERVICE."

at the

YOUNG PEOPLE'S UNION RETREAT DIVIDE, COLORADO, JUNE 19-25, '61

You can support the retreat with your prayers. You can plan now to send a leader from your youth group. You can see that the registration blank on page 270 is sent as soon as possible to Rocky Mountain Mennonite Camp, Divide, Colo.

Marvin Zehr begins a series of discussions by members of the Young People's Union cabinet on the question, "Who Is a Christian?"

HOW IMPORTANT IS STEWARDSHIP?

THE ANSWER to this question depends upon how seriously you take the words of Jesus. Did you know that Jesus had more to say concerning man in relation to property than any other subject? He must have known well how easy it is for us to become slaves to "things."

Milo Kauffman, in *The Challenge of Christian Stewardship,* states that "sixteen of His thirty-eight parables, one verse out of every seven in the four Gospels, in fact, one-half of His teachings relate to this subject." Is stewardship important? Is it necessary? What do you think?

Possessions are both a privilege and a responsibility. We often do not see beyond the privilege to the responsibility. We *enjoy* our possessions instead of being responsible stewards.

Oh yes, we say we will start being good stewards when we get out of school and get a job. But what about now? What about the money we spend now? What about our time? What about our intellect? How are we using them now—as privilege or responsibility?

We must be careful not to limit stewardship only to our material possessions. The greatest possession which we have as Christians is the gospel of Jesus Christ. Paul states that Christians are to be "stewards of the mysteries of God." This is the greatest responsibility of stewardship.

We cannot be Christians and good stewards without sharing that which we have, and that includes the gospel. We are certainly to rejoice in our Christian experience, but we must not bury that experience. We are to share it with others that it might grow. What will be the account of your stewardship when the Master calls?

We cannot be Christians simply by being good stewards. Instead, stewardship is the natural outgrowth and expression of our Christian life. If we are right with God, stewardship will be a natural part of our Christian life. It is then that we as Christian young people can experience the joy and blessing which is the result of our stewardship.

Marvin Zehr is president of the Young People's Union. A graduate of Bluffton College, he will graduate in May from Mennonite Biblical Seminary. Marvin is the mind behind the plans for the YPU retreat for this summer. His wife, Jeannie, is the power behind the typewriter that puts out the many letters the job requires.

YOUTH NEWS

RETREAT AT FRIEDENSWALD

FIRST CHURCH, BLUFFTON, OHIO. On February 19 our youth group along with the young people of the area Mennonite church planned a potluck supper for MCC trainees who were attending a conference here. In the evening the trainees told us about life in their countries.

Fifteen of our youth group and several college students accompanied by our leaders, Mr. and Mrs. Arden Slotter and Gary Lora, enjoyed an inspirational and recreational week end at Camp Friedenswald, February 24-26. Snow arrived about the same time we did making the campsite perfect for winter sports. The retreat included worship, recreation, study, and cooking our own meals. C. J. Dyck of the seminary in Elkhart led us in challenging discussions on Saturday afternoon and evening. Sunday morning we attended two Negro churches in the area. This retreat helped deepen the friendship between members of our group. We had work projects to help pay for this retreat.

Our group was well represented at the recreation workshop held at Bluffton College on March 11. We gained information which will be useful in planning our recreation.

Several of our members accompanied the Ebenezer church youth group (near Bluffton) to Lima where they hold services each month at the Rescue Mission. Recently we have had exchange programs with the Ebenezer young people and Grace (Pandora) youth. The goal for our group this year is to deepen our relationship to each other and our relationship to God. *Elizabeth Raid and Mary Smucker.*

LEANING TOWARD SUMMER

There are three new projects on the list of 1961 summer service opportunities: church and community work at Copper Cliff, Ontario, and at Fort Wayne, Indiana; and an education team which will promote and explain the new Conference Sunday school material. More detailed information will be printed in the youth section in the near future. For immediate information, you may write to the Director of Voluntary Service, 722 Main, Newton, Kansas.

Three of last year's projects have been discontinued for this summer: the Mexico workcamp, Students-in-Industry, and the survey on aging.

Readers Write

To the Editor:

I found Phyllis Bixler's poem, "Crosses," in the March 28 youth section very challenging, and I think I've read it almost a dozen times by now. The illustration for it was very effective, too. *Amelia Mueller, Hutchinson, Kansas.*

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

our schools

BLUFFTON SUMMER SESSIONS

The summer session at Bluffton College will include four terms of three weeks each, during each of which a student may earn up to three semester hours. It is possible to register for any or all of the four terms. The first term begins on June 6 and runs until June 23, the second from June 26 to July 14, the third from July 17 to August 4, and the fourth term from August 7 to August 25.

Visiting instructors for the summer session include Mr. and Mrs. Eldon Graber of Bethel College, North Newton, Kansas, who will teach during the third term; Dale Dickey of Peru, Indiana, who will teach a speech course the second term; Raymond Hamman, Upper Sandusky, who will teach history of civilization during the fourth term; and Lucille Hilty, Berkeley, California, who will teach a course on kindergarten curriculum during the third term.

Arrangements for room and board on the Bluffton College campus may be made for any of the terms or the workshops. A summer session bulletin is available from Ada Lapp, director of the summer session.

SEMINARY GROUP TOURS

Erland Waltner, president of Mennonite Biblical Seminary, accompanied the male quartet consisting of Ronald Ropp, Peter Fast, Adolf Ens, and Helmut Harder, as they visited churches in Illinois, Minnesota, Manitoba, and South Dakota during the Easter vacation period. The theme "The Living Christ" was presented in song and in the spoken word.

BETHEL STUDENT NURSE REPRESENTS DISTRICT

Emma Jean Preheim, a student in the Bethel Deaconess Hospital School of Nursing, attended the National Student Nurses' Convention in Cleveland, Ohio, April 7-10 as the delegate of District IV of the Kansas State Student Nurses' Association.

The main purpose of the national student nurses' convention is to help students learn to assume responsibility for their professional organization.

BETHEL PRODUCES "J.B."

The Bethel College drama department will present Archibald Macleish's "J. B." in Memorial Hall on April 21 and 22, it has been announced by Norman L. Lofland, instructor of speech and dramatics. This will be the first time that "J. B." will be presented in this area by a non-professional group of players.

The members of the cast are: Zuss, Ron Hatchett, Augusta, Kansas; Nickles, Jim Sweeney, Newton, Kansas; J. B., Mike Sizemore, Newton, Kansas; Sarah, Dorothy Brandt, Newton; prompter, Bob Loewen, Altona, Manitoba; David, Delvyn Epp, Henderson, Nebraska; Mary, Lois Peters, Fredonia, Kansas; Jonathan, John Janzen, Newton; Ruth, Diane Klassen, Inman, Kansas; Rebecca, Ruth Ewy, Halstead, Kansas.

The girl, Marnette Abrahams, Newton, Kansas; Mrs. Botticelli, Dorothy Thiessen, North Newton, Kansas; Mrs. Lesure, Kay Peters, Wichita, Kansas; Mrs. Adams, Lois Peters, Fredonia, Kansas; Mrs. Murphy, Dorothy Flowers, Gulfport, Mississippi; Jolly Adams, Joan Hostetter, Ossian, Indiana; Bildad, Bill Brittain, Newton; Zophar, Charles Flowers, Gulfport, Mississippi; Eliphaz, Jon Coleman, Newton; First Maid, Donna Walker, Newton; Second Maid, Joan Hostetter, Ossian, Indiana; and Roustabouts, Jerry Leisy, Wichita; Bill Brittain, Newton; and Nelson Gingerich, Kalona, Iowa.

BETHEL GRAD HONORED

David S. Pankratz, recently retired director of the University of Mississippi Medical Center and dean of the university's School of Medicine, and a Bethel College graduate of 1923, recently was given the First Federal Foundation Award for his contributions to the growth, progress, and well being of Mississippi. Dr. Pankratz was one of three persons receiving the award this year.

AUTHORS VISIT BETHEL

Erwin N. Hiebert, professor of history of science at the University of Wisconsin and author of the recently published book, *Impact of Atomic Energy,* visited the Bethel College campus recently.

Dr. Hiebert, who graduated from Bethel in 1941, met with interested students and faculty members.

Gordon D. Kaufman, professor of philosophical theology at Vanderbilt University, Nashville, Tenn., and a Bethel College graaduate of 1948, is the author of a widely acclaimed book entitled, *Relativism, Knowledge, and Faith,* which will be published by Abingdon Press.

One student described the book as being "very deep reading, but an excellent book."

FREEMAN ACADEMY RANKS HIGH IN STATE

Of eighty-two North Central high schools in South Sakota, only twenty received accreditment without advisement for the coming year. One of these twenty is Freeman Academy. Fifty-eight received accreditment with advisement, and five were warned this year.

Principal Gerhard Buhler attended a meeting of the North Central Association in Chicago March 20 to 24. Buhler served as assistant secretary for the reviewing committees on the secondary school level. Committee members review accreditment standings of NCA schools from states other than their own. His committee reviewed schools from three states. This is his fifth year of service in this capacity. March 27 and 28 he attended a two-day school administrators workshop at the University of South Dakota.

MCC news

RELATIONSHIP WITH PEACE CORPS REMAINS UNCERTAIN

Possible MCC co-operation with the new Peace Corps is still uncertain. The Peace Corps has not yet issued its criteria regarding the role of voluntary agencies in administrating Peace Corps personnel, but it is expected that the criteria will soon be released by Gordon Boyce, director of private agency relations with the Peace Corps.

Mr. Boyce has said he is sure the Peace Corps will want to work through voluntary agencies, but is uncertain about the constitutionality of providing direct support for personnel in church agency programs. There is a possibility that agencies such as MCC will be able to use Peace Corps volunteers in the expansion of present projects. It is also possible that the agencies will be able to recruit and orientate the personnel supported by the Corps.

When the criteria for co-operation are released, they will be carefully studied to determine whether there is any place for MCC as a church agency in administrating Peace Corps personnel. Executive Secretary William T. Snyder said concerning possible co-operation, "Our relationship is first of all to the Christian church. We cannot become dissociated from the mission of the church in the underdeveloped areas."

MCC administration is in correspondence with overseas workers to obtain the reaction of the workers to possible use of Peace Corps support in their areas.

MCC APPOINTS KLASSEN ASSISTANT DIRECTOR OF RELIEF

Jacob M. Klassen, director of MCC work in Korea, has been appointed assistant director of the Foreign Relief and Services program. He will join the Akron staff in August

The Klassens have been serving in Korea since August 1958. Mrs. Klassen and the children will return to Canada in May while Mr. Klassen visits MCC units abroad in orientation for his work here.

Jacob and Katherine (Schmidt) Klassen are members of the Steinbach Mennonite Brethren Church, Steinbach, Manitoba. They have two daughters.

Mr. Klassen is a graduate of Manitoba Teachers College, Winnipeg, and has also studied at the University of Manitoba.

BALUBA REFUGEE SITUATION IMPROVING; OTHER RELIEF NEEDS GREAT IN CONGO

Although there are still many unmet relief needs in the Congo, the emergency food problem of Baluba refugees in South Kasai is basically over. Reports from the Congo indicate that the food needs of the Balubas are being cared for by United Nations, which began work in late December. In June the Congolese of Kasai will harvest their first crops, and although these crops will not be sufficient to completely meet the needs of the people, the U.N. hopes to be able to cut back their program at that time.

Medical care and rehabilitation are the areas of greatest relief need at present and it appears that there are still serious food needs in the Congo other than that of Baluba refugees. Besides the refugee food problem, there are many school children and other groups across the Congo who are seriously undernourished although not actually starving.

William Rule, now executive secretary of Congo Protestant Relief Agency, says that there is a probability that "pockets" of emergency food need will appear in various places in the Congo. Dr. Rule feels that CPRA should have foods on hand to meet unexpected needs. MCC is planning to send 100,000 pounds of Canadian government surplus whole milk powder.

The CPRA relief program in the immediate future will probably be concentrated in the areas of medical assistance and rehabilitation. Archie Graber and Glenn Rocke, CIM missionaries who delivered many tons of CPRA food to the Balubas before the U.N. came to the scene, are still in Kasai but are no longer working directly with food distribution. They have been constructing outdoor food kitchens and doors and windows for refugee housing. Paxmen Abe Suderman and Allen Horst, who assist in the food distributions, have returned to Leopoldville.

Much of the CPRA effort is now directed towards getting drugs and other medical supplies to doctors in the interior Congo. United Nations has agreed to transport CPRA medical supplies throughout the Congo to hospitals and dispensaries, which have been drawing on stored supplies ever since independence.

Walter and Elizabeth (Bauman) Shelly of Bethlehem, Pennsylvania, both of whom are medical doctors, are planning to go to the Congo this summer under MCC. MCC is also planning to send other doctors and additional Paxmen.

THE READER SAYS, continued from page 264

reads unless you read it yourself, better remedy that lack at home. But in a worship service, please respect your pastor, your new neighbor, sit quietly and listen. *Paul C. Huber, Goshen, Indiana.*

OBSERVATION ON U.N.

To the Editor:

May I make a very significant observation on the "opinion" our brother presented in the March 21 ssue, on admitting Red China into the U.N. He states that, if Red China is voted in over U.S. proests, one choice the U.S. could make would be to walk out of the U.N. This he says would be "juvenile." However, in the previous paragraph he mentions the threat of Russia walking out. He does not say this would be "juvenile." Rather he eems to indicate this is what the U.S. asked for. The writer also omplains about the dictator of Formosa but says nothing against the ictator of Red China.

I believe we will need to talk with Red China. Her ways are not different from the ways of several other countries already in the U.N. However, if world policies are going to be decided by nations who are not only far from God like ourselves, but who are opposed to the very idea of God and who except in cases of expedience almost forcefully discourage any teaching about God, then I think we are in a bad situation. It is true that the U.S. should not be immune from chastisement due it for past deeds. Maybe this is it. However, if we think that the policies of leaders in the world who make no attempts at godliness will be better able to solve the problems of mankind, I think we will eventually see our folly. The progress that Russia has made the past decades is not because dictatorship followed democracy. It was merely one dictatorship followed by another. *Ward W. Shelly, Lancaster, Pennsylvania.*

CONGO MISSIONARIES RETIRE AFTER 35 YEARS OF SERVICE

When Frank J. Enns was a young boy on the farm near Inman, Kansas, he had the conviction that he should enter the Lord's work.

While a seminary student in Chicago, Frank Enns heard the Congo Missionaries J. P. Barkman tell of their work in Africa under the Congo Inland Mission. Since the General Conference Mennonite Church had no mission program in the Congo at that time, he became deeply interested in the Congo Inland Mission program and learned more about it. Nevertheless, at the end of the school year he returned to Kansas and taught school for three years after which he returned to college. It was here that he read in a paper of farewell services held for eleven missionaries leaving for the Congo. He concluded that the Congo Inland Mission had enough missionaries and went back to teaching.

When the missionaries who had inspired him on their first furlough returned to the United States the second time, they visited Enns' community and told his friends that they were taking him back to Africa. He needed little persuasion. The Lord removed difficulties and opened the way for his going. In June 1926 he was married to Agnes Neufeld, also of Inman, and in October of that year they left for Africa under the Congo Inland Mission Board. (The General Conference Mennonite Church affiliated with the C.I.M. in 1945.)

Frank and Agnes Enns arrived at the Nyanga station in the Congo on January 17, 1927. Through the years, the contributions made by the Ennses have been many. In recognition of their missionary service, the Belgian Government in 1947 awarded Mrs. Enns the Gold Medal of the Order of Leopold II and Mr. Enns the Gold Medal of the Royal Order of the Lion.

Mrs. Enns served as a teacher and counselor and supported her husband in his administrative and supervisory duties. Mr. Enns was in charge of education, evangelism, and industrial work in the Nyanga area and later of the total field. He organized group institutes and inspirational services for the widely scattered teachers, evangelists, and pastors, instructing them in teaching methods, explaining the Scriptures to them, and helping them with singing. A large part of his work involved counseling, a work for which he was well qualified, having the confidence of his fellow missionaries as well as that of the Congolese.

Agnes and Frank J. Enns

He was elected chairman of the missionary conference in 1931 and held that position most of the time since then, presiding at nineteen annual conferences. He was the legal representative for the mission from 1932 until 1949 and served on various committees. In June 1949 the board appointed him as the contact person for the mission, making him the link between the field and the home office for ten years. Since 1954 the Ennses have been missionaries at large, although station duties kept them from giving full time to this until the last year of their work when they spent some time at each of the eight C.I.M. stations.

Mr. Enns had hoped that a partnership could be established so that Congolese Christians over a period of several years would have opportunity to mature in leadership qualifications in preparation for assuming full responsibility. Independence came too soon, however, Full responsibility was thrust on the African leaders in a matter of a few days last July. About the evacuation of missionaries, Mr. Enns said "The Lord probably allowed the evacuation so that a new and different relationship between the Congolese leaders and the missionaries would be established."

The Enses returned from the Congo in June 1960. In June of this year they will retire from active missionary duty. They live in Inman, Kansas, and are members of the Bethel Mennonite Church near Inman.

GENERAL CONFERENCE RETREAT, JUNE 19-25, 1961
REGISTRATION

I am registering for the following group (check one):

_____Ministers and Christian Workers Retreat
_____Missionary Orientation School
_____Young People's Union Retreat

Name..
Address..
Church..
Children and ages..
....

Type of accommodations preferred:................................
Do you wish to rent sleeping bags or linen? __Yes; __No.
How do you plan to arrive (car, bus, etc.)?........................
Send Reservations and pre-registration fee of $1.00 (for each person age 8 and over) to—

Rocky Mountain Mennonite Camp, Divide, Colorado.

CONGO INLAND MISSION OBSERVES 50TH ANNIVERSARY

The Congo Inland Mission Board and its executive secretaries have prepared an extensive program to celebrate the fiftieth anniversary of the mission. The anniversary serv-ce will be held in the Gridley High School, Gridley, Illinois, on Sunday afternoon, April 23.

The program, to which the public s invited, will be in three parts. In the first part a skit, enacting the first meeting of the Congo Inland Mission Board, will be presented. During the second part, senior missionaries (with thirty or more years of service) will greet the assembly. For the third part, brief reports will be given by missionaries who recently returned from the Congo: Vernon J. Sprunger, Robert Bontrager, and Allen Wiebe. Executive Secretary H. A. Driver will deliver he anniversary address.

On Sunday morning, Congo mis-ionaries will serve in the worship ervices of twenty churches in the Central Illinois area. In the evening, there will be five regional meetings, in which board members as well as missionaries will participate.

On the following Monday, the hree board sessions open to the public will represent a seminar on Africa today. Vernon J. Sprunger will report and present recommen-ations on mission policies in times f emergency and danger, and sev-ral missionaries will report on vacuation experiences.

In the afternoon, missionaries will report on strategy for missions in the Republic of Congo today. The evening addresses will be of an inspirational nature. Arthur Jantz, recently returned from Congo, will speak about the changes in living in the Congo. Robert Bontrager's topic, "The Hungry Country," will be a report on behalf of Congo Protestant Relief Agency. Allen Wiebe will discuss Congolese personalities —names and faces in the news. And Vernon J. Sprunger will speak about integration, indigenization, and independence.

The annual corporation meeting of the Congo Inland Mission Board and the women's anxiliary will take place on Tuesday, April 25. Headquarters for the anniversary activities are at the Meadows Mennonite Church, Meadows, Illinois, of which board chairman Lotus E. Troyer is the pastor. (The church is four miles west of the junction of Highways 24 and 66.)

GLIMPSES INTO MISSIONS

Arthur and Helen Keiser have returned to their home at Quakertown, Pennsylvania, after their second term of service in Colombia, South America, under the Board of Missions of the General Conference Mennonite Church.

Arlan Kaufman, 1-W, has moved from Clinton to Canton, Oklahoma, where he will work with Indian young people.

Four new Christians celebrated Easter for the first time this year. They are four older Lengua Indians who had dedicated their lives to Christ two weeks before Easter.

As of April 15 the Board of Missions and the Board of Christian Service have a hostel for transient relief and missions workers. They are renting a furnished building at 201 East First Street in Newton, Kansas, from Prairie View Hospital, which formerly housed its volunteers and other workers there.

Huldah Myers, missionary on furlough from Colombia, has been scheduled to speak at the Indian young people's retreat in Oklahoma May 29 to June 2.

PACIFIC DISTRICT MEN OFFER SERVICE SCHOLARSHIP

The Mennonite Men organization of the Pacific District Conference is offering a $500 scholarship for the 1961-1962 school year. This scholarship will be available to a qualified student preparing for ministerial, educational, or medical service supported and approved by the Board of Missions. Any senior, graduate, seminary, or medical student now enrolled in an accredited college or university who is planning for a life of full-time Christian service is eligible to apply. The applicant must be a member of the Pacific District Conference. Obtain your application by writing directly to the scholarship committee: Peter G. Fast (chairman), 3744 E. Dakota, Fresno 3, California.

into the beyond

RED T. SMITH, member of the First Mennonite Church, Lima, Ohio, died on January 29, 1961, at the age of sixty-eight.

PETER J. KLASSEN, member of the Alexanderwohl Mennonite Church, Goessel, Kansas, was born August 2, 1870, in Russia, and died February 8, 1961.

MARGARET REGIER DUERKSEN, wife f Daniel Duerksen and member of he Alexanderwohl Mennonite hurch, Goessel, Kansas, was born May 31, 1894, in Russia, and died March 9, 1961.

ALLEN SMOKER, charter member f Silver Street Mennonite Church, Goshen, Indiana, was born February 6, 1877, and died March 9, 1961.

MRS. SUSIE DOERKSEN, member of First Mennonite Church, Geary, Oklahoma, was born January 9, 1876, in Lancaster County, Pennsylvania, and died February 14, 1961.

OSCAR P. RUTH, member of the First Mennonite Church, Geary, Oklahoma, was born August 25, 1872, in Summerfield, Illinois, and died March 12, 1961. He was a member of the church for sixty years, church secretary for forty years, and a deacon for six years.

MRS. ANNA HARDER, member of Salem Mennonite Church, Munich, South Dakota, was born November 7, 1877, and died March 24, 1961.

ANNA STAHL, member of the Bethany Mennonite Church, Freeman, South Dakota, was born September 22, 1919, and died March 21, 1961.

FANNIE MILLER SCHROCK, member of the Warren Street Mennonite Church, Middlebury, Indiana, was born June 1, 1884, in Lagrange County, Indiana, and died February 25, 1961.

SANDRA LEE DYCK, infant daughter of Mr. and Mrs. Ralph C. Dyck, died March 26, 1961. Howard G. Nyce, pastor of Faith Mennonite Church, Newton, Kansas, officiated at the graveside service.

JOHN J. JANTZEN, member of the Bethel Church, Marion, South Dakota, was born January 13, 1892, at Ak-Madshat, Khiva, Asia, and died March 20, 1961.

in this issue

CONTENTS

NEW DAY IN THE CONGO 258
SOULS REDEEMED AND PERFECTED 263
READER SAYS 264
LABOR-MANAGEMENT SOLUTIONS 264
THE VOICE OF ONE 265
HOW IMPORTANT IS STEWARDSHIP? 267
YOUTH NEWS 267
READERS WRITE 267
OUR SCHOOLS 268
MCC NEWS 268
CONGO MISSIONARIES RETIRE 270
CONGO INLAND MISSION OBSERVES FIFTIETH ANNIVERSARY 271
GLIMPSES INTO MISSIONS 271
PACIFIC DISTRICT MEN OFFER SCHOLARSHIP 271
INTO THE BEYOND 271
EDITORIALS 272

CREDITS

Cover, John Moss from Black Star; page 258, John M. Janzen; page 260, United Nations; page 261, John M. Janzen; page 262, Congo Protestant Relief Agency.

CONTRIBUTORS

James E. Bertsche, missionary, Congo Inland Mission; Frank J. Enns, retired missionary, Congo Inland Mission; Frank H. Epp, editor, "The Canadian Mennonite; Donald Wismer, pastor, Arvada (Colorado) Mennonite Church; Marvin Zehr, president, Young People's Union.

of things to come

April 17-22—"Faith and Life" radio speaker (KJRG, Newton, Kansas), Cornie Rempel.
April 24-29—"Faith and Life" radio speaker (KJRG, Newton, Kansas), Lamont Woelk.
April 27-30—Central District Conference, Calvary Mennonite Church, Washington, Illinois.
May 4-7—Eastern District Conference,
May 5-6—Western District Retreat Workshop, Camp Mennoscah.
Quakertown, Pa.
May 7—Mennonite Song Festival, Memorial Hall, N. Newton, Kan. 2:30 p.m.
May 11—Ascension Day
May 21—Pentecost
May 28—Bethel College commencement
May 28—Baccalaureate, Mennonite Biblical Seminary
May 28—Mennonite Collegiate Institute commencement
May 29—Mennonite Biblical Seminary commencement
June 2—Freeman Junior College commencement
June 5—Bluffton College commencement
June 8-11—Pacific District Conference, Colfax, Wash.

THE MENNONITE

Editor: Maynard Shelly. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. **Editorial Assistant:** Muriel Thiessen. **Art Director:** Robert W. Regier.

VOLUME 76 NUMBER 16

editorials

WE ARE A PART OF CONGO Last July all North Americans in our Congo program were evacuated. The army of the six-day old Republic of the Congo had mutinied. Decades of resentment against Belgian colonial rule boiled over with threats of violence to all non-Africans. Riot and warfare were the order of the day. Leaders of the Congo church joined with government authorities to advise immediate departure. It was an orderly retreat, though hasty. And thus fifty years of Christian witness in the Congo came to an end. Or did it?

James Bertsche tells the triumphant story of the events since last July. Read his report in this issue. Here was the test of five decades of patience and prayer with the tribesmen of Kasai province. This body of young Christians that seemed so fragile was suddenly plunged into the icy waters of independence. But they came through the shock with new vigor and life. The guidance of the Holy Spirit has been vindicated. We have visible and living proof that our labor in Congo has not been in vain. The church in Congo has stood the test. A new day in Congo has begun.

Our missionaries return to a church that has grown up. No longer do we go back as parents to little children. We return as brothers going to help brothers. It is they who will do the real work of evangelism and Christian witness. We go to support them in their task. It is not clear what the program will be, but already we see signs.

Seventeen workers have returned to the Congo. Their job is to help the African to do the work of an evangelist. Six men including Waldo Harder, Earl Roth, and Charles Sprunger teach at Nyanga. In the Bible school, nine men and their families prepare for roles as church leaders. One hundred young men are enrolled in high school preparing for teaching. A small group is learning carpentry. These will soon be the mainstay of an independent church.

The school also includes a course for male nurses for Congo's virtually unmet medical needs. Two physicians, John Zook at Nyanga and Merle Schwartz in the government hospital at Gungu, give special help in this crisis.

Literature service and relief work involve our other workers. Political revolution and economic chaos brought famine. While th immediate crisis is past, there is need for personal relief service. Here is an opportunity for Christianity to show its true colors.

More workers will return. At the present time only men have returned to our interior stations. Congolese church leaders advis against the return of women and children. Political instability is a continuing threat. This enforced separation is a personal hardship for the families involved as well as an added expense to our program.

The Mennonites of North America have a place in the Congo. Instead of a reduced program, our role has been enlarged. The nee for our support—our prayers, our men, and our money—continues.

Indeed, there is a new day in the Congo, and we are a part of it

MORE INFORMATION ON AFRICA The April issue o *Mennonite Life* reviews work of all Mennonite mission groups i Africa. Special attention to our congregations in Congo is given in well-written article by Levi Keidel. Copies of this issue may be se cured from the Board of Missions, 722 Main Street, Newton, Kansas

THE MENNONITE

APRIL 25, 1961

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

My God, where shall I wend my flight?
Ah, help me on upon the way;
The foe surrounds both day and night
And fain my soul would rend and slay.
Lord God, Thy Spirit give to me,
Then on Thy ways I'll constant be,
And, in Life's Book, eternally!

in this issue

COVER
This is one verse of Menno Simons' "Hymn of Discipleship." Five more verses are printed on page 279.

CONTENTS

THE CENTRAL DISTRICT CONFERENCE 275
NEW PAX PROJECT IN AUSTRIA 277
MORE SYMBOL CONVERSATION 278
HYMN OF DISCIPLESHIP 279
MENNONITE MEN 280
BRIDGE MADE OF PEOPLE 281
WORDS WORTH REPEATING............. 282
IS DISCIPLINE NECESSARY?............... 283
OUR SCHOOLS 284
MCC NEWS 285
OUR CHURCHES 285
OUR CONFERENCE 288

CONTRIBUTORS
Robert Good, European Pax director, MCC; J. T. Friesen, pastor, First Mennonite Church, and adviser to the Young People's Union.

CREDITS
Cover, Robert W. Regier; page 276, Studia Royal, Washington, Illinois; page 277 and 282, Mennonite Central Committee.

of things to come

April 24-29—"Faith and Life" radio speaker (KJRG, Newton, Kansas), Lamont Woelk.
April 27-30—Central District Conference, Calvary Mennonite Church, Washington, Illinois.
April 29 and 30—Western District Men's Retreat, Camp Mennoscah, Murdock, Kansas
May 4-7—Eastern District Conference, Quakertown, Pa.
May 5-6—Western District Retreat Workshop, Camp Mennascah.
May 7—Mennonite Song Festival, Memorial Hall, N. Newton, Kan. 2:30 p.m.
May 11—Ascension Day
May 21—Pentecost
May 28—Bethel College commencement
May 28—Baccalaureate, Mennonite Biblical Seminary
May 28—Mennonite Collegiate Institute commencement
May 29—Mennanite Biblical Seminary commencement
June 2—Freeman Junior College commencement
June 5—Bluffton College commencement
June 8-11—Pacific District Conference, Colfax, Wash.
June 11—Rosthern Junior College commencement
June 15-18—Northern District Conference, Mountain Lake, Minn.
June 19-25—General Conference Retreats, Divide, Colorado

THE MENNONITE

Editor: Maynard Shelly. **Associate Editors:** Claude F. Bayer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. **Editorial Assistant:** Muriel Thiessen. **Art Director:** Robert W. Regier.

VOLUME 76 NUMBER 17

WE LIVE IN A GLASS HOUSE The Union of South Africa becomes a republic on May 31. When this happens, it will no longer be a member of the British Commonwealth. This family of nations includes many of the territories that once made up the British Empire. Canada, Australia, New Zealand, Ghana, India, Malaya, and Nigeria, are among its members. It is a group of friendly, closely linked, but wholly independent states. The Queen of England is not the sovereign of the Commonwealth, but only symbolizes the tie between the members of the Commonwealth.

After May 31 the Union of South Africa will be the Republic of South Africa. (As a result, it will no longer be able to pass off its products stamped USA.) It will be a country in its own right and not dependent on Britain. Since it was changing its status, it applied for membership in the Commonwealth as the Republic of South Africa. The application came up for discussion in the Commonwealth's Prime Ministers Conference in London last month.

The premiers of the African and Asian nations raised questions about South Africa's policy of *apartheid* (pronounced, aparthate). This is the country's policy of segregating the European white minority from the African people of the country. It is more than a cultural practice. It is the law of the land. Few persons can be found to support the justice of such a practice. On a continent experiencing a rebirth of freedom and human dignity, it is a practice grossly out of date—though it was never in season. The prime ministers of Africa and Asia demanded that South Africa depart from *apartheid* as the price for its admission to the Commonwealth.

Hendrik Verwoerd, South Africa's prime minister, withdrew his country's application in an angry blast. The premiers, Verwoerd said, intended to interfere in the internal affairs of South Africa. No self-respecting member of any voluntary group could tolerate this. Besides this, nations like Ghana practice oppression and discrimination openly. (Thus he implied that the other nations were hypocrites.)

But while racial injustice is all too often a way of life in every country, in no other does racial oppression have the force of law and the moral support of its leaders.

In censuring South Africa, the Commonwealth made a moral decision—one of the first such decisions that a group of nations has made in a crisis. Obviously, there is more here than just a pure choice for right above wrong. It is also a sign that the non-white nations are beginning to outvote the so-called white nations. It is to the credit of Canada, particularly, that its prime minister, John Diefenbaker, gave his support to the cause of the Afro-Asian nations. The decision for human justice cannot be postponed.

There are few 'internal" affairs in the household of nations. We live in a glass house. What is done in one country is the concern of all.

CHURCH CONFERENCE TIME It is church conference time once again. We are happy to feature in this issue the work of the Central District Conference which meets in Washington, Illinois, this week end. We intend to give similar attention to the other conferences as their time comes. Whether a delegate or not, each church member should take time to attend these meetings. It is a broadening experience.

The Central District Conference

At 7:00 p.m. on Thursday evening the year's first district conference gets under way. It will be the fifth annual meeting of the Central District Conference. The place of meeting is the Calvary Mennonite Church, Washington, Illinois.

The Central District Conference is like most other General Conference groups, but it is unique also. Made up of forty-three churches in eight different states, it has a long arm spread. Its eight thousand members come from varying backgrounds, primarily Pennsylvania German and Swiss. After a period of slow growth, the conference shows signs of new vigor and expansion. New churches are under construction and new congregations are forming. The Christian witness of the group is finding a varied method of expression through new institutions and new programs. The present district is made up of the former Central Conference of Mennonites founded by Joseph Stucky and the Middle District Conference (once called the Western District Conference) founded by Christian Krehbiel. The nature of its present program can be illustrated by reporting on highlights from the Conference reports.

Columbiana, Ohio

A new congregation from Columbiana, Ohio, has applied for membership. This fellowship was organized by members who have withdrawn from other Mennonite congregations in the community. Desiring to remain within the larger Mennonite fellowship, these families organized a Sunday school and chose a name—the Hope Mennonite Church. In securing materials for their group they chose General Conference materials—the Living Faith Graded Lessons and the *Mennonite Hymnary*. James Reusser, a pastor at Dalton, Ohio, was asked to speak to the group on Sunday afternoons. Lay leaders of the group with eighteen charter members are Lester Detwiler and Howard Bauman. A. J. Neuenschwander, veteran Conference pastor now serving the Wadsworth (Ohio) church, will become the congregation's pastor in July.

At a meeting with representatives of the General Conference and the Central District, officers of the Ohio and Eastern Conference (Mennonite Church) expressed their feeling that since they could no longer minister to the needs of the group, the Central District should endeavor to serve the group. The former pastor said, "And if you find someone to serve them as pastor, we want to receive him as a fellow minister." In reporting on this discussion, R. L. Hartzler, Central District field secretary commented, "As far as my knowledge goes, this constituted a high-water mark of understanding and accord in inter-conference relationships in an intricate situation."

Church Extension

The Central District has an active program of developing new congregations and helping smaller groups. Newest of these is the group at Fort Wayne, Indiana, which is developing a program near the future new campus of Taylor University. Sunday meetings began in March 1960. Leonard Wiebe is the resident pastor.

Hively Avenue Mennonite Church, Elkhart, Indiana, organized in 1959, recently dedicated the first unit in its building program. Aid has been supplied by both the district conference and the General Conference.

District support for pastoral leadership is supplied for two congregations in northern Michigan—Comins and Mio.

The Markham (Ill.) congregation is in the process of securing a new parsonage. Lawrence Voth, currently serving the church on a part-time basis, will work with the church full time beginning in June. This program in suburban Chicago was begun five years ago under the leadership of Ronald Krehbiel.

The oldest mission project of the Central District is the Peoria (Ill.) Gospel Mission. The inner city area in which this church was located has been zoned for industrial buildings, which means that many members of the church have moved out of the community. The church, however, continues to use its limited facilities to the fullest extent to serve this community in transition. A men's visitation program has been organized.

Institutions

The district has witnessed against the continuance of capital punishment by state and federal governments. Action against the capital penalty has been begun in both Ohio and Indiana.

Work has also gone forward on

the establishment of Oaklawn Psychiatric Center at Elkhart, Indiana, in 1962. In 1960 Central District congregations contributed $6,380 of the $100,000 received for this inter-Mennonite project. The center will offer service in four areas: medical, psychological, social, and vocational. It will attempt to rehabilitate persons disabled by mental or emotional illness, prevent such disability, and promote research on methods of rehabilitation and prevention.

With the Eastern District Conference, the Central District is the church constituency for Bluffton College, Bluffton, Ohio. Bluffton observed its sixtieth anniversary with an academic convocation on February 25. The college has completed Mosiman Hall—a fine arts building and is projecting plans for the building of a new women's dormitory.

Mennonite Hospital, Bloomington, Illinois, is an inter-Mennonite project. Begun in 1919, the hospital spent a million dollars on its operating budget for the first time last year. Operating expenses were kept within the income from operations. The hospital is soliciting funds to improve its laundry, heating, and dietary departments, and to retire its capital indebtedness.

Calvary Church, Washington, Illinois

Two homes for the aged are supported by member congregations of the Central District. Meadows (Illinois) Mennonite Home and Mennonite Memorial Home at Bluffton. Frank R. Mitchell and his wife will complete fourteen years of service at Meadows. Mr. and Mrs. David Schrag will direct the affairs of the home after the Mitchells leave to serve the church at Pulaski, Iowa. A. R. Duerksen has been superintendent of the Bluffton home since its founding six years ago.

The Central District Conference maintains a progressive camping program in Camp Friedenswald, Cassopolis, Michigan. Here a new chapel has been built, reforestration begun, and a winter camping program started among many other programs. Dan Graber is the resident director. Among its 1961 program features will be a canoe trip for boys on the Au Sable River through Michigan's Huron National Forest. The camp has an indebtedness of $34,200.

Social-Economic Conditions

At its 1960 session, the Central District Conference concern was expressed about the changing economic and social conditions of our church life. A committee was appointed to study this large area and a report will be given at the meetings this week end.

In addition to this, the conference will act on constitutional revisions, elect officers for the coming year, and adopt an operating budget. About $20,000 will be proposed for its mission and church extension program.

The main theme for the conference session will be "Christ Our Hope" with four special studies presented by Vernon Neufeld, president of Bethel College North Newton, Kansas. Other features of the program are listed below.

THURSDAY, APRIL 27. Conference begins at 7:00 p.m. Conference sermon by Harry Yoder, Bluffton, Ohio, president.

FRIDAY, APRIL 28. Two lectures by Vernon Neufeld. Reports by conference committees and auxiliaries. H. Clair Amstutz, Goshen, Indiana, and Virgil Gerig, Pandora, Ohio, speak at the evening service on "The Christian Home Builds Sound Minds" and "Witnessing for Christ in the Home."

SATURDAY, APRIL 29. Prayer breakfast sponsored by Mennonite Men. Lecture by Vernon Neufeld. Reports from conference institutions. Auxiliary meetings. Young peope's banquet and evening program with message by Vernon Neufed.

SUNDAY, APRIL 30. Sacrificial noon meal for missions. Congo anniversary meeting with an address by S. F. Pannabecker, Elkhart, Indiana. Evening service with sermon by Erwin C. Goering, General Conference executive secretary.

Christ Our Hope

The burning focus of our faith is not in answering the question, "What think ye of Communism, or of this or that ideology?" Rather the question is, "What think ye of Christ?" From its earliest beginnings, the church thrived on personal commitment. Christ's supreme commitment is expressed in His own words, "Nevertheless, not my will but thine be done." The apostles' personal relationship is expressed in their words. Paul said, "For me to live is Christ" (Phil. 1:21). "I live, yet not I, Christ liveth in me" (Gal. 2:20). Peter said, "Lord to whom shall we go? Thou hast the words of eternal life" (John 6:68). "There is none other name under heaven given among men whereby we must be saved" (Acts 4:12). This is true Christianity—a decisive relationship to a living person, Jesus Christ. *Harry Yoder in the Central District Conference sermon.*

THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; editorial correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, Kansas.**

New Pax Project in Austria

Robert Good

Mennonite Central Committee's next Pax project will be to assist Nazarene refugees who have been living in wooden barracks for over fifteen years. These Nazarenes are closely related to the Mennonites in background and theology. The barracks, called "Friedheim," and meeting house are standing on rented land in the center of Salzburg.

From the 1960 annual report of the Nazarene Aid Committee in Zurich, to which the barracks and meeting house belong, it was reported that the rent for this plot has substantially increased recently. Now the Austrian government has decreed that all old refugee barrack camps must be broken up because they are not worthy of human habitation. Finally this rented land must be vacated by summer of 1962 because the owners have planned to begin construction of new buildings at that time.

During the fifteen years of living in this barrack camp, these people have not qualified for direct assistance from the state or the United Nations Refugee Commissioner because they are Volksdeutsch refugees. Housing has been and continues to be tremendously inadequate and unavailable in Austria because of the destruction during the war and continual influx of refugees from the east. Then too, the cost of building or renting does not compare proportionately to a family's income. In Austria wages are quite low and the country has been slow to make an economic comeback. So even though the Nazarenes could have found some possibility of housing, it is not likely that they could have afforded to move from their barracks.

Recently because of the UN-sponsored World Refugee Year, it became possible for them to work out long-term credit with the UN High Commissioner for Refugees and the Austrian government for the construction of six houses. It was also possible for these people in connection with Inter-church Aid of the World Council of Churches to purchase land at a very favorable price in Taxach, about ten kilometers south of Salzburg, for the purpose of establishing a new settlement of six houses and one meeting house for the Friedheim camp population. Inter-church Aid also contributed towards the construction of the meeting house. Funds have been donated to support the project by Nazarene Aid in Zurich and US. But even with these donations and loans, the refugees were unable to move ahead with construction because sufficient funds were lacking.

In co-operation with World Council of Churches, the Brethren Service Commission conducted a short-term international workcamp on the building site last summer. Enthusiastic campers worked at making a road entrance to the lot, digging septic tank holes and clearing ground of trees and brush. It appears that everything is now ready for the actual construction.

With Pax-offered assistance, it is now possible to think in terms of completing this project before the land in Salzburg is reclaimed. The six houses and one combination apartment-church which Paxmen are planning to build will house ten Nazarene families and some single persons. The single persons will live in the combination apartment-meeting house.

With negotiations completed, building began April 4 in the beautiful village of Taxach. The community is located in scenic country, near the River Salzach. Paxmen traveled directly from the peace conference to Salzburg where the Nazarene refugees eagerly awaited them. This opportunity of working for and with these sincere people, of having fellowship and working together will prove to be an experience well worth our efforts.

These are the barracks in which the Nazarene refugees have been living for the past fifteen years. The apartments are very small and contain no modern conveniences.

MORE SYMBOL CONVERSATION

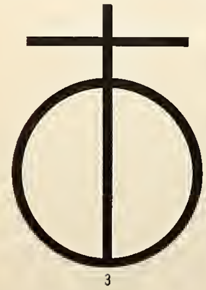
We asked our readers to comment on proposals for a Conference symbol which were made in our April 4 issue. By special invitation we asked several people to discuss the value of such a symbol. Their response appears below. More reader reactions will be printed next week.

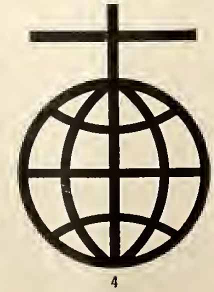
A SYMBOL IS AN attempt to express a belief, purpose, or idea. As such, it must be something more than the modern eye-catching, non-specific advertising symbol. It must have meaning that speaks quickly and speaks forcefully, leaving little to the imagination. The two proposed symbols meet these tests.

The first symbol (identified as No. 3 in Mr. Regier's article) gives expression to the strength of the cross as it penetrates to the very depths of the world, yet offers the promise of power over the world by its extension above the orb. But in this symbol the world appears in a very simple form with a possible inference of complete domination by the cross.

The second emblem proposed presents the world as a more complicated orb, a world which is bound and divided by other beliefs, other factions, and other ideologies. Yes, a world torn by strife, lacking in unity and abounding in hate. While the first symbol proposed appears to present an easy victory for the cross over the world, this second emblem shows the competition which is overcome only by the transcending cross as it rises above the earth, while all other distractions are truly "of the world." These are depicted by the circumference lines which attempt to bind and constrict, while the location and function of the cross is vital, forming the very axis of the world. It is because of this competition and this location of the cross that its power has been kept vital through the years, as bearers of God's word have been given opportunity to defend the word and enlarge the circle of believers.

For these reasons the second symbol (identified as No. 4 in Mr. Regier's article) holds more meaning for me, as it presents a truer picture of the historical relationship of the cross and the world. *William Dunn, Bloomington, Illinois.*


3


4

COMPLEX VOCABULARY

ASK A PHYSICIST to explain light and he will fill a blackboard with symbols. When you protest that he isn't defining light he will say that you can understand light only if you learn the vocabulary of mathematics. He uses mathematical symbols to make abstract truth concrete.

In Christianity we believe that God revealed himself completely in the person of Jesus. Truth which seemed abstract was made concrete in human terms. We know the personality of God because we know the personality of Jesus. Do we need any more of a symbol than that?

In the past symbols have stimulated the Christian brotherhood to meet specific crises, but their effect was often transitory. Of all symbols, the cross seems to have timeless significance. However, a few years ago Henry Hitt Crane suggested that a towel should be draped athwart the crosspiece in order to shatter the obscure sentiments which people have about the cross and to remind Christians that their duty was to wash the feet of a suffering humanity.

Your suggested symbol is timely. The cross rooted in the world yet stretching high above it makes one aware of his dual citizenship and the constant tension a disciple is under to bring these two relationships into a unified witness. A disciple of Christ, no matter what his denomination, experiences this tension.

Perhaps we should think of a Conference symbol more in terms of that which would epitomize our denomination, rather than in terms of another ecumenical symbol. Are we justified in adding another symbol to the already complex vocabulary of Christendom? *Jack Purves, Bluffton, Ohio.*

IT MUST CONTINUE TO SPEAK

I APPRECIATE the ideas on a Conference symbol. It is true that a well-planned symbol can identify and enrich our witness. It is also true, however, that the liturgy of the Christian church is strewn with symbols that have become meaningless. Recent theological debates, e.g., have shown that there are those who recite the Apostles' Creed every Sunday and defend this practice, while at the same time admitting that they actually believe very little of it. This, it seems to me, is almost profane.

Our Mennonite tradition of simplicity and emphasis upon the centrality of the preached word of God has at times made our worship services austere and quite rational. Thee is too little room in our worship of God for the ineffible for the mystery and majesty and glory of the Divine. We know exactly what God wants us (and our neighbor) to do. We understand God—and thereby can run the danger of subordinating Him to our insight!

If a Conference symbol helps us to recapture something of the awe

continued on page 284

Hymn of Discipleship

Menno Simons

My God, where shall I wend my flight?
Ah, help me on upon the way;
The foe surrounds both day and night
And fain my soul would rend and slay.
Lord God, Thy Spirit give to me,
Then on Thy ways I'll constant be,
And, in Life's Book, eternally!

When I in Egypt still stuck fast,
And traveled calm broad paths of ease,
Then was I famed, a much-sought guest,
The world with me was quite at peace;
Enmeshed was I in Satan's gauze,
My life abomination was,
Right well I served the devil's cause.

But when I turned me to the Lord,
And gave the world a farewell look,
Accepted help against the evil horde,
The lore of Antichrist forsook;
Then was I mocked and sore defamed,
Since Babel's councils I now disdained;
The righteous man is e'er disclaimed!

As one may read of Abel, famed,
Zacharias too—recall it well—
And Daniel too, whom bad men framed
So that he among fierce lions fell;
So were the prophets treated, all,
Christ Jesus too—it is good to recall—
Nor were the prophets spared this call.

I'd rather choose the sorrow sore,
And suffer as of God the child,
Than have from Pharaoh all his store,
To revel in for one brief while;
The realm of Pharaoh cannot last,
Christ keeps His kingdom sure and fast;
Around His child His arm He casts.

In the world, ye saints, you'll be defamed,
Let this be cause for pious glee;
Christ Jesus too was much disdained;
Whereby He wrought to set us free;
He took away of sin the bill
Held by the foe. Now if you will
You too may enter heaven still!

his hymn was written by Menno Simons in 1540 or hereabouts. About the hymn John C. Wenger says: The hymn breathes the spirit of a persecuted preacher who loves the Lord and who has chosen deliberately o suffer affliction with Christ rather than to enjoy the pplause of the world for a season. In his usual pattern Menno looks back to the persecuted saints of old, nd to Christ himself, for proof that the true disciple must ever bear the cross of suffering and reproach. ut it is a joyful experience to choose the narrow way that leads to life eternal. One needs but to contemplate heaven, the New Jerusalem, to realize that earthly tribulation is but trivial indeed. The translator has preserved the meter and the rhyme pattern of the original."

The original hymn contains eleven verses. For the remaining verses see *The Complete Writings of Menno Simons* (Herald Press, 1956), page 1065. Reprinted by permission of Herald Press.

Mennonite men

EXECUTIVE MEETING

The executive council of the General Conference Mennonite Men met in the Atlantic Hotel in Chicago on April 1. The executive council is composed of the executive committee of General Conference Mennonite Men plus a representative from each of the district organizations. Those attending the meeting were John O. Schrag, president, of McPherson, Kansas; Carl Ens, vice-president, of Saskatoon, Saskatchewan; Maurice Stahly, secretary-treasurer, of Morton, Illinois; John Shettig, Eastern District, of Lansdale, Pennsylvania; Ed Riddick, Central District, of Chicago, Illinois; William Juhnke, Western District, of Lehigh, Kansas; Wendell Rempel, Pacific District, of Reedley, California, but at present a student at Mennonite Biblical Seminary; and Richard Graber, director of publicity, of Moundridge, Kansas. The Northern District was not represented.

During the meeting, each of the men representing the district organizations gave a report of the activities of their respective men's groups. They also shared their projects and plans, their concerns and problems. It was very interesting to observe the similarity of the concerns and plans of the various district organizations. It indicated that the leadership of the lay movement is not only concerned with the local community problems, but with the problems of society throughout the whole world.

One of the important topics of discussion was the implementation of projects adopted by Mennonite Men. The three money-raising projects (Paraguay Roadway, Boys League, and Thousand Bibles by a Thousand Laymen) are all still in need of support, especially the "Thousand Bibles" project. The one big problem in implementing these projects is that of informing local groups of the need. If each layman of the local church group would feel obligated to express his concerns and to be informed about the plans and projects of the district and the Conference, much more could be accomplished.

EASTERN DISTRICT ACTIVITIES

The annual meeting of the Eastern District Mennonite Men will be held on Saturday afternoon, May 6, in connection with the 163rd session of the Eastern District Conference to be held in the East Swamp Mennonite Church near Quakertown, Pennsylvania. On Sunday afternoon, May 7, the men are scheduled to sponsor a musical program in connection with the conference activities.

At the last annual meeting, with the changing of their name to "Mennonite Men," they assumed an enlarging aspect to their program. They have moved into larger areas, working closer with the larger General Conference organizations.

The men of the district have undertaken two money-raising projects: the raising of $200 for the Scholarship Fund and $500 for the General Conference Mennonite Men's organization to help in the Paraguayan Road Project. These funds are coming in slowly and the officers feel that perhaps the local groups should be more active in their participation.

The Christian Service Committee, under the direction of Norman Wismer, has selected men to act as Sunday school teachers for the guests at the Home for the Aged. These lessons are being taught every other Thursday evening.

On Feb. 12 the men conducted a service in the Saucon Mennonite Church. Abram High of Schwenksville was the speaker and a male quartet from Flatland furnished special music.

The father-son banquet committee, under the direction of Paul Hunsberger, planned this year's banquet which was held on April 8. Ed Snow, retired school principal, was secured as speaker. His message was entitled "America and Its Roots." Brother Ralph Rosenberger, vice president of the district Mennonite Men, served as master of ceremonies.

MEN HELP BUILD CHURCH

The men's brotherhood of various central Kansas Mennonite churches volunteered their services to help the Kansas City Mennonite Church build an addition to their house of worship. A six-room educational wing has been added to the back of the sanctuary to help facilitate the needs of this growing church.

The Kansas City Mennonite Church was organized several years ago through the sponsorship of the Western District Home Missions Committee to serve the needs of Mennonite General Conference families in the area. A suitable church building was purchased from another denomination when the church was organized. This much needed addition to the church plant was made possible by the help of these volunteer groups.

Brother Sam Ediger, a building contractor of Buhler, Kansas, and a member of the Home Missions Committee of the Western District, was in charge of the building operation. Men's groups from the Inman, Buhler, Pretty Prairie, Hillsboro, Goessel, and Newton area churches drove the two hundred miles to Kansas City to volunteer several days to a week of their time to help in the construction project.

Approximately one year ago, Brother Ediger was in charge of the construction of the Arvada Mennonite Church near Denver, Colorado, in which many of the same men and groups volunteered their services. Brother Ediger stated that the spirit of mutual aid is contagious and grows in those who participate in it. He indicated that the men who took part in the Denver project were the first to volunteer and were the most enthusiastic for service in the Kansas City project.

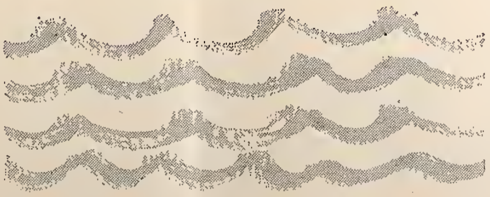
This spirit of mutual helpfulness is a very worthy quality in Mennonite Men's groups. In compact Mennonite communities as we find in central Kansas, much can be accomplished by dedicated men working together in a common cause.

Editor, Richard F. Graber, Moundridge, Kan.

Jacob T. Friesen

Bridge MADE OF PEOPLE

youth



REMEMBER JOHNNY? Coming from Greece he knew no English, no German, and no Dutch. As he joined the group at the pier he was strangely alone.

But Johnny carried a "smile without words." It crashed every barrier of race, or national origin. Before the ship had put to sea, everybody loved Johnny.

Johnny Jeropulas is a very serious young man with a deep Christian faith and a heart full of contagious friendliness. His new role as "ambassador of friendliness" all started with Pax boys coming into the village where Johnny was helping his father on the family orchard farm.

Since 1949 the foreign trainee experiment in "people-to-people diplomacy" has linked homes of Mennonite families in this country with homes in distant places both Mennonite and non-Mennonite. Ranging in age from twenty to thirty years, these young adults live and work in this country receiving board and room and an allowance while the host reimburses Mennonite Central Committee $50 per month which covers ocean travel and other costs as sponsor. Guests are placed in one home for six months and then are reassigned to a new location to broaden experience and increase contacts.

Thirty-eight people from six foreign countries arrived in U.S. last August. They were placed in homes across the country from Maryland to Oregon and into Canada. Six months later, before being reassigned, all trainees convened for a three day conference of sharing and inspiration.

Mennonite churches of the Bluffton-Lima-Pandora (Ohio) area agreed to be the hosts to this foreign trainee mid-term conference. Each of the five area churches assisted in arrangements for travel, lodging, and food.

The first flush of excitement for our guests was to get reacquainted. Ties of friendship had been firmly established as the group crossed the ocean. A solid six months of surprises had elapsed. Greeting each new arrival was like the return of a brother from exile. This spirit of friendship was contagious. Before guests had been assigned to Mennonite homes, the air of cordiality and companionship had knit together hosts and guests in a spontaneous bond of Christian understanding. "The Dimension of Love" was a good theme for this reunion on foreign soil. Ephesians 3:17-18 as explained by David Habegger of Allentown, Pennsylvania, left an unmistakable challenge. "That you, being rooted and grounded in love, may have power to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge, that you may be filled with all the fulness of God" (RSV).

Planned program did not get into the way of free and frank sharing. Trainees gave prepared presentations on a specific phase of their experience. Robert Kreider, dean of Bluffton College, guided the group in follow-up discussion. Observations were candid: "Young people in America seem so natural and open." "They seem disrespectful at times but perhaps its merely because we are not used to their direct way of acting." "It seems strange that people build new houses and then try to make them look old with antique furniture. Why?" (You answer that one!)

Words of wisdom came from youth that had learned to think deeply. "Never jump to conclusions about people." "Ask questions and be slow to give advice." "Do not generalize on the basis of very limited experience or contact." "Laugh at yourself, not others." "Remember there is always a reason why people do what they do. Try to understand the reason." (These all apply to us Americans as well as to train-

Geesje Wardenier from The Netherlands operates the large washing machine at the Old People's Home in Rittman, Ohio.

At his departure from United States one trainee remarked: "I leave many good friends here, but I hope some day our bridge, which we trainees from all different nations help build, will be finished and that you, Mary, John, or Virginia, can walk over and visit us and enjoy our European life with us, too."

Following the Trainee Conference, Mr. and Mrs. E. E. Schutz of Pandora, Ohio, met Wolfram Driedger of Uruguay who is now staying with them for six months.

ees!) Such wisdom opens the door of mind and heart to lasting friendship between peoples whose cultures differ greatly.

We hear much today of "people-to-people diplomacy" between nations when official channels are blocked by suspicion and power politics. Foreign trainees are a bridge of "people-to-people" carrying the image of life as it really is, of Christian love wrapped in the vigor of youth, of friendship that is without pretense or hidden motive.

The bridge is people—people with unspoiled dreams of what God is still ready and able to do with our shattered world if people will themselves become the bridge of reconciliation and peace. Not just any kind of people, but loving, learning, serving, forgiving people, and Christian people who are committed to Jesus Christ and therefore aim to act as Jesus would act.

Mennonite families in the United States and Canada may extend and strengthen this bridge of people by arranging through MCC to share life on all levels with a foreign trainee either for six months or a year. The bridge is people! Christian people!

Words Worth Repeating

WORKSHOP FEEDBACK

Percy Brockmueller, vice president of the Northern District Young People's Union, commented on their recent leadership workshop: "If I were to sum up the workshop in one sentence it would be this: 'The workshop was a refueling of the youth fellowships with a high octane fuel.' Because of the unlimited supply of fuel the resource leaders had to share, I felt that each young person there could not afford to turn his valve of concentration off for a minute, for fear of missing an important idea or guide to be used in his own youth fellowship."

A report by Paul Isaak (Northern District YPU adviser) will appear in next week's youth section.

BIGGER BARNS COMMENTARY

Miriam G. Leaman, writing in a current issue of *Gospel Herald,* tells this story:

Today I visited the morning service of a nearby congregation and was startled with one of the announcements, "Next Sunday the offering will go for the building fund." I turned to my neighbor and inquired, "What are they building?"

My answer was: "Oh, for a long while now they have been wanting to add to the building and make it bigger. It gets so full sometimes."

Immediately, and without considering what she might think of me for such a statement, I suggested, "Seems to me that if the church is too full, some should move out into unchurched areas and begin a witness." And to myself I thought, "And the money in the building fund should be used to send some of the members out as missionaries."

Later, as I washed the dinner dishes, my thoughts kept dwelling on the subject, and I thought of this verse: "This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods" (Luke 12:18).

I had always applied this to material blessings, but I wonder if it could not be applied spiritually. Just before leaving this earth, Jesus commissioned, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). I question if He is interested in the building of larger structures where we may gather together all our families and friends and forget that He said, "Go ye!"

RECAP ON TRAINEES

This year in particular, sponsors are needed for the trainees who have been selected for the coming year. Perhaps this is your (and your parents') chance to be a member of a "Peace Corps in Reverse." Write to Mennonite Central Committee, Akron, Pennsylvania, for information.

QUOTE FROM INDIA

A young Indian Christian said, "In my country where there are so many religions, I have tried to figure out what makes the Christian church different as a group of people. I think I know now: the church is the place where forgiveness is given; here I can be myself."

ON THE SUBJECT OF WAR

The Christian Century, after citing National Service Board for Religious Objection figures on conscientious objectors in the United States, comments, "So a comparatively small number of conscientious objectors, coming mainly from the historic peace churches, still carry the brunt of personal protest against the insanity and evil of modern warfare. Let those who hold the CO's in derision come forward with their own alternatives to organized extinction. Let them offer their alternatives with devotion which will equal that of the young men who silently and sacrificially bear the burden of conscience for all of us."

Second in a series of discussions by members of the Young People's Union cabinet on the question: "Who is a Christian?"

IS DISCIPLINE NECESSARY?

William Block

You will automatically say, "Yes." Well, *is* discipline necessary? No! It is indispensable!

We need a fresh approach to the word discipline. Let's not look on it as something negative, as a punishment, or even as a corrective. For this discussion let's consider it a tool or instrument in our hands —something we can use for personal benefit. View it as something with a handle; something you can pick up and use.

God created us and gave us freedom. This means that He does not force us to do that which is good. And yet He sort of expects us to do that which is good, at least He certainly appreciates and rewards it.

A Christian is one who has exercised his freedom and chosen God as Lord. He has made an agreement with God, the purpose of which is achieving God's greater glory and the Christian's well-being. This agreement has two sides: God's and man's.

God helps the agreement by giving us grace, or favor, and help. Our part is to use discipline on ourselves. Grace and discipline interweave to make the Christ-like life possible. At first God's grace points out the tool, discipline, to us. Sometimes grace takes the form of an urge to pick up this tool and use it. God wants us to use it.

We use this God-given tool for many things—in order to excel in music or athletics, for example. In the Christian life there are glorious possibilities for the one that uses this tool.

Want to achieve power? Then you need this tool. Prayer, Bible study, and obedience are the means of developing power. But these are only attained as you apply discipline. You see these things don't come ready made in neat packages, ready for instant use. Once the power is there, discipline is again required to channel and control it so there will be maximum achievement. This is where work in the church, stewardship, and witnessing come in. These items are the easiest to neglect, hence the need for the tool.

Is discipline necessary for strong positive Christianity? No, it is indispensable.

"Every competitor in athletic events goes into serious training. Athletes will take tremendous pains —for a fading crown of leaves. But our contest is for an eternal crown that will never fade" (1 Cor. 9:25, Phillips).

William Block, much better known as Bill, is vice president of the Young People's Union and pastor of a young Mennonite church in Vancouver, B. C. Bill, whose home is Steinbach, Manitoba, graduated from Canadian Mennonite Bible College in 1955, from Bethel College in 1956, and from Mennonite Biblical Seminary in 1959. Bill and his wife, Delores, live at 4722 Fraser St., in Vancouver. Mark Harris Block, age one and a half, also lives with them.

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

our schools

BETHEL AND BLUFFTON PLAN DORMITORY EXPANSION

The Bethel College board of directors, at a meeting Friday, April 7, approved the construction of new wings, capable of accommodating an additional 204 students, for two of the school's dormitories.

The board, in approving the additions to Women's Residence Hall and Goering Hall, estimated that the two new wings will cost slightly in excess of $400,000.

Construction is slated to begin this fall. The wings are expected to be ready for occupancy in time for the 1962-63 school year.

The addition to Goering Hall will extend east from the present main entrance. The new part of the dormitory will be able to accommodate 96 students, increasing the dormitory's capacity to 216.

The new wing for Women's Residence Hall will be on the north side, extending behind Carnegie Hall. It will have facilities to accommodate an additional 108 students, bringing the total capacity to 210.

After the addition to Women's Residence Hall is completed, Carnegie Hall will be torn down. The board felt that the cost of renovating the old dormitory, which was built in 1907, would be prohibitive.

The Bluffton College Board of Trustees at its meeting on April 5 approved a budget that exceeded half a million, $576,000, and planned for the construction of two dormitories, as well as conducting other business.

The plans for the construction of a women's dorm were approved and a building committee appointed. The women's dorm would house fifty-six students with two stories completed and a third story closed in but not completed. Completion of the third floor would provide housing for ninety-eight students.

The board authorized the borrowing of money from the federal government to build a men's dormitory and to complete the costs of the women's dormitory beyond that provided by gifts and annuities. The men's dormitory would house about one hundred students.

The women's dorm will probably be under construction this year and ready for use by September, 1962. The men's dormitory would not be ready until September 1963 at the earliest.

BETHEL APPOINTS PAUL HARMS

Paul M. Harms of Whitewater, Kansas, presently teaching at Simpson College, Indianola, Iowa, will join the Bethel College faculty in September to teach physics and mathematics and to assist in the physical education department.

Harms graduated from Bethel in 1956. In the summer of 1958 he received an M.S. degree from Iowa State University. He taught for one year at Iowa State and for two years at Simpson College.

Mr. and Mrs. Harms, the former Shirley Funk, have one son, Adley.

FREEMAN ACADEMY ACTIVITIES

Since church academies in this area are a present excluded from participation in public school extracurricular activities, a group of church schools in South Dakota, Minnesota, and Iowa have joined in an Inter-State Academy Activity Association. Besides athletic events the organization provides for debate and declamatory work, dramatics, and music.

On April 14 the Freeman Academy Choir directed by Miss Dorothy Imhoff, went to New Holland, South Dakota, where they participated in the Inter-State Academy Music Festival. Freeman is host to the Inter-State One-Act Play Festival on April 25.

SYMBOL CONVERSATION continued from page 278

and reverence before God (without sacrificing the knowledge revealed to us in Christ), I am all for it. It can say a lot in a few strokes, and I choose number three on this score. It is rooted in the Christian tradition, it is simple, and it is meaningful.

A real problem the designer of the symbol must have faced was probably how concrete or abstract it should be. Does an open Bible not say more immediately? Or is the cumulative effect upon people who will try to interpret the meaning of a more abstract symbol more rewarding? I favor the latter, but many do not. While meaning can grow on us I would be concerned that, if the Conference adopt a symbol, it "speak" immediately without interpretive aids. I think number three does this.

The witnessing value of Christian symbols is hard to arrive at. Perhaps people take crosses on churches just for granted (without thought) like they do stop signs. A year ago, while I was building trellises for our front porch, I built in two patriarchal crosses. Of all the people who pass by, and of those who visit us, not one has thus far commented about them. Whether some have been blessed, or told that a believer lives here, I do not know. I hope so. In any case if our conference adopts a symbol and it should in time just be taken for granted, I assume we could discontinue using it. *Cornelius Dyck, Elkhart, Indiana.*

ADDED MEANING

THE CROSS WITH ORB (both with and without meridians) is a fitting and very durable symbol. This was my judgment before reading Regier's commentary on them. After reading the article, I find this evaluation confirmed. But the content that I "read" in the symbol was the saving significance of the cross for the world. To this was added, very helpfully, in Regier's comments the emphasis on faith (the cross) and life (the world). My previous impression may illustrate how the life in the church may color the "reading" of the symbol. Has enough emphasis been placed on the cross which Christ himself places on the shoulders of His disciples? All this illustrates that the life which the world sees in the church will determine what the world will "read" in the symbol.

Following Regier's principle of the use of traditional symbols, I am wondering if placing the orb within an equilateral triangle (the Trinity) with the top of the cross at the tip would not be more inclusive of the full teaching about God and world in the Bible. Or would simplicity be violated? *Jacob J. Enz, Elkhart, Indiana.*

MCC news

MCC ADDS MEDICAL SERVICE TO PROGRAM IN TIMOR

With the recent granting of Indonesian visas for the Samuel Stover family of Bethlehem, Pennsylvania, the long-anticipated MCC medical program on the island of Timor will become a reality. The medical services of Dr. Stover will be added to the present agricultural work in Timor, making possible a combined agricultural-medical program. The Stovers will leave for Indonesia about April 25.

TWENTY-TWO GRADUATE FROM VOCATIONAL SCHOOL

The third graduation ceremony in the history of Mennonite Vocational School was held Feb. 28. The class of 22 graduates received their diplomas from Principal John M. Zook.

CLOTHING DEPOT ACTIVE IN YARROW, B. C.

Since beginning operations in April 1960, the clothing depot at Yarrow has handled relief contributions from churches in western Canada, thus eliminating the necessity of shipping to the MCC center at Waterloo, Ontario. The clothing center is sponsored by the Canadian Mennonite Relief and Immigration Council.

The second shipment of clothing from this depot was sent to Korea on March 22. Contents of the shipment included clothing, shoes, sewing supplies, soap, bandages, school supplies, and quilts.

A. A. Wiens, director of the center, writes that the sewing circles are sending new clothing and bedding in good quantities. "Many visitors have come to the center and 210 women came in to help since October," wrote Mr. Wiens. "We are thankful for this interest."

our churches

NEW ORGAN DEDICATED

Grace, Chicago, Illinois. A new organ was purchased and was dedicated on Palm Sunday. Special Lenten healing services were held at our church led by our pastor, Jack Kressly, on Wednesday evenings during Lent. Once a month our church has charge of the meeting at Harbor Light Center in Chicago Skidrow. Pastor and Mrs. Kressly have charge of this service and have been assisted by the Opletz family, Mr. and Mrs. John T. Neufeld, and Grace Bant. At a recent service about forty of the men came to the altar. Ordination services for Jack Kressly were held on April 9. R. L. Hartzler was with us for this service. *John T. Neufeld*

CONGREGATION SERVES NEW NURSING HOME

Menno Church, Ritzville, Washington. A series of prayer meetings was held the week of February 5 with the theme, "Implications of Christian Discipleship" (Matt. 16:24). Our pastor and the men's quartet held a service in our new nursing home in Ritzville on February 26. The different churches here serve our old folks in the home each Sunday afternoon. Several ladies of the Mission Society took part in the World Day of Prayer services. Albert Epp, pastor of the Immanuel Mennonite Church in Downey, served us for our "New Life Meetings" March 12 through 17. On March 24 the A Cappella Choir of the Canadian Mennonite Bible College was here for an evening service. The Women's Mission Society had an all-day meeting on March 30. March 31 we had a Union Good Friday Service in Ritzville, based on the Seven Last Words of Jesus, lasting from noon to 3:00 p.m. In the evening we had our Communion service at the Menno Church. The combined choirs of Warden and Menno churches gave the oratorio, "The Holy City," at the Menno church on Easter Sunday night and at Warden on another date. *Eva Scheffler*

OPEN HOUSE AND DEDICATION FOR NEW PARSONAGE

Warden Church, Warden, Wash. Martha Boschman, missionary from Taiwan, spent several days in our community visiting her brother, the Menno Boschmans, recently. She shared some of her experiences in our church. On the following Thursday she spoke at the Women's Missionary Meeting. On December 18 Mr. and Mrs. Edwin Unruh joined our church by transfer of letter from the Johannestal Church, Hillsboro, Kan. Martin Klassen showed Billy Graham's film, "Africa on the Bridge," in our church on February 3. The Catechism class taught by Rev. Gingerich was started February 5 with three pupils taking part. Spiritual Emphasis Meetings were held from February 6 to 12 with Rev. Norman Bergen of Monroe as speaker, presenting a number of steps for, "A Closer Walk with God."

The world day of prayer was held February 17 with the different churches of Warden participating. Our church was host and served light refreshments. Mr. and Mrs. Franklin Toews and Warren transferred their membership from the Menno church to our fellowship February 19. On the evening of February 26 we dedicated our church basement. At 6:00 we enjoyed a banquet. Then Rev. P. D. Unruh, Colfax, Washington, gave us an inspirational and dedication sermon. A number of guests were present from the Menno church. Rev. Lester Janzen, Menno, gave the dedication prayer. Rev. and Mrs. Gingerich and Lynett moved into the new parsonage February 27. On March 19 we had open house and dedication of the new parsonage with Rev. Lester Jantzen assisting. *Mrs. Edwin Unruh*

FAMILY NIGHT SERVICES

First Church, Bluffton, Ohio. Spring family night services closed the last week of March with the last of a series of six Bible studies on 1 John conducted by our pastor, Jacob T. Friesen. During Holy Week we enjoyed a series of five sermons on the disciples, Peter, James and John, Judas, and Andrew. A number of group prayer meetings are also being held in private homes and in the church. The annual union meeting of the six area Mennonite missionary societies will be held at the Grace Mennonite Church in Pandora with Dr. Elvina Martens, Fairview, Michigan, and Miss Martha Boschman, missionary from Formosa, as speakers. The Edward Burkhalters missionaries on furlough from India, spoke in our church Sunday evening, April 9. Judith Hilty, daughter of Mr. and Mrs. Herman Hilty, has joined a group of pacifists in a coast to coast march in protest of the world armament race. She will return in time to attend summer school at Bluffton College where she is a senior, after spending a year at Bethel College as an exchange student.

TWO SPECIAL CONFERENCES

Emmanuel, Pratum, Oregon. R. I. Humberd, Bible chart lecturer and author of Flora, Indiana, held a Bible conference in our church in February. The Oregon Fellowship of General Conference churches sponsored a Round-Robin Missionary Conference in March. Special speakers were Samuel and Leona Entz of Congo Inland Mission; Tina Friesen, Gospel Missionary Union; and Elias Zimmerman, missionary to the Jews. *Mrs. Robert Roth*

KANSAS CITY CHURCH PLANS EDUCATION WING DEDICATION

May 21 has been set as the date for dedicating the education wing of the Kansas City Mennonite Church. The services will begin at 11 a.m. and 2 p.m. Construction of the two-story unit was begun following groundbreaking ceremonies February 5. When complete, the structure will provide six rooms, including a pastor's study and kitchen. Part of it has already been put to use for urgently needed classrooms. Men from Central Kansas have donated labor and gifts towards completion of the building. Part of the funds were made available by the Home Missions Committee of the Western District, which partially supports the church. The dedicatory services will include short talks by those who have planned and contributed to the building. Other announcements about the May 21 service will be forthcoming. *Mrs. Norma Wiens*

58TH WEDDING ANNIVERSARY

Pulaski, Church, Pulaski, Iowa. Mr. and Mrs. Dave Cowles celebrated their 58th wedding anniversary with their three daughters and families. We are looking forward to having Russell Killman, former missionary in Hong Kong now on the air in the "Heaven and Home" hour, in our church with a film, "Forbidden City." *Mrs. Chas. Bachman*

PULPIT EXCHANGE

Glendale, Lynden, Washington. Pastor Daniel G. Regier conducted a series of meetings in the Monroe City church in March. Abe Unruh from Monroe, Washington, had a pulpit exchange with our pastor March 5. The young people had their monthly fellowship Sunday evening with Douglas Sandberg, a Kings Teens worker, as guest speaker. The laymen from the Whithorn Mennonite Brethren Church were hosts to the laymen from our church for a joint meeting. Our church is planning a series of meetings with H. H. Neufeld, from British Columbia, as speaker. *Mrs. Jack Decker*

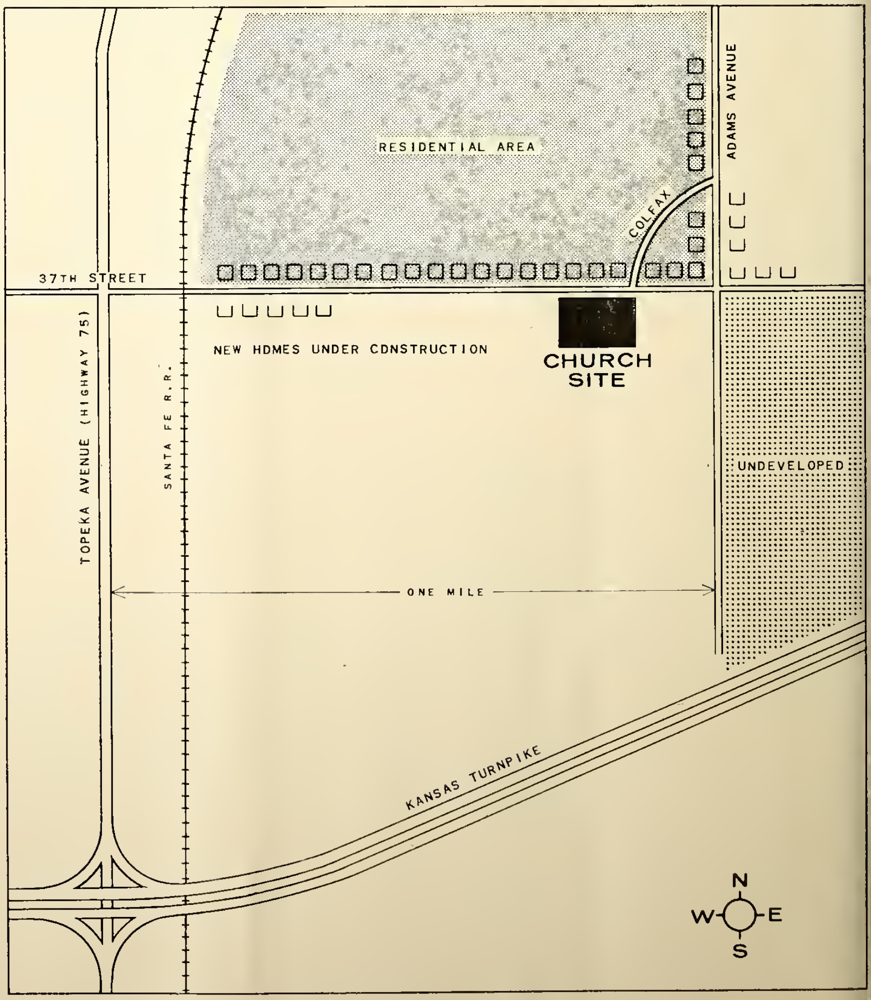
TOPEKA CONGREGATION PURCHASES CHURCH SITE

Together with the Western District Home Missions Committee of the Western District Conference, the Topeka (Kansas) Mennonite Church marked an important milestone recently by purchasing a two-acre site on the southeast side of the city.

Our site is located at 37th and Colfax, or about a mile east of Topeka Avenue (Highway 75). The area is known as Southern Hills. The area up to 37th on the north is already populated while new homes are under construction to the west and southwest of the site. A small planned shopping center, a city park, and an elementary school are proposed adjacent to the east and southeast of the site. The land cost $3,500 per acre. This cost is, however, quite reasonable compared with such costs in Topeka. Building plans and actual construction will be done in co-operation with the Home Missions Committee.

Unitil now we have been known as the Topeka Mennonite Church, but we are planning to re-name our church here now that a permanent location has been acquired. For the past two and a half years we have been meeting at the parsonage at 2833 Indiana which has a large front-room-living-room combination seating up to thirty-five persons. Our attendance averages thirty at the present time. Sunday school classes meet in the kitchen, bedrooms, and study.

Our congregation here has been participating in the Topeka Council of Churches. For our new location we have received a comity assignment through the local Council of Churches Survey and Planning Committee. This means that we have been assigned the task of ministering to the people in this area by the Topeka Council of Churches. May God grant us the wisdom, the courage, and the love we shall be needing in the months and years ahead as we seek, in faithfulness to Him, to bear witness to Christ. *Floyd G. Bartel*



Proposed site of Mennonite church in southeast Topeka, Kansas.

WOMEN INVITE GUEST SPEAKERS

Apostolic, Trenton, Ohio. In January Pastor Kenneth Shelly spoke to the Mennonite Fellowship of Ohio State University. He also had a consecration service there. We felt it a privilege to have Edith Sigg of Monroe, Ohio, at the monthly meeting of Ladies Christian Service. She gave an interesting lecture and slides of her recent trip to the Holy Land. Ruth Circle invited all ladies of the church to attend their March meeting. A chalk talk was presented by Mrs. C. E. Wintingham of the First Methodist Church of Middletown, Ohio. Special Easter programs were held Palm Sunday, with a baptismal service and reception of members. The choir presented a cantata, "Hallelujah! What a Saviour" by John Peterson, on Easter evening. *Mrs. Willard Neubrander*

TEN NEW MEMBERS

McKinley Mission, Mio, Michigan. Ten new members were received into the church on Palm Sunday. Roxie Pletcher was received by baptism and the following by transfer and letter: Mr. and Mrs. Eugene Thorne, Mr. and Mrs. Marvin Kurtz, Mr. and Mrs. Paul Diller, Mr. and Mrs. Roy (Bob) Miller, and Dean Handrich. We joined with the County churches in a Good Friday Service at Mio. On Friday evening the choir presented the cantata, "Victory Through Christ." Our choir leader is Mr. Don Sharpe and the pianist Roxie Pletcher. A very well-attended children's Easter service was held Saturday morning for the church and community children. We had a four day series of meetings with Harold Graber, now of Elkhart, Indiana, who challenged us to a closer relationship with our Lord. This was a combined service with the Comins Mennonite Church. On April 9 our choir presented its Easter cantata at the Church of God in Mio. James Wagner has been appointed delegate to the sessions of the Central District Conference. Pastor Lowell Troyer is alternate delegate. *Mary Troyer*

COMMITTEE STUDIES EXPANSION OF OHIO CHURCH

Grace, Pandora, Ohio. "Whether you are eating or whether you are drinking, you are to *do it all for the glory of God. Do not be a cause of stumbling,* either to Jews or to Gentiles, or to the church of God. For so I also try to please all men in every way, *not by seeking my own good, but the good of the many,* that they may be saved" (1 Cor. 10:31-33 Montgomery). Our pastor, Virgil Gerig suggested our church family study the words in italic and take them for a personal code this year. A Stewardship Study Committee was again organized for the purpose of our church expansion program and for studying the most effective method of raising the necessary funds. James Bixel of the Bluffton College faculty is our new choir director. Mrs. Donald Gratz directs the junior choir. Recent speakers for our Sunday evening services were Mrs. Charles Warren, Martha Burkhalter, Edward and Ramoth Burkhalter (all of India), and Lois Slagel of the Congo. Wilmer Shelly of Bluffton assisted our church during our pastor's recent hospitalization. Guest ministers during this time were Harry Yoder, Howard Raid, and L. L. Ramseyer all of Bluffton College. On the evening of February 5 the Bluffton College a cappella choir gave a program of sacred choral music at our church. The youth groups of the area Mennonite churches entertained the foreign trainees in our church when the trainees had their midterm conference at Bluffton. Wolfram Driedger, one of the trainees from San José, Uruguay, is living in our community for six months staying at the E. E. Schutz home. *Susan Steiner*

The following people received baptism at Silver Street Mennonite Church, Goshen, Indiana, on Palm Sunday.

Ronald VanArsdale
Gloria McDonald
David Defreese
David Rensberger
Laura Yoder

CONGO MISSIONARY SPEAKS

First, Clinton, Oklahoma. On February 1 we had George Neufeld, former missionary in the Congo, speak in our evening service. On February 8 our congregation began six weeks of cottage prayer meetings. March 26-31, Abe Penner from Omaha, Nebraska, was our guest speaker. The young people presented the film. "In Times Like These," on February 12. Proceeds from a bake sale by our Ladies Mission Society went toward a bulletin board for the church. In February a mixed chorus from the Corn Bible Academy gave a concert on the theme, "From the Cross to the Crown." On March 3 we were favored by a very interesting program by a few students from Bethel College. *Mrs. Bertha Bergen*

into the beyond

Mrs. Margareta Rempel of Edmonton, Alberta, died March 29, 1961, at the age of 58. She had been an instructor at the University of Alberta. She is survived by her husband, Peter, and her son, Hank.

Jesse C. Walter, member of the Roaring Spring (Pennsylvania) Mennonite Church, was born July 23, 1933, and died March 30, 1961.

Chris H. Graber, member of the First Mennonite Church, Pretty Prairie, Kansas, was born June 1, 1891, and died April 1, 1961.

August D. Rastetter, member of the Calvary Mennonite Church, Washington, Illinois, was born April 11, 1877, in Baden, Germany, and died April 1, 1961.

Peter B. Friesen, member of the Hague (Saskatchewan) Mennonite Church, was born August 17, 1890, at Tarasowk, South Russia, and died March 26, 1961. He was a member of the church board.

Harvey K. Kulp, member of Lorraine Avenue Mennonite Church, Wichita, Kansas, was born May 28, 1881, near Souderton, Pennsylvania, and died February 24, 1961. He was a member of Zion Mennonite Church in Souderton for nearly fifty years. He is survived by one daughter, Kathryn, who is Mrs. George S. Stoneback.

Elizabeth Koehn Kehn, member of the New Hopedale Church, Meno, Oklahoma, was born April 5, 1879, and died March 16, 1961. She came with her parents to Oklahoma soon after the strip was opened.

Mrs. Theodore Rupp, member of Mennonite Gospel Mission, Peoria, Illinois, was born January 14, 1901, and died April 3, 1961. Surviving are her husband, one son, one daughter (Mrs. Carl Kent), and three grandchildren.

Mrs. Emily Bant, member of Grace Mennonite Church, Chicago, Illinois, was born July 17, 1883, in England, and died February 3, 1961. At her funeral over $150 was given in memorial gifts in place of flowers. This money was applied to the church's organ fund.

mutual aid placement

SALES PERSON WANTED

Bookstore sales person wanted to begin work June 1. Applicant should be a mature person with active reading habits, with ability to meet people easily, and with the capacity to learn to know and recommend books for many needs and occasions. Previous sales experience will be helpful. Applicant should be willing to work for at least two years. Apply: Walter D. Unrau, Mennonite Publication Office and Bookstore, 720 Main Street, Newton, Kansas.

POSITION WANTED

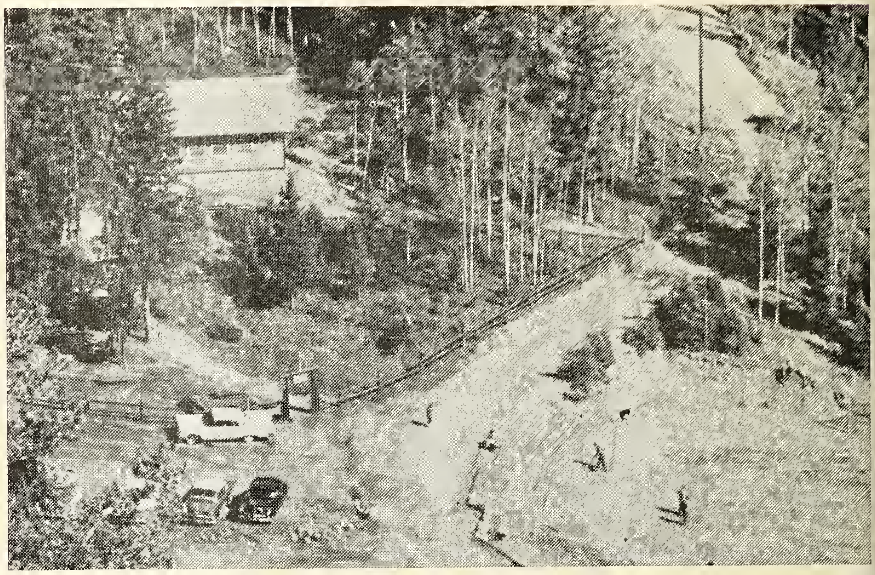
German woman, middle aged, recently from West Berlin, seeks housekeeping or retail sales position in German-speaking area. Experienced. Understands English well, but does not yet speak it fluently. Write Mrs. Sally Saranowski, c/o Ruth Anthony, 1021 South Pershing, Witchita 18, Kansas.

WOMAN SUPERVISOR WANTED

The Bethesda Home for the Aged in Goessel, Kansas, wants a mature Christian woman for an assistant advisory position. Nursing experience would be helpful. Responsibilities include care of guests and supervision of workers. Contact Mrs. Olga Hiebert, Bethesda Home for the Aged, Goessel, Kansas.

our conference

General Conference Retreats Scheduled for June



The General Conference Mennonite Church is planning a vacation for its members. This is in the form of a combination of three retreats scheduled for June 19-25 at Rocky Mountain Mennonite Camp, Divide, Colorado.

Three retreats are being planned simultaneously, with some joint activities and some separate. Missionaries on furlough and missions candidates will meet for the annual orientation school; the Young People's Union retreat will be in the form of a leadership workshop, and the ministers and others in church work will make up the third group. The Committee on the Ministry, of which Lester Janzen is the chairman, is in charge of over-all planning.

There will be opportunity for worship, Bible study, inspiration, relaxation, and fellowship. Bible expositions will be given daily by Vernon Neufeld, president of Bethel College, North Newton, Kansas.

Rocky Mountain Mennonite Camp, owned by the (Old) Mennonite Church, is located thirty-five miles from Colorado Springs. A folder giving information about the camp and the retreats is being prepared and will be available very soon.

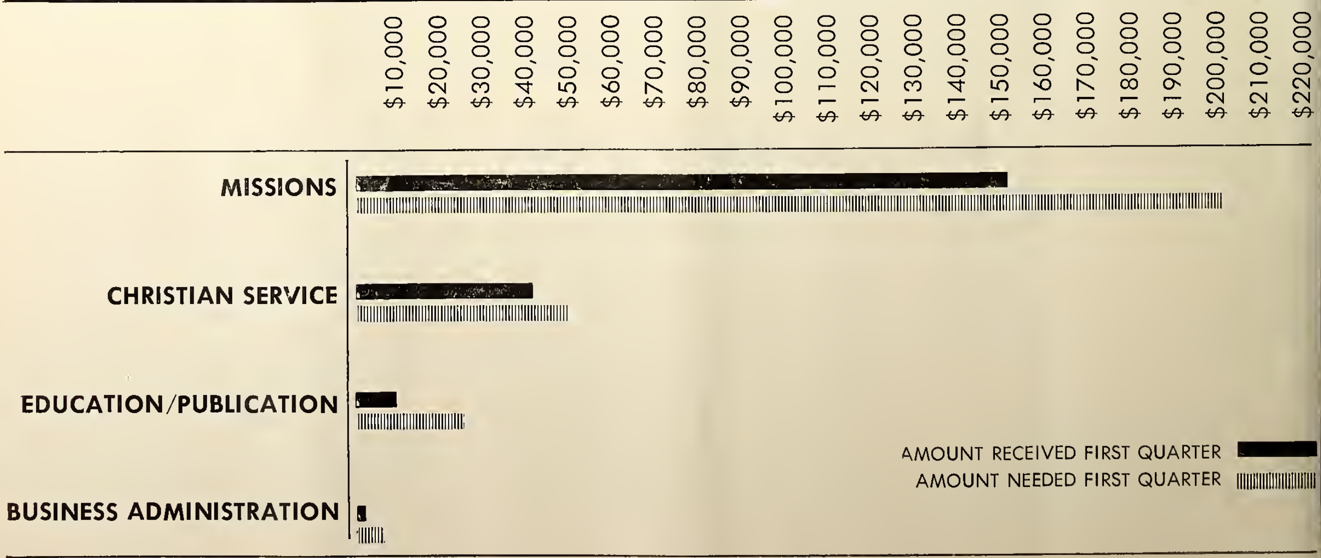
CONFERENCE STEWARDSHIP REPORT FOR FIRST QUARTER, 1961

Four ways there are, and only four by which property can be transferred from one party to another: by theft, by chance, by exchange, and by gift. There are no other ways by which property or wealth can be transferred, and there are no other ways by which the church can be supported.

The last of these is no doubt the most wholesome and Christian. This is also the way in which most of the local church work and the General Conference program are supported. On this page we are reporting to you the sum totals of gifts received during the first quarter of the year.

At a time like this it behooves all of us to again take inventory of the many unmerited blessings we have received and then share accordingly. In Matthew 10:8b we read, "Freely ye have received, freely give."

Total budgets for 1961 are $824,000 for missions, $201,500 for Christian service, $97,600 for education and publication, and $32,500 for business administration. *Wm. L. Friesen*



MAY 2, 1961

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

in this issue

CONTENTS

EDITORIALS 290
THE CHURCH TOWER OVER THE HOME 291
THE MISSION OF THE EASTERN DISTRICT CONFERENCE 292
EICHMANN: SINNER AND SYMBOL 294
THE READER SAYS 294
I AM A PARENT 296
I AM A TEEN-AGER 297
PROTESTS ARE A WAY TO SPEAK....298
OUR SCHOOLS 300
MCC NEWS 300
OUR CHURCHES 301
INTO THE BEYOND 302
OUR CONFERENCE 304

CONTRIBUTORS

George S. Stonebock, pastor, Congregational Church, McPherson, Kansas; Frank H. Epp, editor, "The Canadian Mennonite."

CREDITS

Cover, Pix Photos; illustration on 297-297, Robert W. Regier; article on 296-297, Marion County Teen Guide Council, Indianapolis, Indiana; peace walk photos supplied by the author; page 300, Mennonite Central Committee.

# of things to come

May 4-7—Eastern District Conference, Quakertown, Pa.
May 5-6—Western District Retreat Workshop, Camp Mennoscah.
May 7—Mennonite Song Festival, Memorial Hall, N. Newton, Kan. 2:30 p.m.
May 11—Ascension Day
May 21—Pentecost
May 28—Bethel College commencement
May 28—Baccalaureate, Mennonite Biblical Seminary
May 28—Mennonite Collegiate Institute commencement
May 29—Mennonite Biblical Seminary commencement
June 2—Freeman Junior College commencement
June 5—Bluffton College commencement
June 8-11—Pacific District Conference, Colfax, Wash.
June 11—Rosthern Junior College commencement
June 15-18—Northern District Conference, Mountain Lake, Minn.
June 19-25—General Conference Retreats, Divide, Colorado
June 19-25—Ministers and Church Workers Retreat, Young People's Union Workshop, Missionary Orientation School to be held at Rocky Mountain Mennonite Camp, Divide, Colorado.

THE MENNONITE

Editor: Maynard Shelly. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. **Editorial Assistant:** Muriel Thiessen. **Art Director:** Robert W. Regier.

VOLUME 76 **NUMBER 18**

THE FAMILY IN THE PICTURE Frankly, I resent missionary family pictures—a wee bit, that is, just a wee bit. I'm really not sure why. In a way, it seems like preferred treatment. We don't publish the pictures of ministers' families, college professors' families, or editors' families. It just isn't done. It never occurs to anyone to print the family picture of a hospital administrator. But for missionaries we have an unwritten law—use a family group.

But family pictures grow dated so soon. How those little fellows change in one phase of the moon! Now it is well known that adults never age. "Why you haven't changed a bit in fifteen years," it says here, hopefully. We have thousands of pictures in our files, but it never fails—we can't find the right one. The babe on his father's knee always turns out to be a rancher in Wyoming by the time we want to use the photo.

Somehow there is a glassy-eyed sameness about most family snapshots. After all, when you have a walking revolution under foot, who can be creative? And the tension of holding those wrigglers still for f-16 at one-fiftieth always leaks through the tight lines on mother's face.

Obviously, I'm a narrow-gauge-type rebel. But when I'm off my raw meat diet, I must admit family pictures make sense. Families are a part of the gospel witness. Paul said it with shuddering sharpness, "Let them manage their children and their households well" (1 Tim. 3:12). He was talking about deacons and ministers. For those of us charged with leadership in the church, it seems like a threat. What if our children disgrace us? It gives us purple perspiration. Certainly, we have plenty of sober moments to think about the gospel and the cross. How our family lives means as much as any word we say or write.

When it comes to evangelism, the church is on the spot. This faith that we want to give to others—what have we done with it in our homes? This bit about forgiveness—do we forgive our children? And how about reconciliation—do we really have peace, or is it only an armed truce between husband and wife? And are we trusting in God for guidance, or are we trusting in a slick kind of college psychology?

Let's admit it: few of our homes are little corners of heaven. Our homes are not only foxholes in the larger battlefield of life; they are the scenes of the soul's warfare. We are fighting to find ourselves—and it is a noisy and heartbreaking struggle. We are grasping fo life, and the contest is painful. The Christian home has the re sources for the Christian witness. In all our evangelistic efforts, th church is on the spot and the spot is in our homes.

SUNDAY-GO-TO-MEETING CLOTHES Sunback dresses hav returned. Some of them are coming to church, though the season o killing frost has not passed. Most of the women I know show goo wardrobe taste. Their skillful use of needle and thread is one of th bright spots of my life. But when the tops of dresses are lower tha the tops of pews, I think I dare say without fear of being called legalist that the fragile line of modesty has been passed—going down Assurance that all in the row in front are more randomly clothe will mean that prayers and anthems will be more closely followed b feeble worshipers—of whom I am chief.

The Church Tower over the Home

George S. Stoneback

"I've lost my steeple!"

It was a little girl. She was crying as she said that, and she was lost. This was a strange city to her. She was visiting her grandmother for a few weeks. When she ran errands for grandma, she guided her way by the highest object in the community—the church steeple. So long as she could see the steeple, she could find her way. But this time, somehow, she lost sight of her landmark, and so she was lost.

In all too much of our modern living, we have lost our landmarks. So we are lost in confusion. Especially is this true of our home life. And I think this is true in no small measure because in this, we have lost our steeple.

In Ibsen's *The Master Builder*, Hilda says to the Builder: "I want to go around and look at all the things that you have built." Then he adds: "Have you built any church towers among the rest?"

To this the Builder replies: "No, I build no more church towers now, only homes for human beings." Then Hilda asks reflectively: "Couldn't you build a little bit of a church tower over these homes?"

There are many things we need in this great land. Among other things we need more and better housing. But even more we need what Hilda wistfully asked for—a little bit of church tower over these homes.

For a little bit of church tower adds that third dimension without which marriage and a home is a flat, two-dimensional thing. Paul, in his letter to the church at Ephesus, speaks about the new life in Christ, which in effect puts a bit of a church tower over our living. In the fifth chapter he shows how this applies to the marriage and home relationship:

"Live life, then, with a due sense of responsibility, not as men who do not know the meaning and purpose of life but as *those who do*. Make the best use of your time, despite all the difficulties of these days. Don't be vague but firmly grasp what you know to be the will of God . . . Thank God at all times for everything, in the name of our Lord Jesus Christ. And fit in with each other, just because you all recognize that God is the Supreme Power over all.

"You wives must learn to adapt yourselves to your husbands, for the husband is the head of the wife in the same way that Christ is Head of the Church. The willing subjection of the Church to Christ should be reproduced in the submission of wives to their husbands. But, remember, this means that the husband must give his wife the same sort of love that Christ gave to the Church, when He sacrificed himself for her. Christ gave himself to make her holy through baptism in His Name, to make her in His eyes an altogether glorious Church. She is to be free from spots, wrinkles or any other disfigurements — a Church holy and perfect.

"Men ought to give their wives the love they naturally have for their own bodies. The love a man gives his wife is the extending of his love for himself to enfold her. Nobody ever hates or neglects his own body; he feeds it and looks after it. And that is what Christ does for His Body, the Church. And we are all members of that Body, we are His flesh and blood!

" 'For this cause shall a man leave his father and mother, And shall cleave to his wife; and the twain shall become one flesh.'

"The marriage relationship is doubtless a great mystery, but I am speaking of something deeper still —the marriage of Christ and His Church.

"In practice what I have said amounts to this: let every one of you who is a husband love his wife as he loves himself, and let the wife reverence her husband."*

Why should this be so? Just because you all recognize that God is the Supreme Power over all."

In other words, marrying 'in the Lord' involves a marriage based not only on a mutual agreement, but on an agreement in loyalty to Christ. And that is not all. When two Christians marry in the Lord, they try patiently to hold together with a love that beareth all things. If that love is to grow in strength and depth and height, then husband and wife must take their thoughts and actions, their personal living, and their inter-relationships and examine them carefully in the light of Christ. Our highest affections may be inconsiderately possessive; our devotion may be mixed with impositions on the other's love.

Remembering what inconsistent creatures we humans can be, living in the close fellowship of the home can be tolerable only by submitting and daily resubmitting ourselves to Christ's control.

That is building a little bit of a church tower over the home.

---

*Ephesians 5:15-33 from LETTERS TO YOUNG CHURCHES by J. B. Phillips. Copyright 1947 by the Macmillan Company.

The Mission of the Eastern District Conference

TWENTY-EIGHT CONGREGATIONS, mostly in Pennsylvania, make up the Eastern District Conference. On Thursday afternoon (May 4) this conference begins its annual meeting in the East Swamp Church, Quakertown, Pennsylvania. The fact that this will be its one hundred and sixty-third session makes the conference seem old. The fact is that during earlier times the conference met twice each year.

Devotional periods at the conference sessions will focus on the work and opportunities of the conference. The theme, "Our Mission," will be used. Areas under discussion include: Christian stewardship, church extension, peace witness, Congo, and Christian education. Business sessions will cover the wide range of conference activities with special emphasis this year on church polity, church extension work, and the Christian witness to young and old in special need.

The Eastern District is the only group in the Conference with a written polity. (Polity is a code of conduct for congregations. It is more than a constitution. In some ways it represents the ideals on which a constitution is based.) This polity along with the revision of the constitution has been in the works since 1956. The polity covers such items as the church, the spiritual ministry, ordinances, church discipline, and the relation to government. This polity has been studied and discussed informally on several occasions. Part of the section on the ministry was adopted at the 1960 annual meeting.

The opening statement defines the congregation as the base of the conference: "The local congregation is the basic organizational unit of our conference and as such is a living organism in and of itself. But local congregations are joined together into larger bodies by the unifying spirit of Christ."

The Eastern District divides the spiritual ministry of the congregations into four parts—deacons, lay preachers, ministers, and elders. Lay preachers may be licensed at the request of a congregation, or they may apply as individuals. They receive their authority from the conference's Ministerial Committee to which they report annually. Their duty is "to assist their pastors in preaching the gospel . . . and to endeavor to lead men to Christ."

Ministers are encouraged "to make preparation that will insure an efficiency approved of God. While we do not fix a standard of educational qualifications, we do encourage biblical training in college and seminary, preferably in our Conference schools." In calling a minister, congregations are encouraged to seek the recommendation and approval of the conference's Ministerial Committee before "they call the person and request ordination." A lay preacher shall serve as a pastor for at least a year before being ordained as a minister.

A major redefinition of the spiritual ministry has been made in the office of the elder. A minister who has reached the age of thirty and who served in the General Conference for five years may become an elder, not by ordination, but by announcement of the Ministerial Committee. As an elder he will have the right to serve on the Ministerial Committee (if so chosen), to ordain, and to "have spiritual oversight over a congregation which does not have an ordained minister."

On ordinances, the Eastern District proposes: "We recognize the sacraments of baptism and the Lord's Supper as the only two ordered by Jesus Christ." Baptism is administered on confession of faith by "either sprinkling or pouring of water." Provision is made for private baptism "when this shall be deemed necessary." Recognition is also given to baptism in other congregations: "Members of other churches who have not been baptized upon confession of faith shall be encouraged to be so baptized, but in the spirit of Christian brotherhood they may be received as members by letter and confession of faith at the discretion of a congregation."

A five part section deals with church discipline following the principles of Matthew 18:15-18. A procedure for settling disagreements between members and between ministers and congregations is outlined. Conduct of ministers is referred to the Ministerial Committee which may revoke ministerial standing.

Ministers' Salaries

During the past year the General Conference Committee on the Ministry made a survey of ministers' salaries in the General Conference. When asked what was going to be done with the survey as far as helping low-salaried ministers, the commitee opined that this was the job of the local congregation and the district conference. So the Eastern District has made a study of what constitutes an adequate salary. Their recommendation places the minimum yearly salary for full-time ministers at $3,600 with the suggestion that further allowance be made for work load, size of church, community, and size of family. Parsonage or rental allowance, utilities, and car expenses are to be added to the regular salary Churches are encouraged to participate in a pension plan, the General Conference Pension Plan being suggested.

In the event that a congregation finds it impossible to pay this allowance, the conference will try to provide help for the congregation Counsel is also to be made available to congregations to determine what might be a fair salary in a given situation.

Church Extension

In addition to several efforts supported by individual congregations

THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; editorial correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, Kansas**

the conference supports an outreach program in several different communities. The Philadelphia area is the major target, since this is the immediate metropolis. Other outposts are in Roaring Spring, Pennsylvania, and Paint Rock, North Carolina.

The work at the Second Church in Philadelphia is under the leadership of Ernest Neufeld where the summer program has been supported with youth volunteers. The Church of the Good Samaritans in suburban Churchville has completed a parsonage and is projecting a building program.

Last year the conference projected an effort to increase its growth by one per cent each year. After holding its own for a number of years, the conference may be able to increase its size. The Conference president, David Habegger, in viewing this situation says, "If we would look at the figures for new members, we must all sadly admit that we have been unfaithful stewards of the gospel. For if we subtract the numbers that have transferred from other denominations, and the number of children that joined our churches that have always been a part of our church fellowship, we would have to admit that our outreach has been very meager. If we are willing to confess our failure here with sincerity, then maybe the Lord can begin to use us. Could it be that we have not been too successful in church extension work because of the lack of Spirit in our congregations?"

Helping People in Need

The Conference will also be asked to study ways of helping particular groups. Since 1896 the conference has maintained a home for the aged at Frederick, Pennsylvania. But homes for the aged meet only a part of the problem that the older members of our church face. Habegger observes, "It used to be said that the challenging church was the one with a large number of young people. This can now be said with equal truth of the church that has a large number of older people, for here are mature people with time to study and serve in the church but too often no challenge confronts them."

East Swamp Mennonite Church

Conscious of its place in a highly industrialized community the Eastern District Conference is seeking ways to minister to juvenile delinquents. A proposal will be considered to explore a ministry to juvenile offenders in co-operation with other Mennonite groups.

Officers of the Eastern District Conference are: president, David Habegger, Allentown; vice president, Wilmer Denlinger, Quakertown; secretary, Claude F. Boyer, Akron; and treasurer, Erwin F. Miller, Jr., Quakertown. Highlights of the conference meetings are listed below:

THURSDAY, MAY 4. "Our Mission in Christian Stewardship" by Arthur S. Rosenberger, Quakertown; reports of conference officers, business administration committees, polity revision committee, auxiliaries, and peace committee; "Our Mission in Church Extension" by Elmer Neufeld, Akron.

FRIDAY, MAY 5. "Our Mission in Peace Witness" by Wilfred Ulrich, Kitchener, Ontario; reports by ministerial committee and home for the aged; "Our Mission in the Congo" by Russell Schnell, Goshen, Indiana; reports by Men-O-Lan, Bluffton College, and Mennonite Seminary; Women's Missionary Association program with address by Dr. Ella Bauman, missionary to India.

SATURDAY, MAY 6. "Our Mission in Christian Education" by Willard Claassen, Newton, Kansas; report of education committee, plans for 1962 General Conference; business meetings of the Women's Missionary Association and Mennonite Men; Young People's Union program with address by Kenneth Bauman, missionary to India.

SUNDAY, MAY 7. Men's program for conference (2:30 p.m.), and conference communion service (7:30 p.m.).

Redemption and Response

In looking at what Christ did for us, we realize that it has cost God to forgive. When the relationship between God and us has been broken, there is nothing that we can do to atone for the past. A change of heart cannot correct the past. God alone can restore the relationship by forgiving our sins. This He has done in Christ. Christ took upon himself the sin of the world. Through the incarnation, the crucifixion, and the resurrection, He has shown himself willing to be wounded for our transgressions so that by His stripes we are healed. In the cross of Christ we see God's holiness and God's love. Sin has not been condoned nor the effects of sin discounted. Rather God has taken it upon himself and thereby pardoned and sanctified us.

The response to all that God has done for us is the response of faith. By faith we mean much more than just acknowledging some fact of history. That is only the first step toward faith. Faith means entrusting ourselves wholly to someone. Thus to be saved by faith we need to rely completely upon God for our salvation and live in ultimate fellowship with him. *David L. Habegger in the communion sermon at the Eastern District Conference.*

Eichmann: Sinner and Symbol

Focus on Christian Concerns

Hardly anything good can be said about Adolf Eichmann, now on trial in Israel. But somehow it doesn't seem right to join the chorus of millions who cry out that Adolf Eichmann is a devil and a monster.

Actually, Eichmann was tried and sentenced long before the court proceedings began. His guilt had been established by the mass media, which in turn drew their conclusions from obvious historical facts. There was no other story to tell.

Eichmann was head of the Jewish Resettlement Department in Adolf Hitler's Nazi Reich during World War II. This agency, a subsection of Heinrich Himmler's department of all security organizations and concentration camps, was in charge of the "final solution of the Jewish problem." The solution became final for 5,700,000 (estimate at the Nuremberg Trials) of the 10,000,000 Jews of Europe under Hitler's control in 1941.

The mass extermination got under way in 1942. Eichmann's particular task was to get the Jews to the concentration camps and to make sure that they were killed. So he became part of the worst massacre in history, which saw 20,000 living beings a day sent into gas chambers connected to crematoria. Here they were finally divided into bone-dust for fertilizer, gold tooth fillings, and piles of mattress-hair, and smoke.

Of these horrors, and the race prejudice back of it, Eichmann is a symbol as well as a personal participant. With him, the whole Nazi era is tried once more, and with the Nazis all prejudice and hate which have survived them.

Given maximum publicity, the long drawn-out trial will focus new attention on the crimes of the Nazi Germans and the sufferings of the Jews. It will be a shock treatment education for a new generation of Germans and a new generation of Jews.

The trial will establish one other fact: namely, that obedience to orders from one's state superiors does not absolve a man of personal involvement and guilt. This is a point which Mennonite conscientious objectors have been making for many generations, but in vain.

But what of Eichmann himself? Should he be hanged? In the minds of millions, the sentence has already been passed, and if Eichmann had a million lives he would probably be hanged a million times. Eichmann has murdered millions, and now millions would murder him!

But should they? Is there not a higher way? Indeed, there is—even in the revelations of a limited Jewish religion, whose Jehovah God reminded them so often that mercy triumphs over justice and that justice should be tempered with mercy. To Christians, it is clear, that the love of God in Jesus Christ includes even Eichmann.

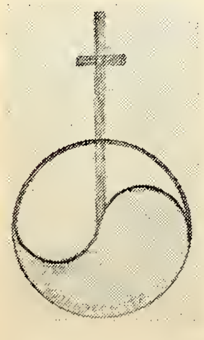
In the Eichmann trial, undeserved mercy would be a greater triumph than would be just retribution. It could be a saving experience, not only for Eichmann, but for all of Israel. *Frank H. Epp*

the reader says

"In Search for a Conference Symbol" in the April 4 issue we suggest two possible ideas for a conference symbol. These two were discussed further in the April 28 issue. Following are two more responses.

To the Editor:

To your question, "Do we need a symbol?" I say, "Yes." I am herewith submitting my idea of such an emblem or symbol. It would give us a feeling "of belonging." Practically all organizations have some sort of identification.



As for your four designs published in the April 4 issue, if for no other than aesthetic reasons here are my comments: Number 1 is a quite remote idea—representing Africa, Asia, Jerusalem and Europe with most of us Mennonites living in North America. Number 2 is an existing symbol now in use in church architecture, meaning "The Cross of Triumph." The meaning of number 3 is fine, but has not much eye appeal. The meaning of number 4 is also fine, but it is too cluttered. Please forgive my frankness.

Now since you are looking for a durable design, one with general appeal, meaning, restraint, formality, and one that will not be outdated, consider the design of the monad. We are updating or modernizing or Christianizing it by adding the cross, a combination of two eternal designs. By reversing the basic design we escape legal entanglements and still retain the original beauty and symmetry of this ancient masterpiece, now somewhat modernized.

As to the meaning of this design, the circle shows God's omnipotence, God's eternal love—no beginning, no end. The two halves are two extremes—white and and black, Christianity and heathendom, before and after Christ, before and after missionaries, light and darkness, or heaven and earth (or hell). One could think of many more. The curved line represents the high and the low points in a Christian life, the hills of Bethlehem, the valley of the shadow of death (now made bright by the cross), or Golgotha on which the cross stands. You may be able to think of many more meanings embodied in this design. *Werner E. Geiser, Dover, Ohio.*

To the Editor:

Your questions in the April 4 issue concerning a Conference symbol stimulate some thoughts: 1) A symbol should not be too abstract. It must not fail to convey the idea of our faith in Christ the Saviour, and our sense of mission as His disciples. 2) It should be distinctive. To use the cross, the universal symbol of Christendom, and still have it suggest specific identification with our particular conference will require some skillful imagination and creativeness. 3) The difficulty suggested might be overcome by including some well-chosen phrase lettered into the symbol—or is it unthinkable to use wording in a symbol?

In line with point three, perhaps a design suggesting a strong foundation under the orb and cross, and using enough of our Conference motto, "Other foundation . . . ," incorporated in the design to make it significant would serve the purpose. Along another line, I can visualize a symbol that would incorporate loving arms or hands reaching out from the cross to all the world, offering light, or rest, or hope. Such a symbol would carry a more obvious significance to me than the suggested designs 3 and 4. *Gordon M. Liechty, Berne, Indiana.*

MEMBERS AND TRADE SCHOOLS

To the Editor:

In the editorial column (April 11) you list the membership of the four largest Mennonite bodies as follows: Mennonite Church 80,274; General Conference 51,649; Mennonite Brethren 25,227; Old Order Amish 17,666. It is my understanding that both the (Old) Mennonite Church and the Mennonite Brethren Church membership figures include all mission converts on foreign fields and, in the case of the former, also several regional conferences that have not actually joined the (Old) Mennonite Conference. In comparing notes on this with S. F. Pannabecker, I find that on this basis we should add at least 12,000 to the figures given for the General Conference in order to compare with the others, plus a good portion of the almost 15,000 Christians won by the Congo Inland Mission, in which we have a major share. The total would thus easily be 70,000 or more. Comfort?

In response to the article "More People—More Students," I want to share my concern for the necessity of trade schools. It seems that our culture assumes a college degree to be a status symbol and a guarantee of success. But what is wrong with good, honest manual labor? Why should everybody seek a college diploma? Is physical labor not as dignified, sacred, as mental toil? Many young people would just as soon not go to college except for status, money, and dad. I understand that a large number of college graduates this year will have real difficulty in finding jobs. Because colleges lack facilities the entrance requirements will give many an inferiority feeling in years to come. I predict that an adequate trade school program in its own right, combining Bible, liberal arts, and trade skills (drafting, mechanics, agriculture, interior decorating, etc.), in a two or three year plan, would meet with very good response from students and a delighted constituency. But before our schools can even explore this potential, we need to help our people to see the dignity of manual labor, not only in theory, but as a goal to covet for our children. *Cornelius J. Dyck, Elkhart, Indiana.*

[Our membership statistics were for the United States and Canada. Including members in other countries, the membership of the Mennonite Church would be increased by about 6,000. But now that you mention it, that is an interesting comparison. Ed.]

SPLINTERS AND LIGHT

To the Editor:

It was my good fortune to attend a Mennonite high school in Russia sponsored by the Mennonite Brethren Church. One teacher was a Mennonite Brethren, the others were members of the General Conference. From year to year only twenty to twenty-five per cent of the students came from Mennonite Brethren homes. About fifty per cent were General Conference kids. Others were Methodist, Baptist, Lutheran, Greek Orthodox, and Jewish. We got along fine, as the policy was to respect the other fellow's conviction. The greatest privilege I had in high school was that all my teachers were Christians and radiated a Christian spirit. In reference to the "Splinters" (Editorial, April 11), I like to mention one discussion in our high school. A Methodist boy questioned why the Mennonites had three branches (splinters)—Mennonite Brethren, General Conference, and Allianz—and who was right? We had only one large kerosene lamp in the center of each classroom but each had a different shade. So the teacher (J. J. Toews who died as a martyr under Communism) responded with the question: "What color is the shade of the lamp in our room? In the other room?" Sam answered correctly. "What do the lamps have in common?" "The light!" "Fine," the teacher responded. "All three branches of the Mennonite churches have the same Light in Jesus Christ, but see it through a different shade. None is more right than the other." A year later this teacher showed me the need and the way to a personal Saviour. This is my most precious conviction. To belong to one of the twenty splinters is secondary. If you have Christ in you, you belong to the Body of Christ. *P. M. Janzen, Ritzville, Washington.*

SPLINTERS AND ALCOHOL

To the Editor:

Let's cut out all this nonsense of saying that there are twenty or eighteen, or even sixteen different kinds of Mennonites. If it were true, it would be a very poor commentary on our peace testimony. BUT IS IT TRUE? "The Weaver Mennonite Church" with 60 members, and Stauffer Mennonite Church with 375 are listed, and other similar instances. Such splinter groups are no more a denomination than the Skippack Church, where Christopher Dock lies buried—no more than other scattered independent congregations. The Amish are no more Mennonites, than the Methodists are Episcopalians, historically considered. Nor are the Hutterish. Christians are not Jews, though the Christian church was cradled in Judaism.

And I for the life of me cannot understand why we pass judgment on secular states and avowedly non-Christian states for using the death penalty, and for killing in any form, when at the same time practically nothing is said about the killings on the highways by so-called Christians using alcohol in this country; when 1,130,393 Americans died in all wars from 1775 to 1959; while 1,302,504 Americans died

continued on page 301

Call me just a mere parent. I think I'm normal. I'm not always the kind of parent I'd like to be. I find myself wondering if my son and daughter will ever grow up and display good manners and be reasonable.

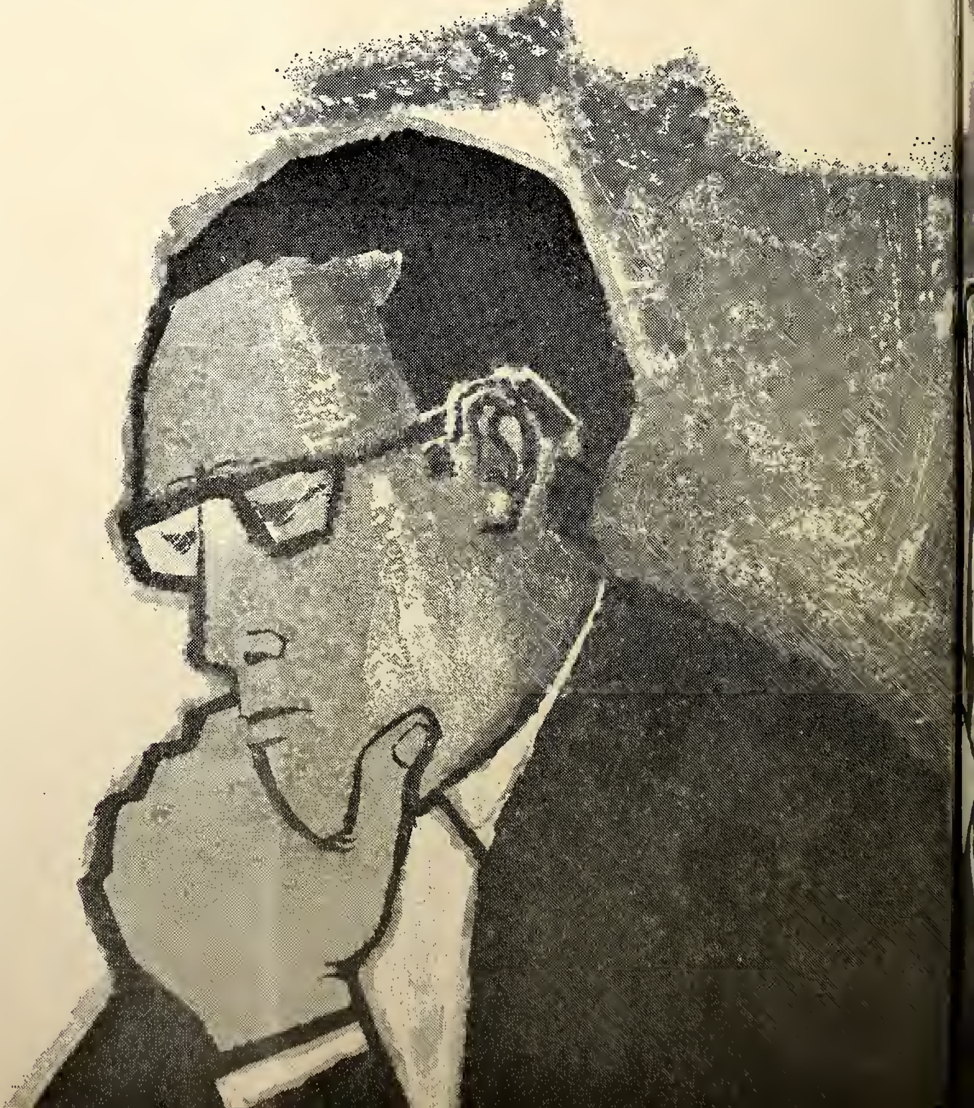
You see, I don't want to overstep his rights—nor neglect mine. Therefore I worry, I stew. I fret. I cringe at the sound of an ambulance. I watch the clock's creeping hands. I smile and drop off to sleep when I hear a car door slam. I worry about grades and companions and the costs of giving to my community a good citizen and to my church a good member.

Life has taught me a number of lessons—lessons hard to learn: that being a parent is a full-time job; that little, neglected daily problems can become time fuses that someday will go off; that tensions within a home are normal and will continue to exist just as long as parents love children and children love freedom.

Sometimes I'm soft and sometimes I'm severe. I'm often confused. But let someone tell me how I should run my home, and I rise up in a bristling independence! No one has the right to hand me a list of do's and don'ts!

Yes, I'm a parent. And I like the job, for I believe in young people—all of them . . . my son, your son, my daughter, your daughter. I covet for them a pleasurable time of growing up. I want all of them to enter adult life clean and good and honest and right on schedule.

I AM A PARENT



I AM A TEEN-AGER

Never mind which one—just put me down as teen-ager! I may be the one who lives next door, or on the other side of town, or across the tracks.

Who knows? Maybe I'm the one who dumped garbage on your porch last Halloween, or broke the record in yesterday's track meet. I could be the newsboy who throws your paper in the shrubbery with such amazing accuracy. I might be the one who will date your daughter next Saturday night.

Who am I? I'm the chairman for the paper drive. I'm the guy who beat up some kid after the pep rally. I study while watching TV. I babysit for you when you go out for an evening.

I beg for the car to go—well, just messin' around. I'm a teen that's just between childhood and adulthood, and the pull of each gets me into trouble and makes me either happy or miserable. I'm a crazy mixed-up kid . . . or the hope of the world.

Who am I? I'm just a normal growing young person who lives with you, near you, around you. I'm Protestant, Catholic, Jewish, Negro, white. I'm miscellaneous . . . a big thick slice of the jelly cake that twists all its young people up into one delicious roll.

But no matter what else I am, I'm a teen-ager.

youth

PROTESTS ARE A WAY TO SPEAK

A persistent question confronting the participants in the walk for peace is, "Do you think you're accomplishing anything?" Russell Stabler from Long Island, New York, joined the peacewalkers for four days (Alva, Oklahoma, to Wichita, Kansas), answered by recounting several incidents:

"In a small Kansas village the whole school turned out as we walked by, with pupils and teachers alike eager to hear about the project. In another Kansas town, where the walkers were given overnight hospitality at the Methodist Church house, the minister took a group picture of the walkers, remarking that he wanted to be able to remember later that here were some people actually doing something on behalf of peace. Of course, opposition is encountered from some quarters, but this can sometimes be transformed constructively. I was told that a group of college students in Oklahoma came to the walk's campsite to heckle, but stayed for serious discussion well into the night. Again, there was opposition from veterans' groups in Wichita, but this was balanced by satisfactory radio and TV coverage and a generous editorial in a Wichita newspaper."

Daily destinations for May, (and the number of the highway which the peacewalkers will take) are: May 1, (51) Donora, Pa.; May 2 (40) Uniontown, Pa.; May 3 (40) Grantville, Pa.; May 4 (40) Cumberland, Pa.; May 5 (40) Piney Grove, Pa.; May 6 (40) Millstone, Pa.; May 7 (40) Hagerstown, Md.; May 8 (40) Frederick, Md.; May 9, a one-day vigil at Fort Detrick in Frederick, Md.; May 10 (240) Germantown, Pa.; May 11 (240) Bethesda, Md.; May 12 (240) Washington, D. C.; May 15 (1) Laurel, Md.; May 16 (1) Baltimore, Md.; May 17 (40) Edgewood, Md.; May 18 (40) North East, Md.; May 19 (40) Wilmington, Del.; May 20 (95) Philadelphia, Pa.; May 23 (1) Levittown, Pa.; May 24 (1) Trenton, N. J.; May 25 (206/27) Franklin Park, N. J. (passing through Princeton); May 26 (27/18) Round Brook, N. J.; May 27 (28) Elizabeth, N. J.; May 28, N. J. side, George Washington Bridge; May 29, United Nations, New York City; June 1, a selected team of walkers will leave New York City for London, England, by plane.

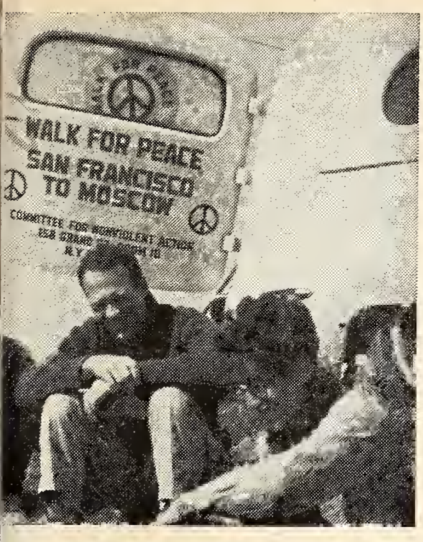
After spending their mid-term vacation in the Transcontinental Walk for Peace, two Bethel College students, Judy Hilty (left in picture below) and Martha Rich (foreground, picture at left), decided to join the group for a period of three months. Here is Judy's explanation of the protest.

On December 1, 1961, a small group of pacifists walked together out of San Francisco, California. Their destination: Moscow, Russia.

These individuals are still walking. They completed the first part of their trip — San Francisco to Chicago — the first week in April and are now on their way from Chicago to New York City.

Many have joined the group along the way—some on a permanent basis and some only for short periods of time.

This unique protest, the San Francisco to Moscow Transcontinental Walk for Peace, is sponsored by the Committee for Non-Violent Action of New York City. The Committee for Non-Violent Action is composed of sixty Americans who recognize the evils inherent in the existing war machine and are united upon belief in the need for non-violent action toward world peace as an alternative to the horrors of



The peacewalkers express an ideal which historic peace churches have upheld for many years.

war we face. The committee is therefore channeling its efforts and resources toward the sponsorship of meaningful direct action projects through which individuals and nations can be made more acutely aware of the failure of the existing forces of hatred and greed to fulfill human need, and of the unlimited potential available through the application of love and understanding.

Participants in the peace walk are Americans — students, businessmen, teachers, and other professional workers. They represent various religious groups: Christian, Jewish, and Buddhist, to mention only three. They are a very diverse group of individuals whose unity comes through belief in and adherence to the nonviolent principle and attitude. This is their basic point of unity; their approaches to it are many.

The peace walk covers an approximate twenty-five miles per day. Leaflets outlining the walk's purposes and proposals are distributed along the way, demonstrations are held at missile bases and other "defense" industries, and meetings with church and students and civic groups are scheduled.

The walkers ask governments to denounce military deterrence, to take the initiative in unilateral disarmament and continue to disarm regardless of the action of other nations, to begin immediate economic conversion toward nonmilitary prosperity, and to begin training programs in non-violent resistance as demonstrated by Gandhi in India, and currently being experienced by Negro students in the South.

These things the walkers are asking not only of our government, but also of other nuclear powers—Great Britain, France, and Russia. The walkers ask individuals to oppose militarism and the continuation of the arms race by considering non-co-operation with government policies when they conflict with individual conscience. They urge concerned persons to seriously consider refusal to work in military ("defense") industries, serve in the armed forces, and pay taxes which support military programs. They challenge individuals to express their concern by supporting and participating in protest and demonstration against military policies.

The peacewalkers express an ideal which we as one of the historic peace churches have upheld for many years: that war and the preparation for it are wrong and in definite conflict with the basic moral and religious principles through which our lives find meaning; that the commandment "Thou shalt not kill" must be applied not only to our immediate relationships, but to our relationships with all men; that the law of love as taught by Christ in the Sermon on the Mount must become not only an ideal about which we speak, but a way of life which we experience and share with all mankind. The peacewalkers propose this way of life which puts into practice the powers of love, truth, and understanding which must be accepted and experienced both on the individual and the national levels in our world today.

ELMER NEUFELD, EXECUTIVE SECRETARY OF MCC'S PEACE SECTION, AND MEMBER OF THE BOARD OF MISSIONS WILL DISCUSS "DEALING WITH YOUTH PROBLEMS."

at the

YOUNG PEOPLE'S UNION RETREAT DIVIDE, COLORADO, JUNE 19-25, '61

You can support the retreat with your prayers. You can plan now to send a leader from your youth group. You can see that the registration blank on page 302 is sent as soon as possible to Rocky Mountain Mennonite Camp, Divide, Colo.

OUTH is sponsored by the Young People's nion of the General Conference Mennonite hurch. Editor, Muriel Thiessen, 722 Main, lewton, Kansas.

our schools

BLUFFTON ORGANIZATIONS ELECT NEW OFFICERS

The Bluffton College radio station WBCR has announced its officers and staff for the coming school year 1961-62. They are Lyle Troyer, station manager; Sharon Moore, chief engineer; Darrell Huber, technical engineer; Sally Von Gunten, secretary; and Marji Hazen, librarian.

The Bluffton College chapter of the Ohio Student Education Association recently elected its officers for the school year 1961-62. They are Karl Gierman, president; Joyce Manning, vice president; Alice Witter, secretary; and James Larimer, treasurer.

The Bluffton College Women's Varsity B has announced its officers for the coming school year 1961-1962. They are as follows: Sandra Grosvenor, president; Elaine Ramseyer, vice president; Beth Berkey, secretary; Ellen Hostetler, treasurer; and Sharon Cole, program chairman.

RACE RELATIONS TOUR

Detroit (Michigan) and Toronto (Ontario) were the field of a race relations study tour for four Mennonite Biblical Seminary students during the Easter recess. Members of this year's tour group were: Alfred Heinrichs, group leader, Halbstadt, Manitoba; James Glenn, Peebles, Ohio; Otto Dirks, Waterloo, Ontario; and Helmut Bartel, Drake, Saskatchewan.

In their report in student forum on April 6, members of the group pointed out the differences, the problems, and possible solutions in these two cities. According to James Glenn, "Detroit, where the race problem is primarily one of Negro and white, is a southern community transplanted with its attitudes of prejudice and practices of discrimination and segregation." Toronto, where race problems involve, Negroes as well as Mongoloids, Indians, and Jews, tensions are not as severe. This is due to such basic factors as more favorable public opinion and mass media, more effective legislation, and a more tolerant definition of the Negro.

Contacts which the group made were primarily with agencies such as the National Association for the Advancement of Colored Peoples, the National Urban League, the Council of Churches, the Commission of Human Relations, and others.

"What struck me most," said Helmut Bartel, "was the fact that on the whole the churches are sitting back. In many cases they had to be forced to accept legislation."

The necessity to now make a study of tensions in Elkhart and to do something about racial problems in the local community was the strong conviction emerging from the discussion which followed the reports. Said Vincent Harding, co-pastor of the Woodlawn Mennonite Church in Chicago, "We will be considered hypocrites by the community if we just run from place to place observing and don't do something about the local situation."

The tour was sponsored by the Conference Board of Christian Service. The first tour conducted by students of Mennonite Biblical Seminary in 1960 consisted of a ten-day study of race relations in southern areas: Georgia, Alabama, Mississippi, and Tennessee.

BETHEL MATH STUDENTS WIN

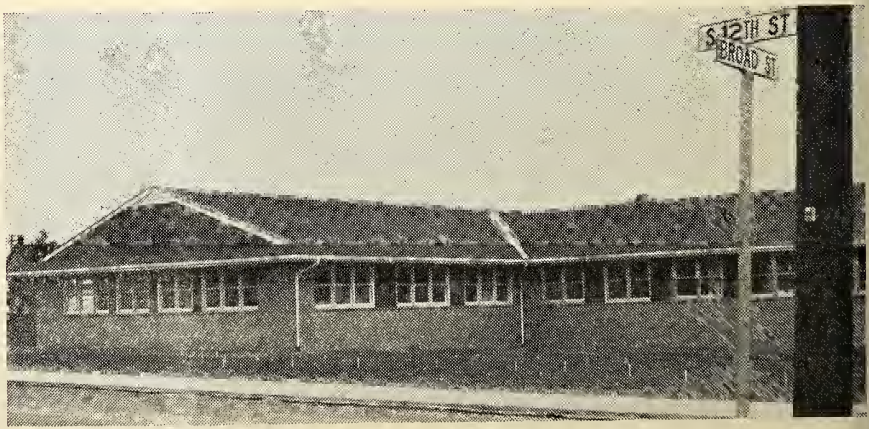
Bethel College mathematics students won both individual and team honors in the Kansas Conference Intercollegiate Mathematics Competition.

Bethel took first place in the team scoring and four of the first five places in individual scoring. Seven colleges and 57 individuals were entered in the competition. This was the third consecutive year in which the Bethel team won first place. The team won a $10 prize for the Bethel mathematics department. This also marked the third consecutive year in which George Dick won individual honors.

The first five places in the individual competition went to George Dick, Winton, California (Bethel); Ed Morris (Ottawa); Robert Neufeld, Inman (Bethel); Chester Nachtigal, Buhler (Bethel); and Gladwin Bartel, Hillsboro (Bethel). Dick and Morris received prizes of $25 and $10 respectively.

MCC news

MCC OFFICES MOVE TO NEW BUILDING



Mennonite Central Committee offices are now in the process of moving into the new office building at 21 South Twelfth Street, Akron, Pennsylvania. Moving of office personnel took place April 17 and 18.

The new office building is the first and major step in the $180,000 headquarters development plan authorized by the MCC Annual Meeting on Jan. 22-23, 1960. Ground for the building was broken on Aug. 5, 1960.

Occupation of the new building is to be followed by renovations on other headquarters buildings. Over the years the administrative offices have been housed in scattered temporary buildings, which will now be used for housing and expanded orientation facilities.

our churches

SPECIAL MEETINGS HELD

EAST SWAMP, QUAKERTOWN, PENNSYLVANIA. A series of special meetings were held in our church March 1-12 with Harold Walker as speaker. He has spent time in Europe as an evangelist for Youth for Christ. On March 6, Raymond Joyce, field director for the Evangelical Alliance Mission, showed pictures of the work of Drs. Burwell and Marian Kennedy. The C. E. societies were in charge of the vesper service at the Home for the Aged at Frederick on the evening of March 26. Churches of our area held a combined Easter sunrise service at our church. This was followed by a breakfast for the young people. In the evening we held an Easter hymn sing, with special numbers by the church choirs. The Grace Bible Institute Chorale presented a concert of sacred music in our church on April 11. Committees are at work making plans for the Eastern District Conference to be held in our church May 4-7. A Church Extension Committee has been appointed. This committee is responsible for the Sunday school work at the Walter Landis Memorial Chapel. *Mrs. Harold Dietz*

HARRY MARTENS SPEAKS

SILVER STREET CHURCH, GOSHEN, INDIANA. On March 19, Harry Martens, who was here in the interests of the seminary, presented the morning message. After dinner together, Martha Boschman, missionary to Taiwan, spoke to us. On Easter evening the junior, intermediate, and young people's classes presented a special program, "A Glimpse Into 33 A.D.," under the direction of Mrs. Allen Yoder, Jr. The latter part of January a new oil furnace was installed in the parsonage. In March the Crusaders S. S. class took charge of the project of redecorating the parsonage. On April 8, the men of the Homebuilders class met for a day of work at the farm of Allen Yoder, Sr., who was confined with illness for over two weeks. As their Easter project the juniors bought plants for those who were ill. *Mrs. Berdina Emmert*

HOLY WEEK SERVICES

GRACE CHURCH, ST. CATHARINES, ONTARIO. Wayne North of the First Mennonite Church of Vineland was guest speaker at the Grace Mennonite Church during Holy Week. On Good Friday the church choir presented the cantata, "Our Living Lord" by Ira Wilson. At a recent congregational meeting John Dyck was elected as a second deacon. John Wiebe of the Vineland Brethren Church was guest speaker at a meeting of the Mennonite Men on March 15. He showed a film and spoke on Mennonite Disaster Service. On February 19 Herbert Enns of Waterloo, who is field secretary for the United Mennonite Churches of Ontario, spoke briefly to the congregation on the work of the Sunday school. He stressed the importance of home teaching and studying as a family group preceding the Sunday school hour, also prayer for the teachers, pupils, and pastors. In the afternoon a special meeting was held with the teachers for the purpose of further discussing this work. During the winter the Women's Missionary Society presented programs at the Vineland Old People's Home and at Linwell Hall, home for the blind. Once a month a few ladies go to Linwell to serve afternoon tea. The Missionary Society has adopted a 15-year-old Korean boy for a year. Our annual loyalty supper was held March 5. *Mrs. George Andrews*

ONTARIO MINISTER VISITS

TIEFENGRUND, LAIRD, SASKATCHEWAN. In March Peter Klassen from Ontario gave three messages. In his first and third message he spoke on the book of Acts; in his second message he commemorated the birth of the Mennonite church and its founder Menno Simons. On February 26 Rosthern Junior College presented a musical program. Elmer Richert, president of the school, gave the message. On March 14 and 15 Nicholas Dick led our Bible study. The Sunday School Teachers Meetings have now come to a close. Our minister, Arthur Regier, discussed Bible history with us in ten lessons. *Leonard H. Regier*

SPECIAL SERVICES

BETHANY, QUAKERTOWN, PENNSYLVANIA. In April three special services were held with James Bingham and Ronald Krehbiel bringing the messages. The Youth Fellowship sponsored an Easter dawn service, after which members of the Fellowship had breakfast together at the home of Mr. and Mrs. Wilmer Martin, Jr. The Women's Missionary Society conducted a used clothing drive in May. A work night was held in March, at which time the ladies made pads for use in the local hospital, and prepared quilt patches and cards for mission stations. A mother-daughter program was held on May 11. *Fannie Wickersham*

THE READER SAYS, continued from page 295

in highway accidents from 1900 to 1959; when alcohol, poured down narcotic bound throats, causes 20,000 traffic deaths, 250,000 injured, and $2½ billions worth of property destroyed every year; when alcoholic drinks cause 25,000 divorces per year, resulting in children adrift, mounting juvenile delinquency; when alcoholic drinks produced crime costing seven billions of dollars per year, and F.B.I. says major crime was up 7% in 1959 over the preceding year; and when, alcohol causes 5,000,000 alcoholics to be abroad. Do we understand what an alcoholic is?

Why should one syllable be said in favor of or in defence of Adolf Eichmann, and at the same time so exceedingly little is said in our Mennonite press about that tiger, alcohol, who is prowling around, corrupting politics, winning elections, destroying homes, killing and maiming us on the highways, setting adrift 10,000,000 children from broken homes? These 10,000,000 children from broken homes have it in their power ten and fifteen years hence, when they exercise the franchise, to overthrow the United States Constitution. Frustrated individuals act thus. *S. T. Moyer, Pekin, Illinois*

CONFUSION

To the Editor:

We did not vote for Kennedy because he was a Catholic, but we voted for a county attorney who was a Catholic. We do not believe in capital punishment, but we voted for a governor who is in favor of capital punishment while Docking (former governor of Kansas) was very much opposed to it. We voted for Nixon who was very much opposed to Kennedy's youth-for-peace program. Since Kennedy has been elected, it has been stated in *The Mennonite* to try to have our own youth-for-peace movement (Pax) combined with the government's program since they are so much alike, which they are. I am sometimes so confused that I think we would be better off if we would drop our nonresistant principle. So we could at least live honest and consistent in our belief. *Albert Unruh, Hillsboro, Kansas*

NEW MINISTER

Lorraine Avenue, Wichita, Kansas. Our new pastor, Paul L. Goering, began serving our church in January of this year. He is a native of Moundridge, Kansas, and has been serving the Mennonite Church in Upland, California, for a number of years. On February 26, Dr. and Mrs. John R. Schmidt had a fellowship supper with us and also presented illustrated talks on their work in Paraguay. On Maundy Thursday after the congregation had shared a frugal supper of soup and crackers in Fellowship Hall, they took part in a Communion service while still seated around the tables. Candlelight and singing without the accompaniment of any instrument helped much to provide a worship atmosphere. Two services are held on each Sunday morning. In order that people might become better acquainted, there is a half-hour fellowship period between the Sunday school period and the second service. *Martha Harms*

LENA PETERS SPEAKS

United, Rosthern, Sask. Lena Peters, R.N., missionary to Taiwan, was guest speaker at a recent Christian Endeavor meeting and morning worship service. About 100 children together with their parents gathered recently for a children's hour program. The offerings received in children's hour during the winter months have been going to purchase Testaments for India. About 550 Testaments have already been bought. The children's hour, for children from different denominations ranging in age from two to ten, will continue until sometime in May and will close with a picnic for the children. Several denominations gathered in the United Mennonite Church at 6:00 a.m. Easter morning for its fifteenth annual sunrise service. The Mennonite Senior Choir sang several appropriate numbers. Edward Enns brought the German message and Leslie Shaw of the United Church the English one. Other churches participating were the Evangelical United Brethren Church, Trinity Lutheran, and St. Augustine's Anglican. The offering received went to the Canadian Bible Society. *Helena Lesser*

PRE-EASTER SERVICES

Arvada Church, Arvada, Colorado. We had the privilege of having as our speaker for our pre-Easter services Marcus Bishop, pastor of the First Mennonite Church in Denver. The theme of his series of messages was "The Transforming Friendship." This same week we were again blessed with the presence of Samuel and Leona Ensz, both in the morning and evening services at which time they presented their field of work. Our church has also begun midweek services. We have divided these meetings into two groups with one meeting in Arvada and one in Denver, each meeting every two weeks. The group in Arvada is studying about prayer and the Denver group about honesty and truthfulness. The meetings are proving to be very helpful in the strengthening of our lives and church. The church at this time is also broadening its visitation program which will be headed by Hugo Hildebrand. The efforts of this program are to help establish a more active role of our church in the Arvada Community, in witnessing and bringing others to the enlightenment of the gospel. *Mrs. Leland Thiessen*

GENERAL CONFERENCE RETREAT, JUNE 19-25, 1961
REGISTRATION

I am registering for the following group (check one):

_____Ministers and Christian Workers Retreat
_____Missionary Orientation School
_____Young People's Union Retreat

Name...

Address...

Church...

Children and ages...

....

Type of accommodations preferred:..............................
Do you wish to rent sleeping bags or linen? __Yes; __No.
How do you plan to arrive (car, bus, etc.)?....................
Send Reservations and pre-registration fee of $1.00 (for each person age 8 and over) to—

Rocky Mountain Mennonite Camp, Divide, Colorado.

mutual aid placement

WOMAN SUPERVISOR WANTED

The Bethesda Home for the Aged in Goessel, Kansas, wants a mature Christian woman for an assistant advisory position. Nursing experience would be helpful. Responsibilities include care of guests and supervision of workers. Contact Mrs. Olga Hiebert, Bethesda Home for the Aged, Goessel, Kansas.

into the beyond

Jacob Thiessen Janzen, member of the First Mennonite Church, Paso Robles, California, was born February 24, 1893, near Mountain Lake, Minnesota, and died February 22, 1961.

Isaac D. Peters, member of the Bethesda Mennonite Church, Henderson, Nebraska, was born February 1, 1874, in Fuersten Weder, South Russia, and died on Easter Sunday, April 2, 1961.

John Rogalsky, Glenlea, Manitoba, was born November 29, 1888, in South Russia, and died February 16, 1961.

Mrs. Anna Dahlenberg Orth, member of the First Mennonite Church, Aberdeen, Idaho, was born July 5, 1874, in Yankton, South Dakota, and died April 12, 1961. Her husband and two children preceded her in death. Two sons and one daughter survive.

Peter Boldt, member of the Blumenthaler Mennonite Church, Springridge, Alberta, was born March 6, 1892, in Friedensruh, South Russia, and died January 19, 1961.

Anna Sommerfeld Pankratz, charter member of the Goessel (Kansas) Mennonite Church, was born October 30, 1877, and died April 16, 1961. She was the mother of seven children.

Jacob D. Graber, member of the Salem Zion Church, Freeman, South Dakota, died March 22, 1961. He was baptized on March 26, 1893.

Henry B. Jantzen, member of the First Mennonite Church, Beatrice, Nebraska, was born August 20, 1893, near Plymouth, Nebraska, and died April 1, 1961.

Helena Goossen Niessen, member of the First Mennonite Church, Mountain Lake, Minnesota, was born December 7, 1875, at Marion, South Dakota, and died April 16, 1961. She was the mother of three daughters.

Mrs. Emma Kaufman Stucky, member of the First Mennonite Church, Pretty Prairie, Kansas, was born December 31, 1886, at Freeman, South Dakota, and died April 18, 1961.

our conference

continued from back page

1-W JOBS ARE SCARCE

1-W placement is difficult at present, according to Wilfred Unruh, associate executive secretary of the Board of Christian Service and in charge of 1-W placement. The major reason for this is the high rate of unemployment, he says and recommends that men planning to enter alternative service plan three to six months ahead in securing assignments. Men should consult their area placement advisers, whose names may be obtained from the board office or from local pastors.

In addition to the shortage of jobs, the fact that men are required to attend a 1-W training school before they enter church-related service is another factor in early planning. The next training school is scheduled for June 8-11.

Draft-age men may request information and assistance from the 1-W placement office, Board of Christian Service, 722 Main Street, Newton, Kansas.

NEBRASKA MENNONITES OPPOSE CAPITAL PUNISHMENT

Representatives of the Beatrice and Henderson, Nebraska, Mennonite churches presented a statement to the Judicial Committee of the Nebraska Legislature at a hearing on a bill designed to abolish capital punishment on April 12. In spite of the appearance of several religious groups and others to support the bill, it was defeated.

The statement was as follows:

We, who represent the General Conference Mennonite Church in Nebraska, wish to present the following statement:

From the days of the Reformation over 400 years ago, the Mennonite people have sought to witness against violence, seeking means whereby problems issuing in the taking of life, such as war, could be met more constructively. Reaffirming our historic belief that the taking of human life is contrary to the will of God, we appear before you to testify against capital punishment:

A. Recognizing that God alone is the author and originator of all life, we believe that all judgment resulting in the taking of human life shall be reserved to God alone;

B. We believe that God's plan for mankind as revealed in Jesus Christ is redemptive, and that penal rehabilitation should be with a spirit of redemptiveness, not with an "eye for an eye" legalism;

C. We as members of Christ's church humbly recognize our responsibility in the molding of human character and that we, God being our helper, are indebted to our brother man to pursue a more determined effort to cultivate creative and constructive citizens.

W. D. COUNCIL CONVENES

The Council of Committees of the Western District Conference convened in Hillsboro, Kansas, on April 20. Reports were heard on activities of the following committees: executive officers, welfare institutions, trustees, home missions, education, peace and service, charity, program, credentials and statistics, historical, and retreat.

The dates and location for the annual sessions of the Western District Conference were fixed at October 21-24 in Kansas City.

Chairman of the Western District is Henry Goossen, Hutchinson, Kansas. Other officers are Ralph Weber, Beatrice, Nebraska, vice-chairman; Elbert Koontz, Hillsboro, Kansas, secretary; and Otto Sommer, Newton, Kansas, treasurer.

SONG FESTIVAL

Sixteen church choirs from the central Kansas area with a combined membership of some 550 singers will participate in the thirty-second annual Mennonite Song Festival on Sunday afternoon, May 7, in Memorial Hall, North Newton, Kansas. The program begins at 2:30 p.m. Winner of the hymn text contest, sponsored by the Song Festival Society will be announced.

STUDENT SERVICES COMMITTEES MEET IN CHICAGO

How the church relates to students in non-Mennonite schools was the topic of a lengthy discussion at a joint meeting of Student Services Committees meeting in Chicago on April 4 and 5. The committees of the General Conference Mennonite Church and the (Old) Mennonite Church considered what students expect of their churches and how their needs can best be ministered to.

The committees agreed to continue publishing a newsletter for mailing to all Mennonite students. One more issue is being planned for the current school year. The possibility of workshops, retreats, and seminars was explored.

The committees discussed the desirability of counseling students in Mennonite colleges preparing to enter graduate schools. This would give students an opportunity for early contact with the Student Services Committees and help the committee to more easily get in touch with students later on.

Persons attending the meetings were Milton Harder (GC), Virgil Brenneman (OM), Leo Driedger (GC), Albert Meyer (OM), John H. Yoder (OM), Don Augsburger (OM), Henry H. Epp (GC), Erwin C. Goering (GC), Paul Erb (OM). J. Alton Horst represented the Illinois Inter-Mennonite Student Services Committee. Vernon Wiebe of Hillsboro, Kansas, attended some of the sessions. On the evening of April 4 a meeting was held with students from the University of Chicago.

Left to right: Milton Harder, Virgil Brenneman, Leo Driedger, Reinhard Vogt, Albert Meyer, John Howard Yoder, Don Augsburger, Vernon Wiebe, Henry H. Epp, Erwin C. Goering, Paul Erb.

our conference

KINDERGARTEN TEACHER NEEDED IN ARIZONA

Beginning with the 1961-62 school year, a teacher is urgently needed for the Kindergarten class of the Oraibi Mission School of Arizona.

Will such who are qualified and available for this service please write to the Board of Missions, 722 Main Street, Newton, Kansas.

MISSION BOOKLET ON JAPAN PRINTED FOR 10TH ANNIVERSARY

General Conference Mennonite missionaries in Japan have compiled information about the mission as well as the cities in which they work in a booklet entitled "Japan Witness." Published by Faith and Life Press for the Board of Missions, the booklet came off the press on April 13 and will be distributed in recognition of the tenth year of the General Conference mission in Japan. The preface is written by Willard Wiebe, chairman of the Board of Missions.

Almost one-hundred pictures depict various phases of Japanese life as well as mission work. Pictures of missionary families are included.

RETREAT WORKSHOP

The Western District Retreat Workshop will take place at Camp Mennoscah on May 5 and 6. The program, beginning at 8:00 p.m. on Friday, features Betty van der Smissen, Stanley Bohn, and Roy Henry. The retreat will end at 3:00 p.m. on Saturday. Breakfast and the noon meal on Saturday will be furnished. Reservations may be made by writing to Vernon Pauls, Bethel College, North Newton, Kansas. All retreat personnel and other people interested in Camp Mennoscah are encouraged to attend.

HERSHBERGER SLATED TO WRITE BOOK ON LABOR RELATIONS

Guy F. Hershberger has been appointed by two Mennonite committees to write the story of labor relations in the Hesston Manufacturing Company of Hesston, Kansas. The Peace and Social Concerns Committee of the General Conference Mennonite Church and the Committee on Economic and Social Relations of the (Old) Mennonite Church are interested in management-labor relations in this Mennonite-owned-and-operated company manufacturing farm implements.

"CHURCH AND SOCIETY" STUDY CONFERENCE

The committee planning for the study conference on the "Church and Society" at a recent meeting established the Wabash YMCA in Chicago as the location for the October 31 to November 3 conference.

Elmer Ediger of North Newton, Kansas, will be the conference program leader. William Keeney, Bluffton, Ohio, is co-ordinator of the ten discussion groups which have been making studies on social concerns in preparation for the conference. The Board of Christian Service is sponsoring the study conference. Delegates from the district conferences will attend.

GLIMPSES INTO MISSIONS

Paul I. and Lois Dyck, General Conference Mennonite missionaries in India, will not return to Canada in May as expected, but will add a year to their first term of service. They are postponing their furlough and moving from Jagdeeshpur to Champa for a year. Paul will relieve Aron Jantzen of the major portion of his duties as superintendent of the Bethesda Leper Home. Jantzen will spend much time renewing mission landleases and attending to various legal matters connected with mission properties.

Missionaries returning to India for their third terms are Edward and Ramoth Burkhalter (Berne, Indiana), Anne Penner (Plum Coulee, Manitoba), and Leona Cressman (Kitchener, Ontario). They are all scheduled to leave in June.

Janet Soldner teaches hygiene, nursing, child care, and English in the mission school in Cachipay, Colombia. Besides regular classes, she teaches catechism to young people.

Paxman John C. Pauls in India is reportedly a busy man. Stationed in Jagdeeshpur, he is in charge of keeping mission vehicles and the electric power plant in working order. In rural India this is not so simple, because he must make the parts and repairs himself. Pauls, from Winkler, Manitoba, will complete his three-year term in Missions-Pax in October 1961.

Daniel A. Poling, editor of the *Christian Herald*, writes in his April 1961 issue about his visits to overseas orphanages. Concerning the orphanage in Taichung, Taiwan, Formosa, he says, "I found 107 boys and girls in this blessed place which for a decade now has been under the watchful care of Superintendent Glen D. Graber and his devoted wife." The Grabers are General Conference Mennonite missionaries and were in this work under Mennonite Central Committee before the General Conference began a mission in Taiwan. While denominations provide personnel for the home (in this case the General Conference Mennonite Church), the Christian Children's Fund, Inc., finances it. The organization has asked the Grabers to give full time for a year to supervising orphanages in Hong Kong and Taiwan.

Doctor Harvey and Ella Bauman and Kenneth and Mary Bauman are due to arrive in New York from India on May 1. Doctors Bauman have completed their missionary service, while the Kenneth Baumans are on their first furlough.

Tina Block (Steinbach, Man.) arrived in Nagpur, M. P., India, on April 19, according to word received in the Board of Missions office in Newton, Kansas. She will serve on the staff of Union Biblical Seminary, Yeotmal (near Nagpur), for a year.

John P. Suderman, member of the Board of Missions, is conducting services in the Arizona mission churches for three weeks. Missions are at Moencopi, Bacabi, and Oraibi.

Pastor Kripadan Ghore, a member of the first class to be graduated from the Janjgir Bible school (1933), has returned to serve as pastor of the Janjgir congregation. He has been an evangelist in Champa and pastor of rural areas of Jagdeeshpur.

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

May 9, 1961

THE MENNONITE

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

in this issue

COVER

Voluntary Service has many facets, many challenges, many demands. For information on VS for 1961, see page 313.

CONTENTS

EDITORIAL 306
IN THIS CRISIS, LET US PRAY........ 307
THE ALCOHOLIC IS NOT ALONE........ 308
CONVERSATION AND THE NAE........ 310
ASCENSION 311
THE READER SAYS 312
SUMMER SERVICE 313
POST-WORKSHOP REFLECTION 315
PERSONAL BIBLE STUDY........ 315
OUR SCHOOLS 316
MCC NEWS 316
OUR CHURCHES 317
OUR CONFERENCE 320

CREDITS

Pages 308 and 309, photos by National Council on Alcoholism and by Larry Becker. The poem on page 311, by Josua Wegelin, was written in 1636 as "Auf Christi Himmelfahrt allein." It was translated by William M. Czamanske in 1938, and published in the **Lutheran Hymnal** (copyright in 1941 by Concordia Publishing House and used by permission). Painting on page 311 is by Hans von Kulmbach. Courtesy of the Metropolitan Museum of Art, Rogers Fund, 1921.

CONTRIBUTORS

Willard W. Wiebe, pastor, First Mennonite Church, Mountain Lake, Minnesota, and chairman of the Board of Missions.

of things to come

May 11—Ascension Day
May 21—Pentecost
May 28—Bethel College commencement
May 28—Baccalaureate, Mennonite Biblical Seminary
May 28—Mennonite Collegiate Institute commencement
May 29—Mennonite Biblical Seminary commencement
June 2—Freeman Junior College commencement
June 5—Bluffton College commencement
June 8-11—Pacific District Conference, Colfax, Wash.
June 11—Rosthern Junior College commencement
June 15-18—Northern District Conference, Mountain Lake, Minn.
June 19-25—General Conference Retreats, Divide, Colorado

THE MENNONITE

Editor: Maynard Shelly. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. **Editorial Assistant:** Muriel Thiessen. **Art Director:** Robert W. Regier.

VOLUME 76 **NUMBER 19**

WOMEN MINISTERS Should women serve the church as ministers? Could they? They have done other jobs. Why not this one?

First Corinthians 14:34 has ended this discussion many times—"Let the women keep silent in the churches." Yet women have not been silent in other church ventures in spite of this verse. Does it hold valid only for this one role? While we are certainly anxious to follow that which seems the clear teaching of the Bible, it is possible that we no longer live in Corinth.

What would be the values that a woman could bring to the ministry? She would bring just as much as a man could bring—if she brought her total self. While I am not unaware—happily enough—of the differences between men and women, these are not significant in the Christian witness.

The ministry is not uniquely a role for a man. Teaching, administering, counseling, and preaching are all things that a woman with adequate preparation can do. No one questions a woman's ability to teach. More women are professional teachers than men. Administration is difficult, and seldom mastered by anyone.

If sex is ever a positive factor it is all for women when it comes to counseling—at least within present understanding of that function. It is basically a mother's role, and while men can serve well in this position, a woman can do better when it comes to helping other women with their problems. The aged and youth of both sexes have no barriers in their contacts with a woman minister. That only leaves us middle-aged men, and we've always been a problem.

Many will have their largest reservations when it comes to preaching. Can she do it? Will people listen? I know few woman orators who practice the classical method of rhetoric which we identify as preaching. But women could easily master the more contemporary conversational type of preaching, and probably do amazingly well. A fruitful preaching ministry is based on a positive counseling ministry. Good preaching is produced as much by the readiness of the congregation as by the skill of the preacher. People who have fel the sympathy of a concerned human being are quite ready to listen to him or to her. Women can serve in the ministry of the church where and when men are not available. They may be able to serve in some of our small outlying churches. They might well serve in a multiple ministry where a variety of talents are needed. But I wan them to serve wherever they might be used, not under the pressure o an emergency or crisis, but because they as human beings have a prophetic gift to give.

Within our past tradition, the highest Christian calling to which a man could respond was to become a minister. But what has been a woman's highest calling? Her highest calling—in the eyes of he devout family—was to become the wife of a minister. Many of u have profited personally from this tradition since it has given u much better wives than we really deserve. So while I do not wan to change this tradition, I would like to see the day when women could also respond to a call to the ministry in their own rights a their highest calling.

We recognize that there are varying points of view on the subject o women in the ministry. We will be happy to give space to other opinions on this subject and will publish letters on this subject in our June 6 issue if received by May 20. Address letters to: Editor, THE MENNONITE, *722 Main St., Newton, Kansas.*

IN THIS CRISIS, LET US PRAY

Willard W. Wiebe

"Nuclear war is inevitable!" This is what Edward P. Ney, University of Minnesota nuclear physicist said in a recent newspaper article. He suggested that we should build life on this premise.

We cannot deny that our time is filled with unusual emergency. To ignore the possibility of a nuclear war is to deny the fact of history. World War II began as a conventional war, but ended as a nuclear war. To deny the possibility of Communist world domination is to ignore what has happened in this very generation.

In today's mail I received a letter from a large Christian printing concern with bold, red words on the envelope, "Crisis in missions." The letter inside reminded me that Communism is aiming to win all of Africa by 1965, and all of America by 1972. We are forced to recognize that our crisis is now—not ten years from now!

Dr. Frank Laubach has said, "We must take our choice: compassion for the hungry multitudes or catastrophe for ourselves. We have perhaps five more years, perhaps even ten. We are running a cosmic race with time—the only alternative is slavery or complete annihilation."

Ours is a crisis century. This should not scare us, nor even surprise us. The Bible teaches that all of life is a crisis. All of life is crucial. The "three score years and ten" that we may be permitted to live out as our life span are indeed decisive.

See how the Acts of the Apostles is a record of crisis upon crisis. Wherever Paul preached he created a riot or a revival. The proclamation of the gospel precipitated a crisis. Or look again at the crisis nature of the Great Commission of Christ in Mark 16: *Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."* These words draw a sharp line. They create a spiritual crisis. The Great Commission is the great divide on the mountain ranges of all humanity.

Today we read of crises in freedom, race, disarmament, and space. The Christian church also faces a grave emergency. God has given the church a message of crisis for a world in crisis. The emergency of missions exceeds all other emergencies even in this our century of crisis.

While visiting in India last fall I read in the October 17 issue of *Time* about the mission work of the Southern Baptist Convention. It said many fine things, among them: "Southern Baptist missionary zeal is unrivaled. Some 1,500 foreign missionaries are currently doing medical, educational, and evangelical work in 44 countries." I was not startled by these figures. I expected a high number of missionaries because the exemplary mission program of this denomination is known to all of us. Reading a bit further I noted that this denomination has 9,500,000 members. They have 31,906 churches. I took out a pencil and paper to do a little arithmetic. For every missionary abroad there are 6,333 members in twenty-one churches at home.

Then I began to wonder. What would our record look like? Taking the 1960-61 *Handbook of Information* I saw that we had 154 foreign missionaries serving in eight countries. Our Conference is made up of 54,000 members in 290 churches. This means that for every missionary abroad we have 350 members in an average of less than two churches at home. (This does not include our Indian American workers, migrant workers, mountain workers, the workers at Gulfport, nor any other rural or city workers in Canada and the United States.) Looking at it another way, we could say that if our small denomination were to have the same missionary-member ratio that exists in this "unrivaled" mission program we would support less than nine foreign missionaries.

Here is a truth that has been hidden for too long. As a Mennonite church we are basically a community of missionary people. In this world of increasing tensions—in this crisis century—we have a vital Christian witness.

The witness into which God has led us is uniquely situated in strategic spots around the world. We are in the heart of a burning Africa—the Congo. We have encircled a bursting Orient—Japan, Tiawan and India. And we are rooted in a restless Latin America—Colombia, Uruguay, Paraguay, and Brazil. Place your hand on some of the crisis areas of the globe and you will have placed your hand upon our God-directed mission program.

All of this is evidence of the undergirding of deep and consistent prayer. Someone, somewhere, has been called of God to an unheralded closet ministry of intercession. Here

continued on page 312

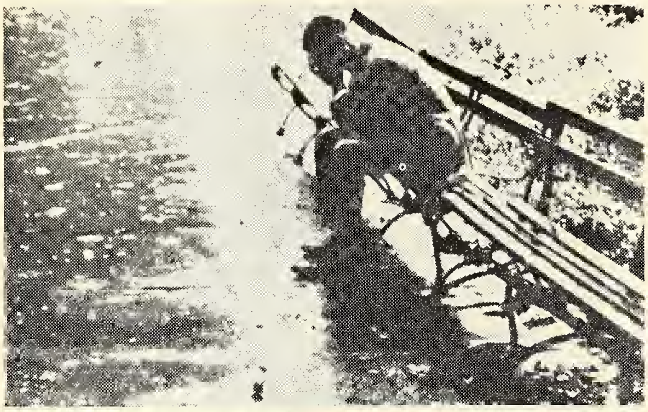
THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; editorial correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, Kansas.**

The Alcoholic is Not Alone

An alcoholic may feel terribly alone—but he isn't. For every alcoholic, five people are personally affected. Indirectly, all of us are affected.

There are five million alcoholics in the U.S. today, according to the National Council on Alcoholism, and the disease costs a total of a billion dollars a year—a conservative estimate. Where does the money go? To pay for hospital, prison, and welfare expense, the loss to industry, the accidents caused by alcoholism.

That's why alcoholism is a threat to you—even if you never took a drink in your life, even if you never will. That's why you should know something about it, and *do* something about it.



Most people, when they think of an alcoholic, imagine some bleary-eyed, ill-smelling, unshaven bum in rags.

It might surprise them to learn that most alcoholics have well-paying jobs, children, nice homes. They may be gifted, sensitive, charming. One may be president of your board of education, your butcher, your bowling pal. He may be your relative. Your next-door neighbor. You.

Few recognize them. And few of them can—or will—recognize themselves. These are the hidden alcoholics.

Look at these statistics: 75 million Americans (67% of all adults) drink; of them, one in fifteen has a drinking problem; and of these 97% are *not* on skid row.

Let's meet a few. There's the Seattle businessman who can drink all his friends under the table. And he does—often. At work, he says: "I do better with a few drinks in me." It's true, too. He *needs* those drinks. There's the Ohio housewife who needs a pick-me-up after sending the kids to school . . . after the vacuuming . . . to welcome her husband home . . . before dinner . . . watching TV . . . and, of course, a nightcap. A New York college professor needs a shot before facing his classes—and to be charming to the wives of the other professors. A few people suspect that he drinks on the sly. But he's a good teacher—even if he does cut classes frequently. The businessman, the housewife, the teacher never dream that they could be alcoholics. They'd be furious if you suggested it. But they are . . . just as surely as that filthy, drunken sot you encountered on skid row was an alcoholic.

Alcoholism, according to the American Medical Association, is a disease—like cancer, like TB. And in terms of incidence, it ranks fourth.

A heavy drinker need not be an alcoholic. The heavy drinker may be able to stop drinking. An alcoholic cannot.

Oh, he may stop for a few days, even weeks, even months. But he'll start again. He has to. He needs alcohol as desperately as some diabetics need their

insulin. Only many alcoholics don't even know they're sick, let alone that they can be helped.

The National Council on Alcoholism lists these stages in becoming a problem drinker.

1. You drink socially, beer and other low-alcoholic drinks. There is no set pattern to your drinking.

2. You get drunk with some regularity. You begin having blackouts—no, you don't pass out. You just forget; you have a memory blank.

3. You gulp your drinks instead of sipping them. And you sneak drinks. Liquor has become important in your life, and you don't like to think about it or to talk about it. At this point, you can still stop drinking. But if you don't, you will have passed the danger line.

4. You drink more than you planned to. You become drunk when you planned not to. And you become extravagant with money because of your new-found confidence.

What comes afterwards—the "eye-opener," belligerence, self-excuses, benders, self-hatred and resentment of others, "the shakes," hopelessness, and insanity or death—may take months . . . or it may take ten to twenty years.

The social drinker or teetotaler should bear in mind:

That $20 million is spent by agencies every year to help families of problem drinkers;

That care of alcoholics in mental hospitals runs to $30 million:

That prisons pay $25 million for their alcoholic inmates;

That accidents caused by drinking cost $125 million a year; and

That industrial wage losses due to absenteeism caused by alcoholism is estimated at $432 million a year.

The problem drinker himself loses an estimated twenty-two days of work every year because of alcoholism, and two days more than average because of illness. He has twice as many accidents, according to studies made by Yale University, and he dies twelve years sooner than he would if he didn't drink.

Of course, no one can measure the effects of broken homes, miserable children, and unhappy friends and relatives in terms of statistics or dollars and cents.

Some ten years ago, it was generally accepted that alcoholism was a moral issue. Today, with more understanding of alcoholism, more is being done to help alcoholics—medically, psychiatrically, institutionally, spiritually, and socially.

Information—unbiased and unexaggerated—is available from the National Council on Alcoholism, 2 East 103rd Street, New York 29, N. Y. This is a national, voluntary health organization, founded in 1944. Its concern is with the prevention of alcoholism as a disease.

The N.C.A. combats alcoholism through public and professional education, community services, guidance to the alcoholic and his family, and research. Committees on alcoholism, set up in communities throughout the country, maintain centers where information and guidance can be obtained. The N.C.A. even supplies information and personal direction on how to go about getting up such a committee.

Another organization that will give help is Alcoholics Anonymous, which has 4,500 units in the United States and Canada. More than thirty states and many, many individual communities provide information and therapy. The Salvation Army, too, has had a successful record in helping alcoholics.

An alcoholic *can* recover. He will never be able to drink again, but he can lead a normal, happy, and healthy life, without alcohol.

You don't help an alcoholic by nagging, scolding, lecturing, moralizing, or making empty threats. But getting an alcoholic to professional assistance, can be an important step toward his recovery.

It has been estimated that a million of this nation's five million problem drinkers are women.

The average age of an alcoholic is forty years. Most alcoholics are between thirty and fifty.

Conversation and the NAE

An editorial report on the 19th Annual NAE Convention, at Grand Rapids, Michigan, April 10-14, 1961.

The scandal of the Protestant churches is not its many denominations. Somehow we can find an excuse for them. Small units are after all necessary for effective work. The shame of the Christian church is its divisive drive for unity.

On one hand we have the National Council of Churches of Christ embracing most of the older and larger Protestant bodies. It was organized in 1950 by the merger of a number of co-operative agencies in the areas of missions, Christian education, higher education, communication, and social action. The National Council of Churches is basically a service agency, providing those services for the denominations that they could not provide separately. As a co-operative group it provides an easy means of communication to the nation. Thus the member denominations have used the National Council of Churches as a means of developing and stating positions on various issues facing the church. These pronouncements by the National Council of Churches on varied issues—many of them social—have seemed to represent all Protestants.

That the National Council's predecessors seemed to be speaking for all Protestants has been a source of discomfort to certain groups. It was this feeling that gave rise to the National Association of Evangelicals in 1942. NAE has brought together thirty-eight smaller denominations with a membership of two million. In one press release it confessed that it was the second largest Protestant co-operative body in the United States. This seems like a safe statement since the National Council of Churches numbers thirty-seven million members in thirty-four denominations.

The NAE does not propose to be an inclusive service agency. Missions, radio, and education co-operatives operate in the shadow of the NAE structure, but they are not organizationally a part of it. Having left the matter of service to independent and affiliated agencies, the NAE has little to do but to be a voice for the "unvoiced multitude."

And use its voice it does. During the recent presidential election it spoke out strongly against the election of a Roman Catholic president. It has also spoken strongly against Communism, assigning this theme as the keynote address for its recent convention in Grand Rapids, Michigan, April 10-14. It has promoted the use of the film "Operation Abolition" which suggests that those who oppose the House Un-American Activities Committee are tainted with Communism. The House Un-American Activities Committee produced the film.

Offsetting some of this negativism are two projected programs. The first is called a campaign to "return the Bible to the heart of the nation." Beginning on Bible Sunday in December the program calls for family reading, expository preaching, and Bible distribution. Special promotion will include awards for "all-Bible sermons" and Bible reading marathons in city parks.

More significant is the proposal to establish a theological study committee. Carl F. H. Henry, editor of *Christianity Today*, in initiating this idea said, "I would like to see NAE somehow stimulate great evangelical dedication to the enterprises of theology, evangelism, and social ethics." He further hoped that scholars outside of the NAE would participate in future conferences set up not to promote NAE but for the mutual pursuit of truth. Henry's evaluation of the present status of NAE is that it seems "to have fallen short especially in the intellectual arena whose neglect not only leaves any agency powerless against its competitors but breeds internal inconsistency and inconstancy."

The shame of the National Association of Evangelicals and the National Council of Churches has been the lack of conversation between the two groups. They haven't been talking to each other. The larger body has been smug, perhaps; the vocabulary of the NAE has been limited to cliches—we accept Henry's analysis.

At the February meeting of the General Board of the National Council of Churches, James E. Wagner stood up to lament the lack of conversation with NAE. His despair was the "deepening cleavage and complete lack of communication between that segment of American Protestantism which adheres to what one of its intellectual leaders has described as 'classical orthodoxy' and, on the other hand, that segment to which most of us belong, which might be described as a more 'liberal orthodoxy.'" Wagner is the president of the Evangelical Reform Church. He further proposed: "I would like to see the National Council initiate with devout and competent representatives of our avowedly more orthodox brethren a series of quiet, unpublicized, and prayerful consultations aimed at restoring confidence and communication between those differing from one another is really one of degree of adherence to what all would recognize as the great Christian tradition."

We hope that something is done with the Wagner proposal. Thomas F. Zimmerman, president of the NAE, said that the suggestion would be studied. We hope that the Henry project will also develop, and that it will involve discussion across places where now there are walls.

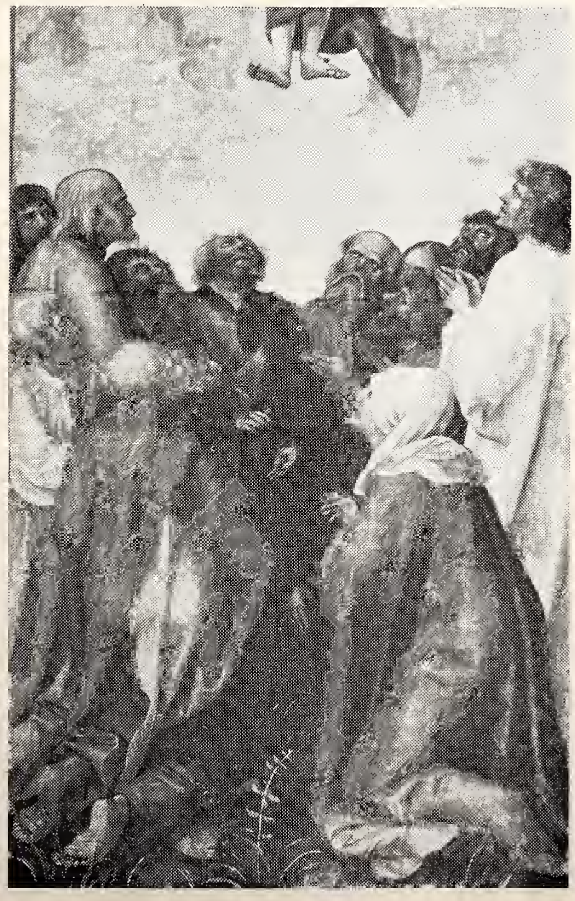
ASCENSION

Josua Wegelin

On Christ's ascension I now build
The hope of mine ascension;
This hope alone has ever stilled
All doubt and apprehension;
For where the Head is, there full well
I know His members are to dwell
When Christ shall come and call them.

Since He returned to claim His throne,
Great gifts for men obtaining,
My heart shall rest in Him alone,
No other rest remaining;
For where my Treasure went before,
There all my thoughts shall ever soar
To still their deepest yearning.

Oh, grant, dear Lord, this grace to me,
Recalling Thine ascension,
That I may ever walk with Thee,
Adorning Thy redemption;
And then, when all my days shall cease,
Let me depart in joy and peace
In answer to my pleading.



the reader says

CARRYING THE BIBLE

In our April 18 issue we published a letter by Paul C. Huber, Goshen, Indiana. He responded negatively to a suggestion that the Bible be used in the worship service by members of the congregation. Several readers have risen with equal vigor to its defense.

To the Editor:

The rustling of pages (while finding the Scripture lesson) should give joy to the pastor. Does it not signify that his sheep are interested in God's word? If all our children are urged to carry their Bibles and to *use* them at home in family worship, what a change can be made in "Christian" America! *Mrs. Lester Badertscher, Massillon, Ohio.*

To the Editor:

I was grieved to think that there was any child of God who would advise us not to carry a Bible to church and follow the Scripture reading when the pastor reads. If the brother would ask the different pastors if they would like to have their listeners bring their Bibles he would find very few who would object. Most pastors when they give the Scripture reading wait to give their listeners time to find the text and follow the reading. The brother seems to think that they who carry their Bibles are not Christians, just religious or just showing off. I am not ashamed to carry my Bible. There is a time coming when there will be a famine, not for bread or water, but for the word of God. I think we are living in the time mentioned of the Laodicean church. Let us not be lukewarm but hot for the Lord. I say, let us have respect for our pastor by carrying our Bibles to church. *D. H. Rutschman, Newton, Kansas.*

To the Editor:

Now I ask, what is the purpose of having a Bible if it isn't used? I have found it true that I can get more from the Bible by following along as it is being read. I know that there are many more people who feel the same as I so I am not alone in stating this conviction. Yes, I agree that we should have respect for the minister and for those sitting around us, but that is no excuse for not using the Bible.

Mr. Huber, I am not ashamed of the gospel of Christ, and I carry my Bible and use it whenever I go to church. I don't care if other people think we who carry our Bibles to church are "self-righteous' or "religious" as you say. Should we care what others think when we know what's right for our personal worship experience?

Using the Bible in church is definitely a form of worship. A Bible-carrying church is an alive church! So I say, let's continue taking our Bibles to church and use them! *Mary Joyce Pool, Normal, Illinois.*

To the Editor:

I see no basis for the idea that anyone carrying a Bible is to be considered a fanatic. How are we to be better prepared to give an answer and be able to show a man the way of salvation? Why not have a portion of Scripture available for help in time of need, or in thanksgiving in answer to prayer? We need a heart and a head knowledge of the Scripture, and we need also to be able to locate it in the Bible itself, to be able to show exactly what God says. Are we afraid to be labeled a fanatic? Did not Jesus and His disciples turn the world upside down? Show me a church where practically each member of the family brings a Bible to church and I'll show you a church on fire for the Lord—waiting eagerly for God's servant to break the word of Life to them.

We need to follow along in the reading, underlining a passage now and then for further meditation. We have a need to keep our Bibles open to know that what the minister says is what God says to us and not what he reads into it. Share your Bible with your new neighbor. Make a mental note or better yet jot down some particular thought on which you want to ponder further. I believe most pastors are willing and anxious to wait for the reading of the Scripture until most of the congregation have located it. Why not stand and read it aloud together sometimes? Listen for the voice of the Holy Spirit to make it real in our lives. This is real worship. *Mrs. Paul E. Martin, Crawfordsville, Iowa.*

NEW DAY IN CONGO

To the Editor:

I have just finished reading the article, "New Day in the Congo," in your April 18 issue and want to tell you what a personal blessing it was to me. I have read many articles about the Congo in recent months—and indeed we have carried quite a number ourselves—but yours is one of the most incisive treatments that I have seen. Underlying the factually stated problem there is the optimism of real faith. Thank you for an article such as this. I feel that this is the kind of thing more Christian magazines ought to be doing. *W. Stanley Mooneyham,* United Evangelical Action, *Wheaton, Illinois.*

To the Editor:

Hope you can give us more missionary reporting of the caliber of "New Day in the Congo." *Malcolm Wenger, Busby, Montana.*

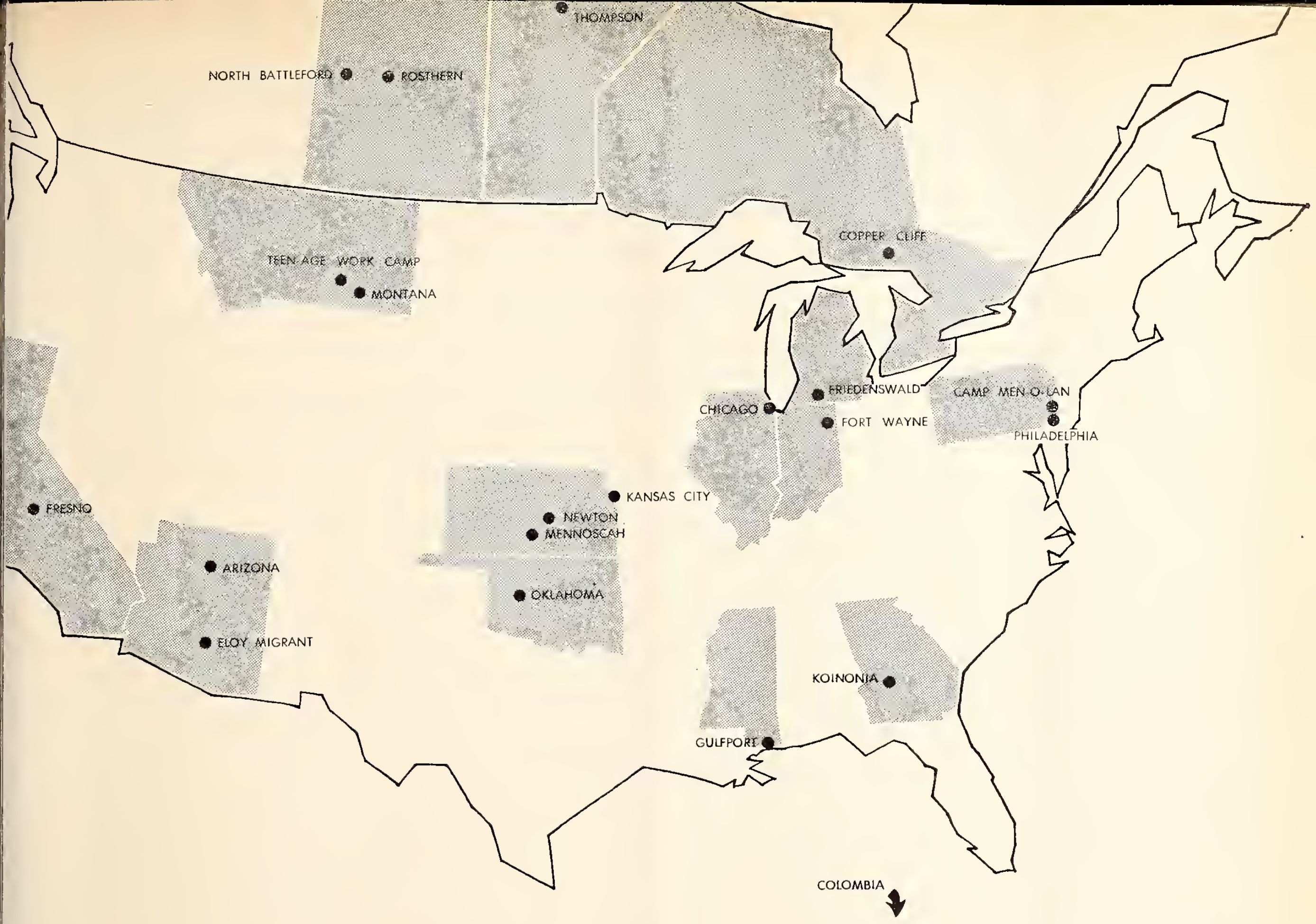
IN THIS CRISIS . . .

continued from page 307

and there are sincere, devout believers upon whom the Holy Spirit is moving to pray for an effective, growing, evangelical witness at home and abroad.

Though there are signs that volumes of people have prayed and are praying, this continues to be our greatest challenge. A world-circling mission effort cannot be carried on successfully without money. And I know of no other place where dedicated dollars reach farther. Yet, in the end, the witness of the church rests upon spiritual power, and spiritual power resides in people—dedicated people.

Let this, then, be a call to prayer. Let our people be informed of the conflict. Let them have an intelligent understanding of the mission endeavor. Let them know mission workers by name. Let them sense the fellowship with believers in other lands. Let them feel the fathomless needs of the nations. Let them get under the burden and the weight of sin and darkness. Let them pray.



Choose Your Place of Summer Service

There you have it: twenty-one voluntary service projects for 1961. Each project filled to capacity would total 182 openings. As of the end of April, the Board of Christian Service has received about sixty-five applications. Of the twenty-one projects, seven are in special need of summer service workers: Oklahoma, Arizona, Chicago, Rosthern, Montana, Philadelphia, and the teen-age work camp. If you are late in making your summer plans, or if the prospects for that job fell through, these words might be for you! Five people who are or who have been involved in the "needing" projects wrote the following short articles. More information may be received by writing immediately to Voluntary Service Director, 722 Main, Newton, Kan.

TEEN-AGE WORKCAMP

Dear Bill,

While down at Springfield last week end, I was told that you were thinking of putting some time in service at one of the teen-age work camps which are being held this summer. I wanted to take this opportunity to write and tell you that if you decide to go, you may never forget the experience. I was at the work camp held at Camp Friedenswald in lower Michigan last summer. The work coupled with the fellowship and spiritual life made up one of the highlights of my life.

The work was hard, especially on the hot days. Often, while I was shoveling dirt or pounding nails, I found myself thinking, "They ought to be paying me to come here and work instead of me paying them." But then, after work hours while enjoying the friendship of young people from all over the country or sitting alone in the shade reading a letter from home, I forgot these ideas that had popped into my head without any second thought. And in the evening, after the devotional, I headed for bed with the feeling that I was giving help where help was needed and that whatever I did, someone was going to profit by it.

That is another reason why I appreciated the work camp. The need was genuine. This wasn't any program designed to keep young people "out of the streets and away from delinquency," as so many of the youth programs are nowadays. This was a program appealing to the younger generation to give some of their time and effort to further the kingdom of God.

Well, I've tried to tell you in brief just what the work camp experience meant to me. The rest is up to you. All I ask is that you think twice before you decide what you are going to do this summer.

Have to be running along. Take it easy. *Dave Enz*

ROSTHERN, SASKATCHEWAN

Dear V.S.er,

What are your plans for these summer months? Are you tired of your present occupation? Why not come and spend your summer vacation at the Mennonite Youth Farm at Rosthern, Saskatchewan. A change is as good as a rest. Why not try it?

Here at the Farm (as we call it) we have a great variety of work—physical as well as spiritual. Have you ever heard about the Farm and its projects?

There are four institutions. The largest building, the Invalid Home which is "home" to fifty-four aged and infirm guests. These crave help, attention, and love.

One of the ladies is calling. She enjoys going to the sunporch—but is unable to walk. And there are Margret and Mrs. Ewert waiting patiently to be fed and dressed. There are numerous bells and calls to be answered, baths to give, and beds to make. Singing and reading of the Scriptures has often comforted a discouraged heart and lightened a worry.

We have two other very interesting institutions, the Ladies Home—which provides a "home" for twelve mentally deficient women who are unable to make decisions for themselves. The men's home has eleven occupants, of whom the majority are able to work on the farm under supervision. These also need our love and understanding.

To some the Crippled Children's Home will be the most interesting. Here we have eleven children, who need complete attention, because they are unable to do anything for themselves — they are our babies! After you have visited this home, your heart overflows with thanksgiving for healthy bodies and most of all for healthy minds. It's a pleasure to work with these children, to talk to them, cuddle them, and carry them around. They are unable to say "thank-you" or "come again," but a little smile is a great reward.

All these institutions are located on a large farm. There are chicken, hog, cow, and horse barns plus the pasteurization plant. There are large flower and vegetable gardens.

We as a Youth Farm staff look forward to the summer months when the prayed-for V.Sers arrive. Prayer and fellowship are a vital part of this work. As the German saying, "Neues Blut bringt neues Leben" (new blood brings new life), so too the V.S.ers bring in new ideas, zeal, and vigor as our concerns become theirs. United efforts have done much for the development of this Youth Farm project.

You too can become a part of this work in cheering and helping the unfortunate. *Wanda Kellermann*

LAME DEER, MONTANA

Is your summer all planned? If not, we can help you plan six weeks of your summer starting June 5 and ending July 7. If you cannot give up six weeks, then perhaps you can share four weeks with us.

The young people who have been a part of the Montana Summer Voluntary Service Unit have found that the primary task was teaching daily vacation Bible school. You will have Cheyenne Indian children as your students. You will actually be doing some missionary work because some of the boys and girls who come to DVBS hardly ever come to Sunday school or church.

Some of the V.S. workers in the past expected to see flat barren country when they arrived here, but instead they were pleasantly surprised to see our beautiful, pine-covered hills. There are always plenty of picnics out in the hills and interesting places to see in the valleys. So come and spend some time out in the "Old West."

You will be a great help to the missionaries. But you will find many worthwhile experiences, new friends, and new insights to the mission work—all of which will enrich your own life. *Donavin Diller, missionary in Montana.*

ARIZONA

Bowls of scalloped potatoes and baked beans together with typical Hopi foods covered the long wooden tables.

Hesitantly we selected tiny samples of the unfamiliar assortment of food. It soon became apparent that even with "sampling" picnic plates were rather small.

We enjoyed several helpings of Nöquivi, an economical and tasty stew made with Indian corn and mutton.

This potluck meal was served at Prayer Day, June 6, 1960, at Moencopi Mission. It seemed to us to be a symbol of the spiritual refreshments which we also shared in great abundance during those summer days in service. —*Evangeline Hiebert,* 1960 *V.S. worker.*

OKLAHOMA

Of the many V.S. opportunities, why should you consider Oklahoma and what could you expect from a summer of service?

The Oklahoma Indian reservation was opened for white settlement some time ago, so at present, there is an intermingled society in the reservation area of both Indians and white people. Therefore the need for Christian workers lies not only in spreading the gospel, but also in helping these two races of people — each with their own customs, traditions, religions, prejudices, misunderstandings — to live in Christian fellowship in one society.

As a summer V.S. worker, you could expect some very worthwhile experiences as you—

I. Live with missionaries on the mission station.

A. experience their vision for missions as you live with them from day to day.

B. see this vision being translated into everyday living as you work with them.

and as you—

II. Live with Indians in a changing culture.

A. meet the native Indians (who are a very friendly, warmhearted people with a good sense of humor).

B. come into contact with their customs, their way of life, and the joys, and sorrows, and problems they encounter.

Although teaching Bible school is only a small part of the total mission program, the experience will be well worth your time if you are a sincerely dedicated V.S. worker. *Arlan Kaufman, 1-W working in Oklahoma.*

Post-Workshop Reflection

Voices in the back seat of my car were without meaning because the music on the radio drowned the continuity. Even so, concentration wasn't difficult. I was the only driver on the highway, and the leadership workshop from which we were returning had ended only four hours previously.

Paul Isaak, post-workshop reflector, is assistant minister of the Henderson (Nebraska) church and adviser of the Northern District Young People's Union.

I think I can say that this Northern District Youth Fellowship workshop was successful. Attendance from the more distant churches was not as good as it could have been, and only a small group came from Henderson because of conflicts. Representation from the Mountain Lake churches, however, was very good. The Freeman area churches were well represented because the sessions were held in the Salem-Zion Church near Freeman. The youth fellowship leaders were able to communicate their concerns. We also hope they were able to take with them some new ideas and that some of their old ideas received new inspiration.

But the question still remains in my mind: Did we meet the needs of these youth who came with such high expectations? Did we help answer some of their persistent problems? Problems such as poor attendance (I guess we didn't really talk about that one); or how does a small group go about raising money to meet its financial obligations (we did talk about projects and I hope groups with the problem were helped); or how to work with an inadequate adviser.

There was also the age-old problem of planning inspiring programs. Those with this concern should have left full of ideas. They should have been inspired to read or reread the three area pamphlets of the Young People's Union. They should be determined to begin a long-range planning program if they don't have one; they should set up a filing system for program material if they don't have one. They should have left with new inspiration and new determination to plan good programs.

All of us leaders—Leola Schultz, Milton Harder, and myself—had much to say in this short time. Did we get anything across, or did we cover too much ground? I guess time will tell. All in all, I think it was a very vital experience for our Northern District Youth Fellowship.

It isn't too difficult to be inspired when you think back on this workshop. I hope the voices of the young people who were in the back seat of my car continue their enthusiasm as they again take up the work waiting for them in their local fellowship. *Paul Isaak*

Is Personal Bible Study Necessary?

Third in the series of discussions by members of the Young People's Union cabinet on the question, "Who Is a Christian?"

Nancy Wismer

"THOU SHALT LOVE the Lord thy God with all thy heart, and will all thy soul, and with all thy mind."

This is a big order. And the only way we can love and grow in love for the Lord is to learn to know Him. God shows himself to us through His word—*if* we read and study it.

Even though this is a "commandment," it is not forced on us. It is a matter of choice. God wants our worship. But He wants us to worship of our own free will. Worship grows out of learning of His works through His word.

Our desire to study will grow when we see what God's word has done and will do for us. "For whatsoever things were written aforetime were written for our earning, that we through patience and comfort of the Scriptures might have hope" (Rom. 15:4). We see the unfolding of God's plan as He chooses first a nation, then a family, into which our Redeemer was born. We learn lessons from that nation's obedience and disobedience. We learn courage and steadfastness from its leaders and prophets. In the New Testament we see fulfillment of a long line of prophecies found in the Old Testament—certainly a definite indication of a Divine Designer and Author of Life.

We seem to put so much stress on academic curriculum for preparation for life. More stress should be put on Bible study for preparation for the true life—everlasting life. As we study the word of God we can begin to understand Jeremiah a little better: "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart" (Jeremiah 15:16).

Nancy Wismer is secretary of the Young People's Union. Her home is Hilltown, Pennsylvania. After graduating from Bluffton College in 1960, she went to Gulfport, Mississippi, for a summer in voluntary service. The summer wasn't long enough. Nancy decided to stay a year.

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

our schools

PEACE CONFERENCE REPORT

In student forum at Mennonite Biblical Seminary April 20, Harold Regier, David Winter, Ronald Ropp, Bill Kruger, and Vincent Harding reported to the student body their experiences at, and their impressions of, the annual conference of the Intercollegiate Peace Fellowship held at the Fisk University, Nashville, Tennessee. Questions related to interracial relations which gave rise to discussion were: What is the attitude of nonresistant Mennonites to nonviolent movements? How can the church work most redemptively and effectively in tension areas of our country?

BETHEL WILL GRADUATE 124

One hundred and twenty-four students are scheduled to receive degrees at Bethel College's commencement exercises on May 28.

According to the list released by the dean's office, there are sixty-nine Bachelor of Arts, forty-nine Bachelor of Science, and four Associate in Arts degree candidates. Thirty-two of the graduates will complete requirements for their degrees this summer and eighty-six will fulfill their graduation requirements in May. The remaining six students completed their courses in November and February.

BETHEL PRESENTS OPERA

Bethel College's department of music presents "Martha," comic folk opera by F. von Flotow on May 12 and 13 in Memorial Hall at 8:00 p.m. The opera will be given in English.

Featured in the cast are Elaine Banman, North Newton, Kansas; Rita Fliginger, Freeman, South Dakato; Tom Schrag, McPherson, Kansas; Gerald Loewen, Altona, Manitoba; Kathryn Dick, Winton, California; Arlo Kasper, Hutchinson, Kansas; Gerhard Klaassen, Laird, Saskatchewan; and Harvey Harms, Vallejo, California.

FREEMAN FACULTY DISCUSSES COUNSELING

Effective means of counseling young people in the area of special Christian service was the general topic considered at the April meeting of the Freeman Junior College faculty. A panel discussion on "Recruiting Young People for the Christian Ministry" was featured. Members of the panel were: Abe Wiebe of the Huttertal Church, who served as moderator, Olin Krehbiel, pastor of the Salem-Zion Church; J. Herbert Fretz, pastor of the Salem Church; and William Unrau, pastor of the Bethany Church of Freeman.

BETHEL COLLEGE STUDENTS ELECT STUDENT COUNCIL

Bethel freshmen elected Judy Voth, Goessel, Kansas, and John Regier, Halstead. Ezra Yoder, of Kalona, Iowa, will serve as their holdover member in the student council.

The sophomores chose Margaret Regehr, Tofield, Alberta, and Toney Epp, North Newton, as their representatives. Lynn Simpson, Augusta, Kansas, will be their holdover member.

The juniors elected Elias Mina, Cairo, Egypt, as their representative. Evelyn Claassen, Beatrice, Nebraska, will serve as their holdover member.

MCC news

Akron, Pa. (MCC)—Thirteen outgoing workers have completed orientation at Akron headquarters and are leaving for assignments in relief work, Pax, and Voluntary Service. The workers attended an April 12-25 orientation school, planned and supervised by the Personnel Office.

A commissioning service was held for the new workers in the Bethel Mennonite Church, Lancaster, on Sunday evening, April 23. Glenn Esh, pastor of the Monterey Mennonite Church, Leola, Pa., brought the commissioning message and Edgar Stoesz, MCC Voluntary Service Director, gave the commission.

Five of the 13 workers will enter Voluntary Service in the US, Haiti and Mexico. Anna Graham, Ridgeway, Ont., will go to Brook Lane Farm, Hagerstown, Md., and Martin Penner, Sardis, B. C., to Kings View Hospital, Reedly, Calif.

Betty Peters, Vancouver, B. C., will join the VS unit at Hospital Albert Schweitzer in Haiti, where she will serve as a nurse. Stanley and Janice Pankratz, Mountain Lake, Minn., will develop an agricultural extension program with the Mazahua Indians in Mexico.

Assigned to the European Pax program are Aden Troyer, Sugarcreek, Ohio, and Dick Bartel, Meade, Kan. Bartel is transferring into Pax work from Voluntary Service at Akron headquarters. European Paxmen received specific assignments after arriving in Europe.

Jacob D. Thiessen, Austin, Man., will work with the MCC unit assisting Mennonite colonists in British Honduras. Stanley Kamp, Orrville, Ohio, and Karl Enns, Waterloo, Ont., will join the Pax unit in Nepal. Paxmen in Nepal work for the United Mission to Nepal, chiefly in construction.

Dr. and Mrs. Samuel Stover, Bethlehem, Pa., will be going to the island of Timor, Indonesia, where Dr. Stover will initiate MCC medical services in co-operation with the Christian Church of Timor.

Philip Hoover, Troy, Ohio, will serve at Akron headquarters as an assistant in the Ephrata Clothing Center.

our churches

MISSIONARIES VISIT

Bethel, Waka, Texas. The Fernando Fasts, formerly missionaries to the Congo and now in Indian missions in New Mexico, told of their work and showed pictures in January. J. R. Barkman of Grace Children's Home, Henderson, Nebraska, was here on February 3. The ladies of our church and those of the Perryton Mennonite Church gathered in the Herman Wiebe home for a World's Day of Prayer service. The young people sponsored a special program for all the young people of the area. The program consisted of singing and a film, "The Unfinished Task." The week following Easter W. C. Voth held services in our church. *Mrs. A. Unruh*

PASTOR ACCEPTS CALL

Hutterthal, Freeman, South Dak. Pastor Abe Wiebe has accepted the call to serve our congregation for another three-year term. The Y.P.F. has taken on the project of marking off individual parking areas on the church parking lot. For a long term project they are considering an outside church bulletin board. The Building and Planning Committee met with the congregation and presented the sketch for the planned Sunday school wing. It was decided that a drive for funds would be made this fall. On Palm Sunday the following were received into our congregation through church letter: Mrs. Raymond Glanzer, from the United Mennonite Church, Omaha, Nebraska; Mrs. Archie Terveen, Hutterdorf Mennonite Church, Freeman; Mrs. Gordon Hofer, Bethesda Mennonite Church, Henderson, Nebraska. D. J. Mendel of the Ebenezer M. B. Church, Doland, South Dakota, was accepted as an associate member. *Yvonne Hofer*

ORGAN DEDICATED

Grace Hill, Whitewater, Kansas. Dedication services for a new Allen electronic organ were held on Palm Sunday. The Mennonite Men sponsored a father and son banquet with Robert Carlson, assistant pastor of Bethel College Church, as speaker. He spoke on "Highways" referring to voluntary and other Christian service. Mr. and Mrs. J. B. Schmidt were privileged to observe their sixtieth wedding anniversary on March 31. A church newsletter is sponsored by the ladies' study class. Roland Goering from Halstead conducted a series of meetings from April 3 to 6. Mrs. Russell Mast spoke on the "Woman's Role in the Church" at the Women's Missionary Society. *Mrs. Val T. Harms*

MISSION OUTPOST GROWS

First Church, Reedley, California. The work of our mission outpost, The Neighborhood Church of Selma, California, is gaining in momentum with the coming of Mr. and Mrs. Herbert Sperling. They have many years of experience in mission outreach. The superintendent there is Earl Reimer of our church. Visiting ministers this year have been Elmer Martens, J. J. Hostetler, Harold Coen, Samuel Entz, and Vernon Neufeld. These men of God gave us many challenges. Dr. Neufeld was the speaker at the annual Bethel banquet. Seven "Great Words of Christian Faith" are being studied by the adults in our Wednesday night Bible Study Hour. Pastor Aaron J. Epp gave us a very challenging message on the "Call to the Ministry." Parents must direct and help their sons to make this most high decision. A choral drama, "The Circle Beyond Fear," under the direction of Mrs. A. J. Epp, was presented to the congregation by the Ladies' Worthwhile Circle on March 12. This was different and indeed thought provoking. Two of our members died recently: David H. Friesen and Albert Weinbrenner. *Mrs. Rudolph A. Lichti*

CLOTHES FOR RELIEF

First Church, Hillsboro, Kansas. Thirty-four pounds of clothes were taken to North Newton. Our Youth Fellowship has been very active in presenting programs to the church. We are thankful for the sponsors, the Paul Jantzens and Loren Groenings. Money collected in Lenten self-denial envelopes was divided between the Home Missions Committee of the Western District Conference and the Board of Education and Publication. The Arlin Classens related their experiences in Voluntary Service. The John R. Schmidts also shared with us their trip and work in Paraguay among the lepers. Mr. and Mrs. Herb L. Hiebert observed their 25th wedding anniversary February 26. Walter Klaassen of Bethel College was speaker for the union pre-Easter services. We are glad to welcome the following as members into our church: Mr. and Mrs. LaVerne Jantzen from the Alexanderwohl Church; Mrs. Chas. Abrahams from the Mennonite Brethren Church, and Mrs. Glenn Goertz from the Johannesthal Church. Mr. Leland Suderman, Tabor College student, is our new junior choir director. The book "Dr. Schweitzer of Lambarene" was placed in the library in memory of J. H. Franzen, and "The Other Wise Man" in memory of Mr. H. A. Classen. *Mrs. Jacob E. Klassen*

BARKMANS VISIT

Greenfield, Fort Cobb, Okla. The John R. Barkmans from the children's home in Henderson, Nebraska, brought us a message on January 31. On February 12 a group of Oklahoma Bible Academy had charge of the morning service. Rev. and Mrs. Rudolf Schmidt attended the Oklahoma ministers' conference at Ringwood, Oklahoma. A group from Bethel College brought us a program on March 5. Jesus has died as an atonement for our sins. He has faithfully traveled the long road to Calvary so that all might have hope of salvation. *Katie Nightingale*

POPCORN PROJECT

Pulaski Church, Pulaski, Iowa. The Pulaski young people planted and harvested two hundred pounds of popcorn. The proceeds were sent to the Japan mission. Over the past month they had exchange programs with the Donnellson young people and are looking forward to more of them. They also look forward to joining the other three General Conference young people for a few days of camp life at Camp Arrowhead. On March 18 the Mennonite men from the four G. C. churches gathered at the Sugarcreek (Old Menno-ered at the Sugarcreek (Old) Mennonite Church, Wayland, for the annual brotherhood banquet. The guest speaker, George Miller, showed us the appreciation for God's creation by a display of rocks. A group of us with our pastor and wife as leaders held a service at the Davis Home, also visited some "shut-ins." We had a sunrise service and breakfast at church Easter Sunday. Pastor Myron Krehbiel and his wife will spend a few days at Camp Friedenswald in a workshop. Since our pastor resigned, we extended a call to Rev. Frank Mitchell, Meadows, Illinois. The change will take place the last Sunday in June. *Mrs. Chas. Bachman*

BLUFFTON CHOIR GIVES CONCERT

Zion, Souderton, Pennsylvania. A splendid concert by the Bluffton College A Cappella Choir on April 5 climaxed the Easter-Lenten season activities at our church. During Lent five Sunday evening sessions of a "School of Christian Living" for all age groups in the church were very well attended. Beginning Palm Sunday morning William Klassen, of the Mennonite Biblical Seminary, delivered five excellent sermons in a series on "God's Word for Today." Attendance at the two Easter morning worship services totaled 756. The church raised approximately $1,500 for this year's two Lenten projects — the Union Biblical Seminary in India and relief needs in the Congo. *Norman Benner*

CHURCH WELCOMES TRAINEE

Inman Church, Inman, Kansas. Ingetraunt Neufeld of Hochspeyer, Germany, an MCC trainee in this country, is making her home with Mr. and Mrs. Wilbur Wiens of our congregation for the next six months. Prior to coming to Inman she worked as a secretary in Akron, Pennsylvania. On March 12 Miss Neufeld spoke to us in an evening service (both German and English) about her home, her family, and experiences encountered during the war and following in a refugee camp. The Hopefield Mennonite Church presented the play "Mercy at the Cross" on March 19, sponsored by the Mission Society. Dime cards filled by the children in our junior Sunday school department totaled $95.15 to provide Christian homes for orphans in Korea and Jordan. Our three choirs under the direction of Hildred Schmidt, Mrs. Clarence Froese and Sarah Froese presented a special Easter evening service in song. *Mrs. John Klassen*

SIX JOIN CONGREGATION

First Church of Christian, Moundridge, Kansas. The following persons have united with our congregation: Mr. and Mrs. Floyd Quenzer, Mr. and Mrs. Marlan Ratzlaff, and Mr. and Mrs. James Gehring. The messages delivered by Myron Augsburger during our Union Holy Week Services were indeed a blessing to our community. Our Youth Fellowship with their leaders attended Sunday morning services in the Catholic and Eastern Greek Orthodox churches in Wichita. Dressed beef was donated and special contributions were made for the overseas meat-canning project. A total of 571 cans of beef were processed. The Mennonite Men had as guest speaker Walter Klaassen, professor of Bible at Bethel College. Dr. Klaassen also showed slides. Gordon Sawatzky, assistant to superintendent of nurses at Menninger Clinic in Topeka, spoke to the adult group on the subject of mental health. The Junior Christian Endeavor group and also the Youth Fellowship presented programs for the residents of the Memorial Home for the Aged. Construction has begun on our new parsonage which is to be ready for occupancy this summer. The building will be constructed of brick veneer with a stone front and will have three bedrooms, a study, a double garage, and a full basement. *Mrs. Eli Stucky*

INSTALLATION FOR DEACONS

Hoffnungsau, Inman, Kansas. Installation services were held on January 11 for our new deacons, Otto Schmidt and H. H. Janzen. Missionaries Frank and Agnes Enns were guest speakers for a family night in January. Youth Sunday was observed in our church with several young people participating in the morning worship service. We were privileged to have Johann Vandenberg, missionary from The Netherlands to Formosa, speak at our C. E. program. On February 2 a banquet was held for Sunday school teachers and officers. Gideon Yoder, pastor of the Burrton (Kansas) Mennonite Church, was the speaker. Our Men's Brotherhood has helped with construction projects in various areas. Several men went to Kansas City to help with the construction of the new educational wing of the Kansas City Church. Five men spent a week at Gulfport, Mississippi. Reports of the work they did and continuing needs were given at our C. E. program. Our C. E. sponsors a program each month at the McPherson county jail. Various organizations and Sunday school classes participate in these services. We received blessings from the messages given by Ben Rahn (pastor of Inman Mennonite Church) at our Holy Week services. The general theme was "The Hour Has Come." *Mrs. A. Dyck*

BIBLE STUDY PROGRAM

Deer Creek Church, Deer Creek, Oklahoma. A family Bible study program which is arranged in age groups is being effectively carried out on Sunday evenings. On March 5 Calvin Flickinger gave the morning message and in the evening showed slides and told of the work in Colombia. Mrs. Flickinger spoke to the women's group and displayed interesting articles made by natives of Colombia. The men's fellowship served a chili supper on March 28 to all men and boys of the church and extended an invitation to men and boys of the community. Leon J. McDonald, assistant state soil conservationist, was engaged as speaker for the evening. The MCC canner was operated in our community in February. Eleven Mennonite church groups from this area participated in this project. *Mrs. Otto Reusser*

FORMER PAXMAN SPEAKS

Johannestal, Hillsboro, Kansas. Jim Juhnke, guest speaker at Youth Fellowship on February 19, told of his experiences in Pax service in Germany. A Gideon representative spoke to us on March 5 at the close of our Sunday school about his work. Our church joined the Hillsboro First Mennonite on March 12 to hear a sacred concert given by the Hillsboro High School under the direction of Marles Preheim. Pastor Henry Goosen conducted services from March 19 to 24 at the First Mennonite Church at Ransom, Kansas. On April 16, J. Lloyd Spaulding, associate professor of economics at Bethel College, brought the morning message. The men's quartet of Tabor College brought several numbers in song. Pastor and Mrs. Henry Goosen had open house in the afternoon of April 16. *Mrs. Ed. Plenert*

SPECIAL SERVICES HELD

Gospel Church, Mountain Lake, Minnesota. Jacob Hoffman, missionary from Alaska, spoke to us on January 29. Also in Pastor J. J. Esau's absence, F. F. Loewen spoke. Albert H. Larson of the Bethlehem Lutheran Church at Darfur spoke on February 12 in the community-wide pulpit exchange. The evening of February 12, the King's Co-Workers Mission Society and the daughters were in charge of C. E. and presented the play, "White Unto Harvest," after which Pastor Esau was surprised by a fellowship lunch in honor of his birthday. Dan G. Regier of Lynden, Washington, had special services February 19 and 20. The Faith Lutheran Church of Madelia gave a program of music in our church Sunday evening, February 26. On March 4 Ruth Sawatzky of our church and Leslie Kehn of Marion, South Dakota, were married. Loris Habegger of Mennonite Biblical Seminary spoke to us on March 19. That afternoon Mr. and Mrs. Art Stadtlander celebrated their silver wedding anniversary at the church. *Mrs. Waldo Stoesz*

into the beyond

Edward C. Schrag, member of the Menno Mennonite Church, Ritzville, Washington, was born November 11, 1881, in Burrton, Kansas, and died February 11, 1961.

Arthur R. Hoefel, member of the Menno Mennonite Church, Ritzville, Washington, was born November 29, 1911, and died suddenly on March 6, 1961. He leaves his wife and one daughter.

Rudolph Henry Ruth, member of First Mennonite Church, Reedley, California, was born October 2, 1883, and died April 16, 1961.

Anna Sommerfeld Pankratz, charter member of the Goessel Mennonite Church, Goessel, Kansas, was born October 30, 1877, and died April 16, 1961.

Mrs. Harry Leidig (Onnie) Eymann, Alta Loma, California, was born August 6, 1891, in Moundridge, Kansas, and died April 9, 1961. She was a member of the First Mennonite Church of Upland, California.

Arlis L. Schrag, member of the Eden Mennonite Church, Moundridge, Kansas, was born April 21, 1933, and died April 13, 1961, at Aberdeen, Washington, where he held a teaching position. He was married to Delma Flickner Schrag.

Mrs. Phyllis Schmidt of Ulysses, Kansas, member of the Alexanderwohl Mennonite Church, Goessel, Kansas, was born August 18, 1928, and died April 22, 1961. Besides her husband, Harry W. Schmidt, she leaves four young children.

Mrs. Lloyd Shantz, member of Stirling Avenue Mennonite Church, died April 8, 1961.

our conference

continued from back page

LAY MINISTER ORDAINED

Curt Siemens was ordained to the ministry in the First Mennonite Church, McPherson, Kansas, on Sunday morning, May 7. P. K. Regier, Newton, Kansas, had charge of the service. Siemens has been serving the McPherson church as a lay minister since June 1960.

MISSION RALLY SCHEDULED BY SASKATCHEWAN CONFERENCE

The annual mission rally of the General Conference of Mennonites in Saskatchewan has been scheduled for June 1-4. Three speakers (Vernon J. Sprunger, Lena Peters, and Willard Wiebe) have been engaged for the meetings which will take place in four different locations.

The central meeting place will be Saskatoon, where the conference will begin in the First Mennonite Church on the evening of June 3 and conclude on June 4 after an all-day session in the Saskatoon Arena. Zone conferences will be held prior to this on June 1 and 2 at Swift Current, Meadow Lake, and Carrot River, with the speakers each serving in one of these places.

TWENTY COMPLETE WINTER V.S.

The past winter was the second for Winter Service, one of the short-term Voluntary Service programs of the Conference. Work was done on three mission fields, in relief, and in an invalid home.

Twenty persons served in various ways from several weeks to three months. In the Arizona mission, Mr. and Mrs. Herman A. Friesen, Aaron Peters, and Abraham J. Thieszen, all of Henderson, Nebraska, assisted missionaries in building and maintenance on the stations.

Mr. and Mrs. Alvin Deckert and Mr. and Mrs. Joe Deckert of Richey, Montana, served in Colombia, South America, for three months. Work consisted of painting, fruit farming, sewing, and working with children. Mr. and Mrs. Albert Wiens of Herschel, Saskatchewan, did similar work at the missions in Montana.

Three men from Kansas—Albert Ediger and Peter Froese of Inman and Walter Neufeld of Hillsboro—took a truckload of MCC clothing and canned goods to Negroes in Tennessee who had been expelled from farms owned by whites because they exercised their right to vote in the presidential election.

Alice Richert of Goessel, Kansas, served for three months as a nurse in the invalid home at the Mennonite Youth Farm in Rosthern, Saskatchewan.

Five men from Kansas and one from Manitoba did carpentry work at the mission in Gulfport, Mississippi. They are Earl Dirks, Ray Ediger, and Otto Schmidt of Buhler; Ernest Heidebrecht and Homer Nikkel of Inman; and Jacob Klassen of Winnipeg.

The Winter Service program begins on November 1. Leo Driedger, director of Voluntary Service, says there will be many more openings for the next year. Winter Service is designed especially for older persons, while many students and other young people serve in Summer Service.

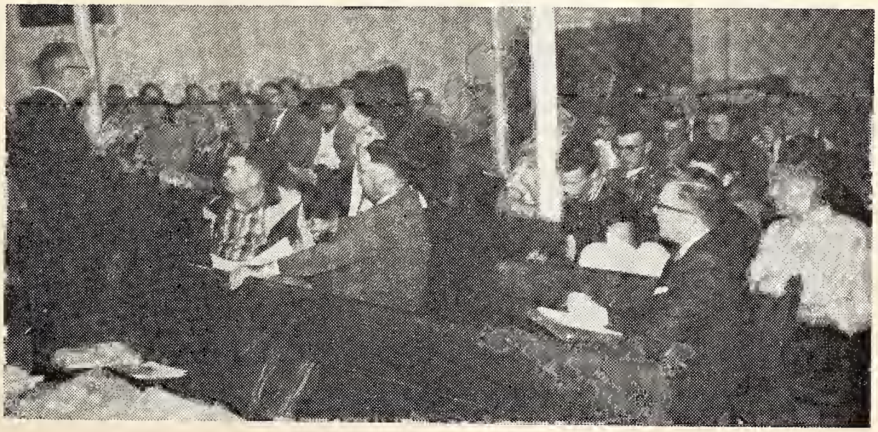
MUTUAL AID PLEDGES $30,000 SUPPORT TO MCC

The board of directors of Mutual Aid Services, Inc., at a recent meeting in Chicago accepted responsibility for making available $30,000 in loan funds for Mennonite Central Committee to assist in financing its new headquarters in Akron, Pennsylvania.

Mutual Aid Services, Inc., is dependent on members and friends of the General Conference Mennonite Church for investment funds. At the same time, it provides an opportunity for Christians to put their money to good use, knowing they are participating in the support of the church's program, while receiving 4 per cent annual interest.

Persons who are interested in investing in this project are encouraged to write immediately for details to Mutual Aid Services, 722 Main Street, Newton, Kansas.

OKLAHOMA CHURCHES DISCUSS CONCERNS



The New Hopedale Mennonite Church in Meno, Oklahoma, was host to an area meeting on peace and service on April 6. Ben Friesen is pastor of the church. Besides all General Conference Mennonite Churches in Oklahoma, the Western District Peace and Service Committee had been invited.

About sixty-five persons participated in the meeting. H. B. Schmidt, placement counselor for 1-Ws in Kansas, evaluated SS Form 150 (conscientious objector questionnaire) for the twenty draft-age men present. A discussion on draft problems, 1-O classification procedure, peace corps, capital punishment, liquor, voluntary service, and Pax concluded with a challenge that a positive conviction is needed in these areas and cannot be found unless the conviction is genuinely one's own, rather than a tradition.

Congregations represented were Zoar, Goltry; West New Hopedale, Ringwood; Deer Creek; Medford; Enid; and Saron, Orienta. Members of the Peace and Service Committee attending the meeting were Walter Neufeld, Ben Rahn, and James Waltner.

our conference

B. C. MENNONITES STUDY SERVICE AND SOCIAL CONCERNS

The British Columbia Board of Christian Service sponsored a Study Conference on Mennonite Central Committee, Witness, and Service on April 15 and 16. The conference was held in the West Abbotsford Mennonite Church.

Delegates from all the churches of the British Columbia conference were invited, and quite a number attended. Special speaker was Leo Driedger, associate executive secretary of the Board of Christian Service.

Other papers were given by ministers in the area: P. J. Froese, William Block, J. B. Wiens, and A. Koop. Copies of these papers may be obtained from the chairman of the B. C. Board of Christian Service.

Delegates listed aims of the conference as the following: to better acquaint ourselves with the whole area of Christian service in our churches and beyond; to become inspired for sacrificial service in the whole church program; to promote greater efficiency; and to see the importance of service opportunities as a spearhead for mission work.

V. J. SPRUNGER SUCCEEDS H. A. DRIVER IN C.I.M. POST

Harvey A. Driver has resigned his office of executive secretary of the Congo Inland Mission, to take effect the end of May. He has accepted an appointment as director of public relations at Taylor University in Upland, Indiana, but will continue as a counselor and adviser in C.I.M. affairs.

The Congo Inland Mission Board at a meeting on April 24 expressed appreciation to Mr. Driver "for years of dedicated and self-giving service, much of it under unusually taxing circumstances, in the course of which he labored with devoted persistence to properly systematize the work of C.I.M. both at home and abroad, led in a marked expansion of the work with a notable increase in personnel and necessary finance with all the problems incident thereto, and with it all welded the co-operating bodies here at home into an informed, committed, and unified C.I.M. supporting brotherhood."

Vernon J. Sprunger has been appointed to succeed H. A. Driver on June 1, it has been announced by Lotus E. Troyer, president of Congo Inland Mission. During the past year Sprunger served as acting executive secretary and spent three months in the Congo, returning on April 20. He has been a missionary to the Congo for thirty years.

C.I.M. PERSONNEL CHANGES

George B. and Justina Neufeld (Inman, Kan.) will move to Elkhart, Indiana, to assume duties on July 1 as hosts, assistant treasurer, and bookkeeper at the Congo Inland Mission office.

General Conference Mennonite personnel of the Congo Inland Mission scheduled to return to Congo this summer are Samuel Entz (Newton, Kan.), Harold Graber (Pretty Prairie, Kan.), and Russell Schnell (Winona Lake, Indiana). Ralph Ewert (Omaha, Nebraska) will go to the Congo for the first time this summer. He and John Zook, who returned to Congo in March, will take over the medical work now being done by Merle H. Schwartz and Henry Hildebrand, who will be returning home.

Members of other Mennonite conferences returning to the Congo are Harvey Barkman, Peter Buller, Melvin Claassen, Robert Bontrager, Ben Eidse, and Ellis Gerber.

Waldo Harder (Newton, Kansas) returned home from the Congo on April 26.

OVER 1,000 MENNONITES IN 1-W

On December 1 there were 1,078 Mennonite men in 1-W service, according to a report by the Mennonite 1-W Co-ordinating Board. The total number of men in 1-W service as reported by Selective Service is 1,683, which indicates that 64 per cent of all men in alternative service are from Mennonite conferences.

Of the General Conference Mennonites in alternative service, 46 per cent are in church-related service. The Board of Christian Service includes in church-related service those in Missions-Pax, Mennonite Central Committee, General Conference Voluntary Service, and mission-supporting earning service.

MENNONITES PLAN WRITERS' CONFERENCE

A conference for writers and would-be writers will be held on the Goshen College campus, Goshen, Indiana, July 10-14. Sponsored jointly by the editorial departments of the General Conference Mennonite Church and the (Old) Mennonite Church, the conference will provide instruction, inspiration, and fellowship for persons interested in writing.

Robert W. Root, head of the Religious Journalism Department, School of Journalism, Syracuse University, Syracuse, New York, will have charge of four periods on article writing and two periods of adult fiction writing. Instructor in news writing will be Willard Roth, editor of *Youth's Christian Companion*, Scottdale, Pennsylvania.

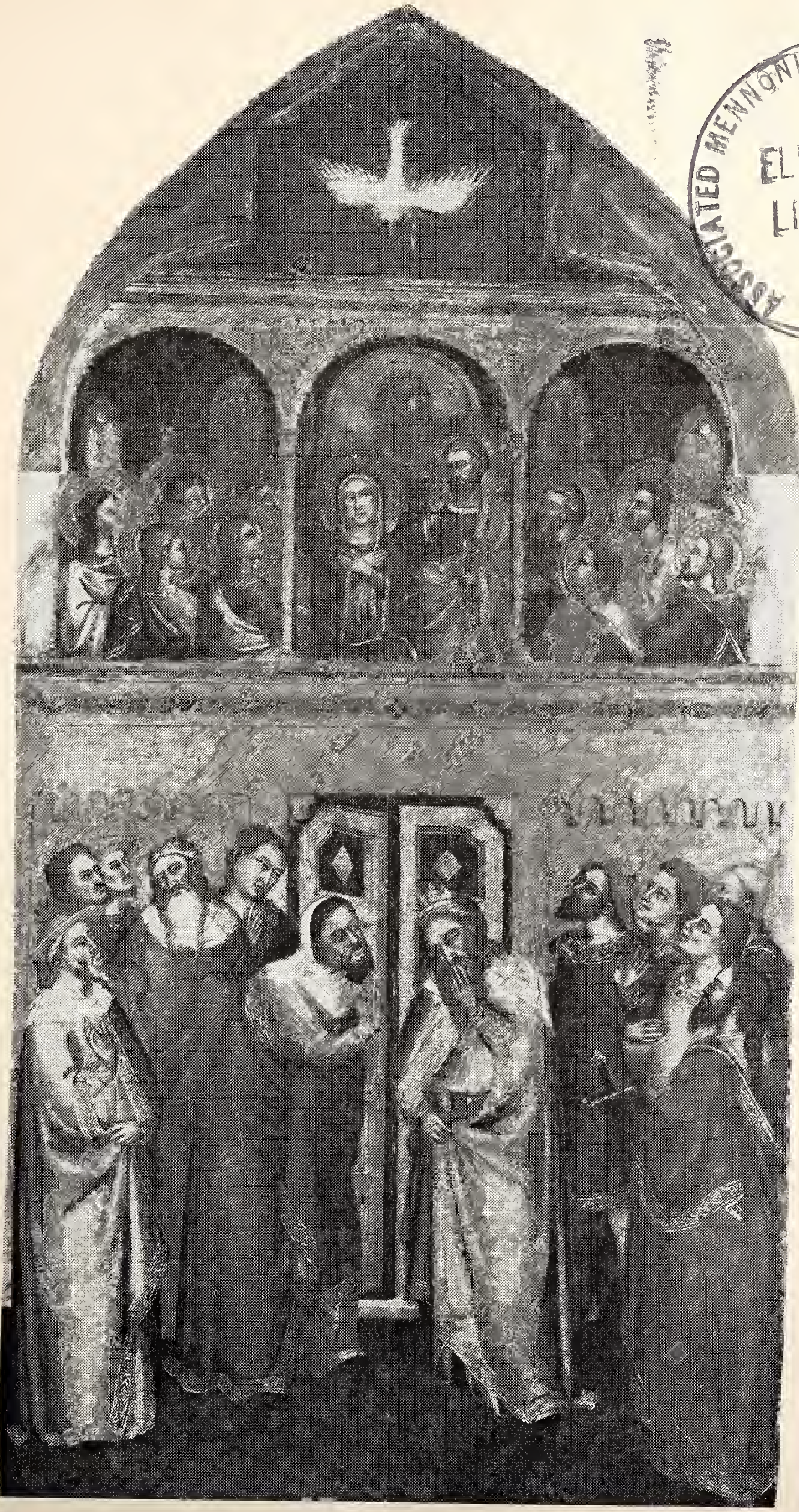
Elaine Sommers Rich, well-known author and poet, North Newton, Kansas, will have charge of two sessions on devotional writing and two sessions on writing poetry. Elizabeth A. Showalter, Scottdale, former editor of *Words of Cheer* and writer of curriculum materials for juniors, will instruct juvenile fiction writing.

The daily devotional period will be conducted by Millard C. Lind, professor of New Testament at Goshen College Biblical Seminary. Special evening features will be addresses by Erland Waltner, president of Mennonite Biblical Seminary; Martin E. Marty, associate editor of *The Christian Century;* and Robert W. Root.

Registration fee is $5.00; lodging can be secured from Goshen College for $5.00 for four nights; meals will be $1.75 a day. Interested persons should write to the Board of Education and Publication, 722 Main Street, Newton, Kansas; or to Mennonite Publishing House, Scottdale, Pennsylvania.

I WILL POUR OUT MY SPIRIT UPON ALL FLESH

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY



THE MENNONITE

MAY 16, 1961

in this issue

COVER
"Pentecost" from the School of Orcagna. Reproduced by courtesy of the Trustees, The National Gallery, London. Text is taken from Acts 2:17 (RSV). This panel and the one on the March 28, 1961, cover of "The Mennonite" are from the same altarpiece.

CONTENTS

EDITORIALS 322
SHORT-TERM MISSIONARIES 323
CAN WE STOP WAR? 324
GIFTS THAT KEEP ON GIVING............326
NEW CAMPUS IN MONTEVIDEO....... 327
ATTACK ON BIG CRIMES..................328
THE READER SAYS 328
THE WITNESS 329
IS WITNESSING NECESSARY?............330
FIVE NEW SERVICE OPENINGS............331
OUR SCHOOLS 332
MCC NEWS 333
OUR CHURCHES 333
OUR CONFERENCE 336

CREDITS
Page 327, Seminario Biblico Menonita; page 329, Robert W. Regier.

CONTRIBUTORS
John and Helene Janzen are from the Elbing, Kansas, community. Hugh B. Hester, retired brigadier general in the United States army; E. Delphine Martens, director of General Conference Information Service; Frank H. Epp, editor, "The Canadian Mennonite"; Cornelia Lehn, editor, "Junior Messenger" and "Der Kinderbote."

of things to come

May 21—Pentecost
May 28—Bethel College commencement
May 28—Baccalaureate, Mennonite Biblical Seminary
May 28—Mennonite Collegiate Institute commencement
May 29—Mennonite Biblical Seminary commencement
June 2—Freeman Junior College commencement
June 5—Bluffton College commencement
June 8-11—Pacific District Conference, Colfax, Wash.
June 11—Rosthern Junior College commencement
June 15-18—Northern District Conference, Mountain Lake, Minn.
June 16, 17, 18—75th Anniversary of Salem Church, Dalton, Ohio.
June 19-25—General Conference Retreats, Divide, Colorado

THE MENNONITE

Editor: Maynard Shelly. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. **Editorial Assistant:** Muriel Thiessen. **Art Director:** Robert W. Regier.

VOLUME 76 **NUMBER 20**

THE EMPTY ORPHANAGE An orphans' home stands in Palestine, Texas. Built in rambling ranch-house style, the home was completed last summer. One of the best in the country, it is richly endowed through the will of Sarah E. J. Cartmell, who left a fortune to the orphaned and aged of Texas. The home cost $83,000 and could care for fifteen children. But it is empty. One housemother quit because she had nothing to do. But the trustees have never turned down an application. No one has even asked to get in.

Why is this home empty? The will under which the home operates states that the orphans must be "neglected and destitute." In these days, a genuine orphan is hard to find. Most residents of orphans' homes come from broken homes. Only five per cent are real orphans—those whose both parents are dead.

A home for the aged built with money from the Cartmell will is full and has a long waiting list. In an attempt to find children, the trustees offered to take children with one living parent. Still no applications.

It is plain to see that it is as hard to give money away as to earn it. Orphans are generally considered the most needy souls. They are—wherever and whenever they are found. But it is hard to help people we do not know and whose needs we do not know. Those who make wills—and this includes most of us—need wisdom. While it may sometimes be better to give our gifts during our lifetime, there are reasons to provide for the use of our resources after our death.

Here we can benefit from the counsel of friends and trusted leaders. We cannot know in detail what needs will be greatest in the next decade. It is within the donor's right to restrict his gift as he sees fit. But he should not make restrictions that make the gift useless.

All our giving—whether through wills or otherwise—needs a long range view. It is easier to respond to emotional appeal than to a reasoned plea. Facts seem cold, but in the long run, they prevail. Some congregations are giving guidance to their members in this area. More should be done. We need help in finding the places most deserving of our help. The church and its related institutions have earned our trust and deserve our first interest. While independent causes come and go, the program of the church continues.

CLEARING UP THE ATOM I always have trouble writing "nuclear." I tend to type "unclear." But it describes the situatio well. When it comes to atomic energy and its uses, I'm not as clea as I'd like to be. But I'm getting help from a book called *Th Impact of Atomic Energy* by Erwin N. Hiebert. It clears up quit a few things. It brings me up to date on all the things that hav happened since the first atom split. It tells me how other peopl feel about the morals of atom weapons. The progress toward dis armament comes in for discussion. This is a primer for people wh want to think seriously about the shape of this atomic world—an that should include most of us.

Dear Father, help all of us to find ways to work through Thy churc for peace and brotherhood. Strengthen our hands, our minds, an our hearts to do Thy work. Keep us from pride, for we remembe that it is not us, but the Holy Spirit working in us, that does God will. Amen.

We Were Short - Term Missionaries

John and Helene Janzen

ES, WE HAD always been interested ı the work of missions, and we ad supported missions with our fferings and prayer. But when the all came to go ourselves, we began ı look for excuses. Questions arose. /ould we qualify? What was re-uired?

The party on the telephone re-lied, "Oh, not much. You will be unday school superintendent, teach class, speak Sunday morning and vening, lead Wednesday evening ible class and prayer meeting, oys' and girls' clubs, and two sew-ıg classes per week."

"There will also be some janitor 'ork and visitation in the village. hat's about all. You will be able ı spend a leisurely winter!"

After serious thought and prayer 'e found no excuses to offer. So was that we spent five months n our General Conference mission :ation at Moencopi, Arizona.

Now when we look back over the ast winter, we must say it was a me of blessing packed with many ıteresting experiences. There were ays of joy, but also disappoint-ıents. There was never enough me for all that should be done.

Many interruptions come into the :hedule of the missionary. There are frequent trips to the hospital with the sick and their relatives, visitation in the hospital, and visits in the home. All lead to the spiritual need of the person. It is time-consuming but rewarding.

The Hopis are a friendly people. Their ceremonial dances and their traditions are part of an ancient culture. Nearly all their religious dances are held on Sunday. The Corn Dance took place on Easter Sunday. About 2,000 people crowded the village for the all-day dance. Among the spectators, nearly one half were pagan whites.

Our most treasured experiences are the times spent in prayer with souls seeking salvation, and our Christmas program when 250 people filled our little chapel. We will always remember the monthly day of prayer when the missionaries of the twelve Hopi villages and the Christian Hopis gathered for prayer and fellowship.

With joy we looked forward to the special evangelistic services in April with John P. Suderman and his wife as messengers. The services were well attended with an average of about sixty-five present. Hungry hearts came and were not disappointed. There were decisions for the Lord though the evil one was busy snatching away the precious seed. Only eternity will reveal the results of these services.

We rejoice that Edward Duerksen and his wife have arrived to take over the work. We wish them God's richest blessing as they continue to labor for the Lord.

The winter months bring tourists to this area. Through visits, many of our people become acquainted with our mission work. Mission interest is enlarged and prayer can be more intelligent. It was a joy to show our station to many.

During our stay we met a farm couple from Michigan who formerly spent their winters in Florida. This year they chose to spend the four months for the Lord. They offered their services to a mission station of their own denomination near here. The results? The time proved a most blessed and worthwhile experience. We hope that more of our people will offer their time in some mission project.

Every Christian is called to be a missionary. God chooses some to go. He asks all Christians to give. He calls upon all to be represented on the mission field in prayer.

HE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and Decem-er 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at orth Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; editorial orrespondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, Kansas.**

CAN WE STOP WAR?

Hugh B. Hester

SOON AFTER the atomic bomb was exploded over Hiroshima, the great mathematician, Albert Einstein, stated: "The world faces a crisis as yet unperceived by those responsible for great decisions for good or evil. The splitting of the atom has changed everything save our modes of thinking and thus we drift toward unparalleled disaster."

He was not alone in his fear. Shortly thereafter, the late Henry L. Stimson, then Secretary of War, said in a note to President Truman, September 11, 1945: "The chief lesson I have learned in a long life is that the best way to make a man trustworthy is to trust him, and the surest way to make him untrustworthy is to distrust him and to show this distrust." In the same message he strongly urged the president to negotiate the atomic bomb problem directly with the British and Soviet Union instead of making it, as was later done, a football on the field of international politics. Failure to do this, he predicted, would result in an arms race of unprecedented scope and peril.

This Monstrous Murder Machine

Unfortunately, neither the warning of Professor Einstein nor the advice of Secretary Stimson met with official acceptance; the leaders of the two great blocs did not change their "modes of thinking" but proceeded to base their policies upon war as the final arbiter of international disputes, just as though the atom had never been split. As a result we are still drifting toward unparalleled disaster.

The arms race itself has not become the principal cause of war. We know it has already generated mutual fear and hate of an intensity probably unequaled before in international experience. In addition, it has brought the garrison state to our very door, an economy of war, and the psychological acceptance of mass murder as a patriotic duty.

It has encouraged flights of fancy by the war planners not even equaled in the comic strips; battles with missiles launched from manmade satellites, atomic explosions in the air for the creation of fire shields for the incineration of one's opponents. Apparently there is no limit to the deadly research on the means of achieving international suicide. All these Frankenstein monsters are quickly becoming part of our defense system. But where is the security that this "defense" is supposed to give us?

Obviously, all the plans for defense over the sixteen post-war years, have only increased our peril. Even the speculators and planners of defense fully admit this now, but still they proceed madly along the road to suicide, asking for more and more funds for weapons of mass murder, limited warfare, defense shelters, and evacuation plans. Most shocking of all, they appear completely unaware of mathematical certainty of war through error unless this monstrous murder machine is completely dismantled. The great British scientist, Sir Charles Snow, and others have repeatedly pointed out the inevitability of world catastrophe unless the institution of war is abolished and the deterrent of terror completely rejected. They know there is no deterrent to error.

Beyond Mass Incineration

Fortunately, the present administration in Washington is apparently beginning to suspect that absolute security may not be possible through military means; that the abject poverty of the great mass of humanity may be responsible for some of the unrest now general throughout the undeveloped parts of the world; and that new and unpopular ideas may be the symptoms rather than the cause of most world tensions. The beginnings of a new Latin American policy, however inadequate, the creation of a real disarmament agency under John J. McCloy, an apparent willingness to negotiate seriously and sincerely a great issue like the cessation of atomic bomb tests, and an improvement in the tone and character of negotiations at the United Nations under Adlai Stevenson—all of these are indications of a healthy change. They show, however small in themselves, a better understanding of the world in which we live. In these beginnings, the president of United States deserves, and I hope will receive, the full support of all who believe in a higher destiny for man than mass incineration.

But to achieve this, it will be necessary to change our modes of thinking. It will be necessary to abandon the idea of fighting limited wars, of finding security from weapons, by digging holes in the ground, or of controlling the arms race. As we have seen, arms control has proved unattainable from the beginning and will so remain to the end. It is simply impossible to correctly evaluate the military value of various weapons for nations as differently located as the islands of Japan and the United Kingdom and the land masses of the Soviet Union and the United States. The only people even partially qualified for weapons evaluation are the military personnel, and they have a vested interest in maintaining the military system. Clearly general and total disarmament is the only alternative now facing society, for so long as a single thermo-nuclear bomb remains in the hands of a single nation-state, the fear of its use will constitute a threat to all mankind.

While disarmament is absolutely essential to human survival, it alone is not enough. Men will rebuild their weapons systems and fight so long as there are institutional deficiencies. In a world without war, international law courts and peace forces—even though highly restricted—are essential. This means a

t is continually asserted that you simply cannot trust the Russians. But the Soviets want a ces-
ation of bomb testing and will keep any agreements reached for this purpose. The Soviets keep
heir agreements when they are mutually beneficial, and when there is mutual understanding of
he terms of the agreement. No great power keeps agreements under any other conditions.

'orld government of limited power,
ut still adequate for world needs.
owever, laws and courts and po-
ce forces are the minimal require-
ents for any stable society. Much
ore may be required. Only expe-
ence can supply the full answer
this.

Institutions, however, reflect not
erely necessity, but the consensus
f the community as well. This is
nother reason why it is so impor-
nt to end the cold war now. No
ense of community can possibly
e based upon the fear and hate
characteristic of the arms race.
ut faith and trust arise from non-
iscrimination and mutual respect.
hese require understanding and
nderstanding requires an excellent
mmunications system. The latter
achieved through the expansion
trade, increased travel, exchange
persons, and the spread of cul-
ral information at all levels. This
quires normalization of relations
roughout the nation-state system.

ive Peacefully or Perish Violently

True, it will take time to estab-
sh international institutions. In the
eantime, how do we avoid wars? It is continually asserted by the uninformed and those with a vested interest in the cold war that you cannot trust the Russians under any circumstances. The fact that some of the most respected statesmen and scientists reject this does not seem to silence the cry. James J. Wadsworth, former U. S. negotiator at Geneva for cessation of bomb testing and later United States ambassador to the United Nations, said upon retirement that he had every confidence that the Soviets sincerely wanted disarmament and could be relied upon to keep agreements for total and general disarmament. And Hans A. Bethe, (professor of physics at Cornell, scientific adviser to former President Eisenhower, and member of the United States delegation on cessation of nuclear tests at Geneva) has stated that he believes the Soviets sincerely want a cessation of bomb testing and will keep any agreements reached for this purpose. And Lord Boyd-Orr, former head of Food Agricultural Organization, when asked if the Russians could be trusted, reportedly replied he did not even trust the British to keep agreements not in their interest. He went on to say that all great powers kept agreements which were in their interest.

Careful study of international agreements will, I believe, support the above conclusion. Certainly my own experience in Berlin, Germany, 1945-47, as United States representative on food and agricultural matters, indicates that the Soviets keep their agreements when they are mutually beneficial, and when there is mutual understanding of the terms of the agreements. Neither they nor any other great power keeps them under any other conditions.

It is vitally important to understand that the world is not divided into good and evil nations; it is composed of nations, each of which is part good and part evil. The black and white, the God and devil theory of international relations, so hoary with age, is completely false. Unfortunately, however, it has contributed mightily to all past wars, whether imperial, religious, or ideological. Before the splitting of the atom, war was tolerable, but this is no longer true. Nations must now either co-exist peacefully or perish violently.

GIFTS THAT KEEP ON GIVING

E. Delphine Martens

Currently there are ten permanent and trust funds held by the General Conference. These have been established over a period of many years by persons who wish to make a continuous contribution to the church program. The principal remains intact while the interest is used in the Conference program as stipulated by the donors. Investments are controlled by the six Conference trustees.

While there is a substantial sum of money in the permanent or trust funds, income from these represents only a minor amount in the total annual budget. The General Conference program remains a work of faith.

Alta Loma Fund. In 1914 a tuberculosis sanatorium was established at Alta Loma, California, by the Pacific District Conference. Funds, however, were solicited from congregations in the total General Conference, and in 1917 the sanatorium was turned over to the General Conference. Because of lack of patients, the Conference sold the sanatorium after six years and made a resolution to dispose of the proceeds.

After repaying a loan from its endowment fund with the proceeds, the Conference decided to make of the total endowment fund (now more than $20,000) a "permanent and irreducible fund, the interest from which is to be used for any charitable purpose, provided that there shall always be left available an amount equal to one year's interest for the use of indigent Mennonite people who are suffering from tuberculosis and need treatment."

Currently the interest is being forwarded to a Mennonite family to help pay medical expenses incurred by one of its members ill with tuberculosis.

Memorial Orphan Fund. Approximately $4,300 has been contributed to help orphans. The first contribution was made by Christian and Susanna Krehbiel after closing the orphanage for Indian children at Halstead, Kansas, which they operated for a number of years after 1884. Others have added to the fund. Each year earnings from this amount are used for the care of orphans in Colombia and other countries.

Missionary Pension Fund. The pension fund for missionaries was established in 1926. Since then, the largest contributions have been made by the Women's Missionary Association. The fund now amounts to approximately $100,000, and interest on it is paid to retired or disabled missionaries or their families.

Life Annuities. The amount of around $13,000 presently on the books represents life annuities. A donor specifies how he wishes his contribution to be used after his death. From the time he makes the contribution to the time of his death he receives an annual income from this fund somewhat higher than prevailing interest rates. After his death, the principal is disposed of according to previous arrangements.

Diamond Jubilee Fund. In 1934 the General Conference was preparing to celebrate its seventy-fifth anniversary the following year; but, it was during the depression, and several of the Conference boards were in debt. C. E. Krehbiel, Conference secretary at that time, proposed liquidation of all debts with special gifts. An appeal for special gifts was made; and, after all debts were paid, a balance of $5,000 remained. The 1935 conference voted to establish with this balance a permanent jubilee fund, "the interest from which is to be used for Conference work." The Executive Committee of the General Conference approves the expenditure of such interest.

Foreign and Home Missions Funds. At various times persons have contributed money and properties to the Conference for use in missions, stipulating that only interest on the principal may be used for the work of missions, the principal to remain as an asset. The two funds thus established now total more than $25,000. Income from these funds flows into the missions treasury.

Memorial Bible and Testament Fund. As far back as 1919 a contributor established a fund, designating the interest on it for the purchase of Bibles and Testaments. The fund now amounts to almost $5,000, and interest is annually used to purchase Bibles and Testaments on our mission fields.

Rotating Church-Building Fund. About $4,500 was designated in 1917 for churches requiring help in their building programs. In recent years Church Extension Services, Inc., has been organized for the purpose of loaning funds to congregations contemplating building. This fund will probably become a part of the Revolving Loan Fund of that corporation.

C. E. Krehbiel Writers Trust Fund. After the death of C. E. Krehbiel, former president of the General Conference, his family contributed $2,500 to the Board of Education and Publication in his memory. Income from this money was to be used to encourage the writing and producing of Conference literature. After the death of Mrs. C. E. Krehbiel, the family contributed another $2,500, making a permanent fund of $5,000. The income from this fund is used for writers conferences and other ways of promoting the production of Christian literature.

New Campus in Montevideo

UR SEMINARY in Montevideo, Uruuay, has a new campus. It was edicated on April 8. Begun in 1956, *eminario Biblico Menonita* (Menonite Biblical Seminary) has its wn home.

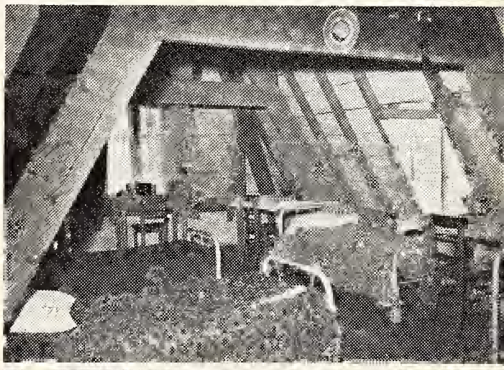
The new campus is a former esute in the center of the city. The vo buildings on this three and one-alf acre lot have been remodeled or seminary use. Plans are to add ther buildings.

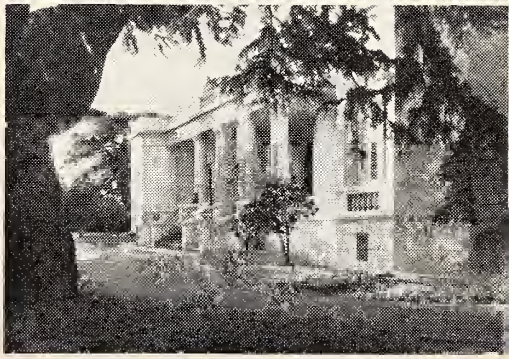
Miguez Bonins, president of Union heological Seminary, Buenos Aires, rought the dedicatory address. He alled for a vital Christianity for he needs of our world today. "If e want to be successful ministers is necessary to be true believers, ard-working students, and zealous itnesses."

The seminary is the project of he 18,000 Mennonites in South America who are related to the General Conference and the (Old) Mennonite Church. While members of the latter group are Spanish-speaking, the bulk of the Mennonites in South America are German. Special attention is given in the seminary to the use of Spanish.

The seminary faculty at present includes Mr. and Mrs. Daniel Miller, (Old) Mennonite; John Neufeld, General Conference worker from Abbotsford, British Columbia; Ernst Harder, General Conference; and Mr. and Mrs. Nelson Litwiller, (Old) Mennonite. LaVerne Rutschman, General Conference worker on furlough, is also a member of the faculty.

Support for the purchase of the new campus has come from our churches in the United States and Canada.





nst Harder translates dedicatory address for the benefit of German-speaking guests.

Students and faculty of the seminary.

One of the rooms in the girls' dormitory located under the roof of the main building.

The main seminary building houses the library, chapel, dining room, offices, and the president's apartment. The campus is located in the center of Montevideo.

Attack on Big Crimes

Focus on Christian Concerns

Early in April, Attorney General Robert F. Kennedy submitted an eight-point proposal to the United States Congress requesting legislation to help fight big crime in the country.

The 35-year-old chief in the justice department already had an intimate knowledge of the crime and gambling rackets when he came into office. For three years he had served as chief legal counsel and investigator for the Committee on Corruption in Management and Labor. He subsequently passed on his findings and concern to the American public in his book, *The Enemy Within.*

Since taking office in the nation's top administrative legal post, he has become even more aware of how far racketeering has infiltrated our society. To use his own words:

"Racketeers have moved on from illegal enterprises to infect legitimate business, labor unions, and sports. At the same time the racketeers have tightened their hold on bookmaking, narcotics, extortion, prostitution, number games, and gambling.

"Traditionally, action against the rackets has been mainly in the province of local authorities. In some areas, racketeers have corrupted the authorities. In many localities, they have outgrown the authorities. The rackets have become too wide-spread, too well organized, and too rich."

The proposed legislation — some of which was initiated by Kennedy's predecessor, Attorney General Rogers—is designed to do primarily two things: (1) protect witnesses cooperating with the Department of Justice or any agency of the federal government, and (2) extend jurisdiction over inter-state administration and transportation of crime.

In addition to adequate laws to deal with crime, our society needs an improved moral climate all around. Unless we have the latter, crime will always find its way, in spite of laws. The price fixing on the part of the giant electrical companies is a case in point.

The church of Jesus Christ has a special opportunity and responsibility of strengthening private and public morality. This it seeks to do through its historic assignment: (1) redeeming individual men and making them new, and (2) sending redeemed men with the new ethic of Jesus Christ into society so as to transform it too.

The rapid decline of honest character on the American scene, even in high places and "respectable society," urges the church to tackle its task with even greater conviction and zeal. *Frank H. Epp*

the reader says

ATTITUDES TO OTHER FAITHS

To the Editor:

None of us wants war. In order to avoid war we will have to work with all the nations of the world. Many nations have a different religion than ours. How is this going to affect us? Is there anything we can do that the true religion prevails?

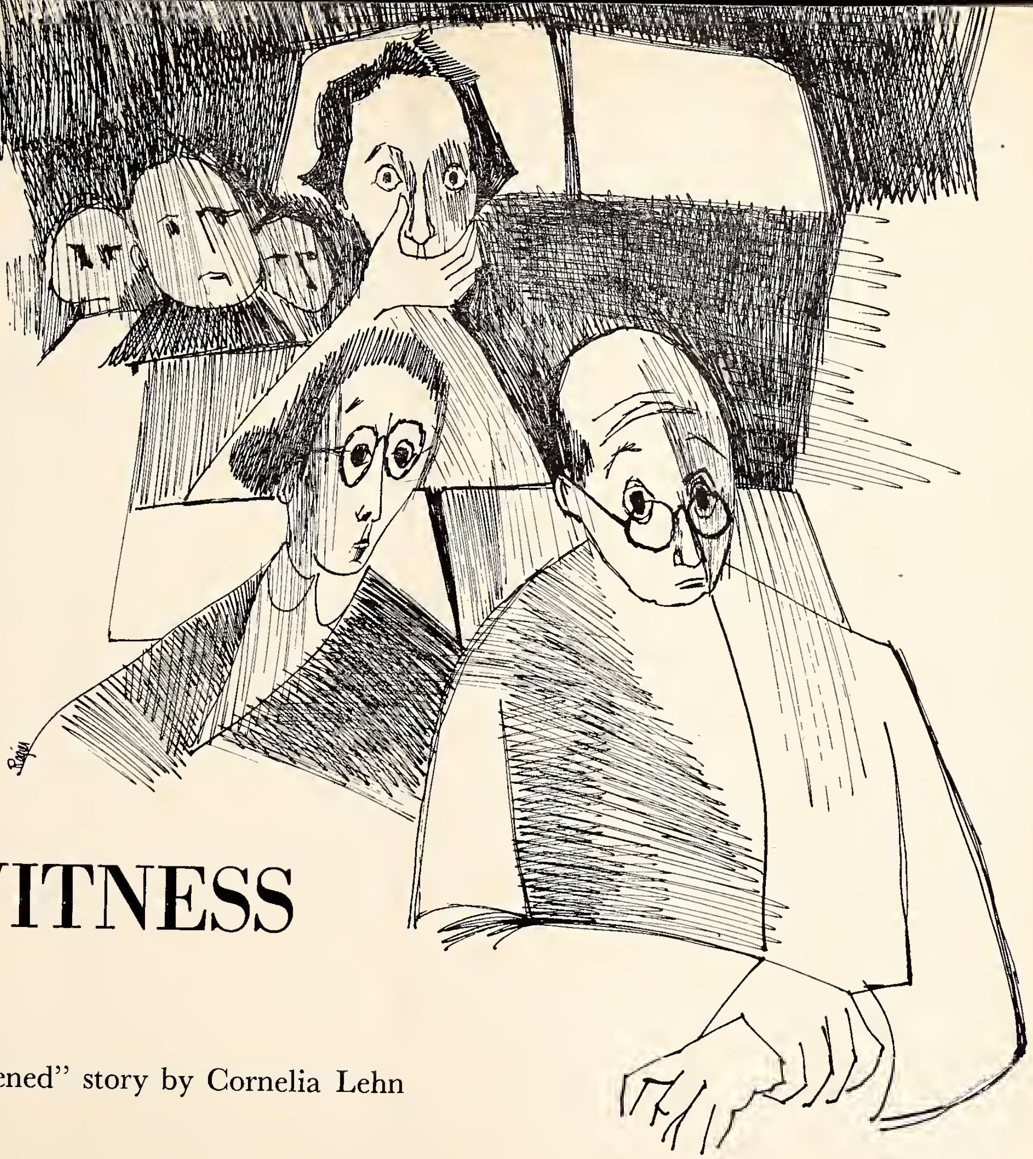
All of us are informed about major events in all parts of the world in a short time. However, other people have a different tradition than we have, their speech is different, they eat different food, and their religion is different; also the color of their skin is not the same as ours. Are we going to rebel against all of this or are we going to "Prove all things, hold fast that which is good" (1 Thess. 5:21).

I used to think only the Christians were concerned and worshiped God while other religions were only a form of superstition. Even now I am not well acquainted with the religions of the world, but the information that has come my way has convinced me that God has always tried to commune with all people. And many people have heard Him and understood Him to a remarkable degree. All of us will have to admit that we have misunderstood God too often. But do we have a right to say that we know it all and other religions are all wrong? Or should we say that most of us are striving for the same goal but some have gone ahead faster and farther than others? When Jesus' disciples met a man who was casting out devils in Jesus' name they forbade him. And Jesus said, "Forbid him not; for he that is not against us is for us" (Luke 9:50).

While studying church history and hearing missionaries speak, I jumped to the conclusion that the Mohammedans were very wicked people, and did not believe in God. Dorothy Thompson wrote: "Moslem and Christian could readily agree on a definition of a good man and a bad man. Between Moslem and Christian there is little disagreement regarding personal ethical values, and these should, I think, be mutually restated." Should not we, the Christians, and the Moslem quit belaboring each other on things we disagree and work on those big problems on which we agree? We sometimes have the mistaken idea that if we condemn other religions, our religion will be more perfect. Since we are Christians we should know God better than others, but this does not always seem to be the case.

Many instances could be related from other religions to show that they have communed with the same God that we are worshiping. The mistake we make, we overemphasize some portion of their religion which sounds very ridiculous to us. Another thing that often confuses us seems to be that we think that Western culture is part of our religion. When we see people from India and Africa dressed the way

continued on page 332



THE WITNESS

\ "yes-it-really-happened" story by Cornelia Lehn

WAS VERY naive—there is no doubt
bout that. But I do think I was
ncere.

"Dear Lord," I prayed, "this is
oing to be a long trip and before
get to Akron there will be many
eople going in and out of the buses
nd trains that I'm on. If there is
nyone who longs to hear more
bout you, please let that person
t beside me, and please help me
say the right words."

Perhaps God was pleased with
y prayer. But I do think He
ust have smiled a little, too, know-
g all about the surprise that was
en at that moment puffing to-
ard me.

The bus stopped at a little sta-
on, and I looked eagerly out of the
indow. Several people were get-
ng into the bus. Then I noticed a
oman hurrying down the street.
watched in fascinated horror. She
dn't seem like a real person. A funny woolen cap of many colors was half pulled over some brilliantly dyed red haid. The red hair hung over a face that even from a distance looked like a worn out mask. I had never seen a person that looked so utterly depraved. I almost shuddered. What if this person should sit down beside—

"Oh, no, no, Lord!" I whispered.

"Oh, yes, yes," He whispered right back.

She plopped down beside me with all her bags and baggage, and, trying to catch her breath, she gasped,

"You don't mind if I smoke, do you?"

I stared stubbornly out of the window and didn't say anything.

She didn't wait for my answer. The smoke was soon forming a doubtful halo around my head.

"Well," I thought, "now what? Even if I should want to talk to her, what would I say?"

I shouldn't have worried about that.

"Where are you goin'?" asked she of the red hair, companionably.

"To Akron, Pennsylvania," I said softly.

"Where?"

"To Akron, Pennsylvania," I repeated a shade louder.

"I'm sorry, dearie," she wheezed, "I am a bit deaf. You'll have to talk louder."

"To Akron, Pennsylvania," I said very loudly.

"Akron, Ohio?"

"No, Akron, Pennsylvania," I shouted. (Great. Now all the people in the bus knew where I was going.)

"Oh, Pennsylvania. Why, what are you goin' to do there?"

"I'm going to work in Akron," I shouted back.

"Swell! Have you got a job waitin' for you?"

"Yes," I nooded.

"What kind?"

"In an office of a relief organization," I answered evasively, for I had an awful premonition of what was coming.

"Pardon me, what were you sayin'? Where?"

"With a relief organization," I shouted in desperation.

It was not loud enough.

"Pardon me?" she learned very close to me.

"With a relief organization," I screamed. (The people in the bus were listening attentively.)

"Relief organization! Well now, that is nice. Is the government sponsorin' it?"

"No, it is the headquarters for our church organization," my voice thundered in my ears. I closed my eyes momentarily. I couldn't, I just couldn't go on. I had wanted to talk to one person, not to a whole bus full.

"A church organization. I have never belonged to a church, but I gets down on my knees every night to say my prayers," came the rasping voice. "Now, which church do you belong to, hon?"

"The Mennonite church."

"Which church?"

"The—Mennonite—church," I said progressively louder.

"I don't know nothin' about the Mennonite church. I guess you believe in God, too. Now what was this—a relief—relief. . . ."

"A relief organization. It is to help people in the name of—" (no, no, I couldn't, I just couldn't shout that name!)

"What was that?—I can't hear—"

("Did I think myself too good to tell the woman of Samaria who I was?" I seemed to hear a quiet voice.)

"It is to help people—in the name of Christ," I said.

"Eh?"

(The people in the bus had already heard, but my companion had not.)

"We try to help—people—in the name of—Christ," I replied slowly and with all my might.

She nodded her head slowly and looked out of the window.

"Tell you what," she said suddenly. "You give me that there address of your organization. I want to help, too. I'll send some money as soon as I can."

As if in a dream, I pulled out my notebook. I wrote out the address: "Mennonite Central Committee, Akron, Pennsylvania," tore out the page, and handed it to her.

She shifted the cigarette to her other hand and carefully placed the slip of paper in her worn purse.

Then she took my hand and pressed it firmly. "God bless you, hon," she said. "God bless you."

I couldn't help staring. Suddenly I realized that *she* had witnessed to *me*.

The bus lurched to a stop and I stumbled out. My eyes were blinded with tears.

And yet, through my tears, I had to smile. "That was a good one on me, dear Lord," I whispered. "I won't forget it."

IS WITNESSING NECESSARY?

Milton Harder writes the fourth in a series of discussions by members of the Young People's Cabinet on the question, "Who Is a Christian?"

WITNESSING IS unavoidable. Every day we give evidence to the faith or lack of faith within us.

A life of personal devotion and dedication to Christ will certainly be reflected in our actions and attitudes. On the other hand, such things as moral laxness, indecent speech and dress, and haughty attitudes give evidence of spiritual poverty—even though lip service may be given to Christ.

What we do with our time, money, and talents is another testimony to our friends as to what we consider important in life. A young person who is willing to miss sports events to attend regular youth fellowship meetings gives one kind of witness. A young person who leaves his dollars at the local "drive-in" and deposits his pennies in the offering plate gives another kind of witness.

But is *verbal* witnessing necessary? It is not possible to communicate the gospel by example alone. The gospel message must be told by either word of mouth or by the printed page. There are certainly times when God will lay it upon our hearts to speak to someone about spiritual matters. And if Christ is important to us, we will find it natural and desire to talk to others about Him.

"Witness" in the dictionary is defined: "to give evidence to something" or "one who sees or has personal knowledge of anything." In a law court, the most weighty evidence is that given by firsthand witnesses. So also in our witnessing for Christ. Only if we can speak from a personal knowledge of Christ will our testimony be taken seriously by others.

The last words which Jesus said to His disciples were, "You shall be my witnesses." And then ten days later He sent the Holy Spirit to give "power" to His witnesses. After that the disciples could not be stopped from witnessing. They had a message which they wanted to share.

We have the same message to give, and the same power is also available to us. What is stopping us from being His witnesses?

Milton Harder is director of youth work for the Young People's Union. Since coming to the office in November of 1959, Milton has spent major blocks of time planning and participating in leadership workshops, preparing Program Helps, and working with the Student Services Committee. In this year and a half he has visited all of the districts and provinces with the exception of Ontario. This is in addition to a large number of churches.

Five New Service Openings for 1961

DVBS IN COPPER CLIFF

Vaters Mennonite Church is locat-d in the heart of the nickel capital f the world and in the heart of ugged northern Ontario. Vacation Bible schools are a major part of ur church's program.

Two or three volunteers, men or vomen, are needed for July and ugust. We will try to make it in-eresting; God will make it reward-ng. *Bertha Tiessen, elementary chool teacher.*

VBS IN FORT WAYNE

Iaplewood Park is a suburb in the hriving city of Fort Wayne, Indi-na. Fifteen months ago, it was armland.

There are at least two good rea-ons why the new General Confer-nce Mennonite Church in Fort Vayne needs a summer Bible school rogram: (1) It creates a center or Bible instruction and fellowship f community children; and (2) it an excellent means of drawing ne entire family into a church.

The "parsonage-church," which is resently being used for a meeting ace, will also be used for classes. lans are to convert the large dou-e garage into classroom space by eans of partitions. The expansive tchen-dining area will also be sed. Recreation facilities will be ailable in the vacant lot and in e backyard.

Our present need is for Voluntary ervice workers to serve as teach-s. *Joan (Mrs. Leonard) Wiebe*

INTERPRETING SS CURRICULUM

Volunteers are still needed for the education teams which will visit General Conference churches during July. These teams will do five things: interpret the new Sunday school material, help Sunday school teachers with specific problems, tell about resources available, encourage teacher training programs, and bring concerns and needs back to the Board of Education and Publication. The work will begin with a three-day orientation.

For this project and the two preceding ones, write to Director of Voluntary Service, 722 Main, Newton, Kansas.

TWO VENTURES IN THE SOUTH

Mennonite Central Committee is making definite plans for establishing Summer Voluntary Service units in Atlanta, Georgia, and Nashville, Tennessee, for the summer of 1961. The units will assist existing programs in the two cities.

Write to Summer Service, MCC, Akron, Pensylavnia.

BEN SPRUNGER FROM BERNE, INDIANA, WILL BE THE LEADER OF RECREATION

HELMUT HARDER FROM BEAMSVILLE, ONTARIO, WILL BE MUSIC LEADER

---

at the

YOUNG PEOPLE'S UNION RETREAT DIVIDE, COLORADO, JUNE 19-25, '61

You can support the retreat with your prayers. You can plan now to send a leader from your youth group. You can see that the registration blank on page 334 is sent as soon as possible to Rocky Mountain Mennonite Camp, Divide, Colo.

UTH is sponsored by the Young People's ion of the General Conference Mennonite urch. Editor, Muriel Thiessen, 722 Main, wton, Kansas.

our schools

KLASSEN RECEIVES DANFORTH GRANT

William Klassen, associate professor of New Testament and Greek at the seminary in Elkhart, Indiana, has been selected for the postdoctoral research and study program in religion and psychiatry at the Menninger Foundation at Topeka, Kansas. The stipend of $5000 for the year beginning July 1, 1961, is provided by the Danforth Foundation.

This program, begun in 1959, seeks to contribute to the much-needed communication between theology and psychiatry. Men who enter the program as theologians must have completed their doctor's degrees and have a record of successful seminary teaching and a commitment to continue. The particular project which Klassen is to pursue involves the question of how forgiveness is realized in the redemptive community. This will include the questions of church discipline, freedom, group therapy, and the place of confession and the role of the community itself in achieving the realization of forgiveness.

Recognizing the urgent need for persons who are qualified to carry on this needed conversation between theology and psychiatry, especially in view of the special interest of the Mennonites in mental health and the coming of the Oaklawn Psychiatric Center to Elkhart, the seminary board has given Klassen a special leave for this purpose for the 1961-62 school year.

Klassen has been a member of the seminary faculty since 1958. He was granted his Doctor of Theology degree in June 1960. He is a member of the summer school faculty of Garrett Biblical Institute during this coming summer and will return again to continue his services to Mennonite Biblical Seminary in September 1962.

THE READER SAYS

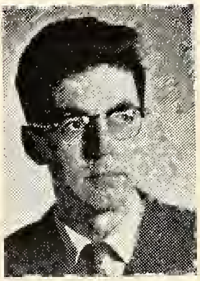
continued from page 328

we are dressed, we jump to the conclusion that they are Christians.

We can quote Scripture passages which indicate that no one can come to God unless he acknowledges Jesus Christ; but there are others that indicate that that is not always the case. If I understand Jesus correctly, He is not anxious to be honored. He wants people to know the will of God and follow Him; but we are so prone to honor Jesus and fail to follow His teaching. He is not so particular who has informed people and persuaded them to walk in the narrow path; but He is concerned that they do the will of God.

If we will be more tolerant with other religions, and try to understand them, also emphasize only the essentials in our religion, we might all mutually benefit by associating with people of other religions. *Sam Regier, North Newton, Kansas.*

BAUMAN APPOINTED TO SEMINARY FACULTY



Clarence Bauman, currently of Bad Godesberg, Germany, has been appointed as interim instructor of New Testament and Greek at Mennonite Biblical Seminary for the 1961-62 school year. This appointment makes possible a special leave for William Klassen to pursue a one-year program of postdoctoral study in theology and psychiatry.

Bauman is in process of completing the requirements for his Doctor of Theology degree at the University of Bonn, having studied there since 1956. After receiving his B.A. degree at the University of British Columbia in 1951, Bauman studied at Goshen College Biblical Seminary, and graduated from Fuller Theological Seminary in 1954. Teaching at the Mennonite Educational Institute at Clearbrook, British Columbia, in 1954-55, he was awarded a WCC Scholarship to Germany and chose to study at the Theological Seminary, Bethel bei Bielefeld in 1955-56, after which he transferred to the University of Bonn. He served the MCC Peace Section between 1957-59 including secretaryship of the Puidoux Theological Studies.

Mrs. Bauman is the former Alice Nikkel of Shafter, California. The Baumans plan to move to Elkhart in September. Bauman will teach courses in Greek exegesis, Christian discipleship, and New Testament background and book studies.

BLUFFTON WILL PRESENT "JOHN BROWN'S BODY"

The cast has been chosen for the dramatic musical production of *John Brown's Body,* epic poem by Stephen Vincent Benet, which will be performed by the Bluffton College Drama and Music Departments as part of the May Day- Commencement activities, on Friday and Saturday evenings, June 2 and 3 at 8:15 in Founders Hall.

The acting version of the Pulitzer prize-winning epic poem has its historical setting during the civil war and concerns the lives of Americans from both North and South. It is performed with music by the A Cappella Choir and with a speaking choir, three actors, and two actresses.

The actor-narrators are Mary Margaret Steiner, Bluffton, Ohio; Barbara Lehman, Dalton; Jan Emmert, Bluffton; Ted Berkey, Smithville; and Larry Smucker, Bluffton.

The production is under the direction of Earl Lehman, Christine Purves, and Phyllis Bixler, Dalton, Ohio, student director.

FIRST CLASS RATING

The Witmarsum, the Bluffton College newspaper, received a first class honor rating for the first semester, this year, from the Associated Collegiate Press All-American Newspaper Critical Service. Phyllis Bixler, editor, received notice of the award.

Fifty-two college newspapers were entered in the classification for biweekly publications from colleges with an enrollment of 500 or less. One of these 52 received an All American Rating. Eleven papers received a first-class honor rating.

Carole Dirks, sophomore from Elkhart, Indiana, has been appointed editor of *The Witmarsum* for the coming year. James Roth, freshman from Orrtanna, Pennsylvania, is the new business manager.

MCC news

EHLER WILL JOIN ACC INFORMATION STAFF

awrence H. Kehler, Abbotsford, . C., will join the Akron staff in eptember 1961 as Secretary of Inormation Service. Kehler will gradate from Bethel College in May 961. He is a member of the Clearrook Mennonite Church, Clearrook, B. C.

In General Conference circles he known as editor of the new Boy's eague Manual (sponsored by the lennonite Men), and as Fellowship rea Chairman of the Young People's Union.

ILK DISTRIBUTED

ICC is now in the process of disibuting the 500,000 lbs. of whole ilk powder made available this ear by the Canadian government. hipments, from March to June, ill go to Haiti, Algeria, Paraguay, ritish Honduras, Jordan, Formosa, ietnam, Korea, and Indonesia.

SEMINAR ON GOVERNMENT

Approximately 30 representatives of Mennonite groups met in Washington, D. C., on April 27-29, for a Peace Section-sponsored seminar on "Our National Government and the Christian Witness." The seminar sought to study the proper relation of the individual Christian and the Christian church to government.

Representatives of the Friends Committee on National Legislation, the National Association of Evangelicals, and the National Council of Churches discussed the relationship of their organizations to government. Among the speakers from the national government were General Lewis B. Hershey of Selective Service and John Brademas, Congressman from Indiana.

MCC CLOSES PENNSYLVANIA PROJECT

The Prince Gallitzin Service unit near Patton, Pennsylvania, is being closed after one year of operation and its members are being reassigned to other MCC units.

SALE NETS $5,000 FOR MCC

Over $5,000 for overseas relief and service was received through the Tri-County Relief Sale near Morgantown, Pa., on April 8. This amount includes receipts from the sale of such items as farm and household equipment, quilts, and baked goods and from cash contributions.

HILL-BURTON FUNDS GRANTED

Recent official approval of the proposed Oaklawn rehabilitation program (Elkhart, Indiana) by the U.S. Department of Health, Education, and Welfare assures the federal grant to Oaklawn of $232,000 in Hill-Burton funds. Remaining funds for construction of the center will come from the Mennonite constituency and the Elkhart community. Approximately $150,00 has been received from church sources and another $150,000 is expected. Construction on the center will begin in late summer. Bids will be opened by mid-August and contracts let by September 1.

ur churches

TZLAFF ACCEPTS CALL

IEDENSFELD, TURPIN, OKLA. On arch 12 Bill Regier, a missionary om Brazil, South America, visited r church and gave us a missiony message. Peter Retzlaff has cepted the call to serve our urch as pastor. On March 19 and his family visited our church d he brought the morning message. At present they are living at dgwick, Kan., where he is teachg school. They are formerly from nada. They will begin their pasrate here about the first of June. ril 2 W. C. Voth brought us an ster message. April 3 the Men's llowship had their supper and siness meeting. It was decided to rnish the study in the parsonage. April 9 the Men's Chorus from ffnungsau Church at Inman, Kan-, gave a program in the morning d at noon a fellowship meal was joyed by all. *Mrs. Paul Ediger*

S. WORKERS' CONFERENCE

RMAL CHURCH, NORMAL, ILLINOIS. Sunday School Workers' Confere was held in our church on Febry 13. The youth choir from the oomington Pisgah Baptist Church esented a musical program Sun- evening, February 26. Joe erton and Richard Baum gave illustrated presentation of the mp Friedenswald program to the endship Circle group on February 28. March 12-17 Christian Life Emphasis week was observed. J. J. Enz of the Mennonite Biblical Seminary was the guest speaker. He also preached the sermon for the Mennonite Hospital School of Nurses Capping Service on March 12. Sister Hilda Mueller, instructor at the Mennonite Hospital School of Nursing, gave an illustrated message to the Friendship Circle of her recent work in Haiti with the MCC. The Allan Wiebes and the Russell Schnells were speakers at our service on April 24. They are missionaries in the Congo. *May Mohr*

MEAT CANNED FOR RELIEF

CALVARY, WASHINGTON, ILLINOIS. Many of our members assisted in the canning of over 4,000 lbs. of meat by the Central Illinois General Conference churches in January. Besides the 1,856 cans of beef processed for relief overseas, 186 cans of broth were processed and donated to the Peoria City Mission. Two hundred ladies enjoyed the mother-daughter banquet prepared and served by the men of the church in February. Mrs. S. T. Moyer of Pekin was the guest speaker. About forty members of the Freeman College Choir of South Dakota gave us a very fine program on March 8. Harry Yoder of Bluffton filled the pulpit the morning of March 12 and made visits during the week in the interests of Bluffton College. Since March 26 the Sunday evening program of our church was changed to one session, meeting from 7 to 8 p.m. Children and youth groups meet separately for the entire hour; the adult group has a preaching service three times a month; once a month the C.E. group has the service; on the fifth Sunday of a month the YPU has charge. The latter part of March, according to the last will and testament of the late Alvin J. Rich, the following distribution was made: Mennonite Hospital Association, Bloomington, Illinois, $73,681; Calvary Mennonite Church, Washington, Illinois, $22,-104; Mennonite Old People's Home, Meadows, Illinois, $18,420; Bluffton College, Bluffton, Ohio, $14,736; Mennonite Biblical Seminary, Elkhart, Indiana, $11,052; Illinois Women's Christian Temperance Union, $7,362; Illinois Woman's Christian Union, Washington, Illinois, $1,473. *Verna Belsly*

MISSIONARIES RETURN

EMMAUS, WHITEWATER, KANSAS. Eleanor Entz has gone back to her clinic work in Honduras, after several weeks vacation here with her folks. Martha Epp is packing, planning to return to the Sudan in May. She had a six month furlough. Pastor L. R. Amstutz conducted pre-Easter meetings in Aberdeen, Idaho.

On March 26 Andrew R. Shelly had charge of the morning worship service. Wednesday evening March 29 the Allen Wiebes gave a program. They showed slides and told of conditions in the Congo. Henry J. Dyck, Elbing, spoke Good Friday morning. He also gave a few remarks in the German language.

ENTZES VISIT

Summerfield Church, Summerfield, Illinois. Samuel and Leona Entz were with us in January and brought an interesting report of the Congo field. During the past three months our pastor has been giving a series of messages entitled, "The Story of the Christian Church," in which he outlined the progress of the church from the New Testament Church to the present time. Our visiting preacher for pre-Easter services was Warren Long, the pastor of the Tiskilwa (Old) Mennonite Church. His messages were much appreciated and were entitled, "Deciding for Christ or a Wash Basin," "What the Cross Means to Me," "The Cross Is the Symbol of God's Heartbreak," "The Triumphal Entry," "Sitting on Calvary's Arena." We appreciated the flowers that were brought to the sanctuary for the Easter service. Among the flowers were a genuine Hawaiian lei and beautiful purple orchids which were brought directly from Hawaii just a few days before Easter by a Hawaiian who lives in our neighborhood. *A. S. Bechtel*

COLLEGE CHOIR SINGS

First Church, Sugarcreek, Ohio. The Bluffton College A Cappella Choir gave an excellent concert March 5. Pastor Harold Thieszen conducted pre-Easter services at the First Mennonite Church at Nappanee, Indiana. Arnold Nickel of Moundridge, Kansas, was guest minister for pre-Easter services in our church. An Easter sunrise service and breakfast was in the charge of the young people. College students home for Easter conducted the worship service. Our church was host to the community Good Friday service. Ministers from the community spoke on "The Seven Words from the Cross." *Mrs. Claude Stevanus*

GULFPORT WORK DISCUSSED

Flatland, Quakertown, Pennsylvania. In January Mr. and Mrs. Oscar Frei showed slides and also discussed the work of the MCC in Gulfport, Miss. Mr. Frei worked in Gulfport, while in Civilian Public Service. For our February C. E. meeting the theme, "The Christian and Patriotism," was discussed. Mr. and Mrs. Victor Fluck were the leaders. The choir gave their Easter Cantata entitled "The Calvary Way" on March 19. The program also included congregational singing and a chorus of five girls. Several members of our church are attending a Teacher Training Course being held every Tuesday evening. On Palm Sunday morning forty-five people took Holy Communion, including our three new members which were taken into the church the same morning. We had our children's Easter program on Easter morning. There were songs, recitations, and exercises by the children and a story by the pastor. *Mrs. Kermit D. Nester*

GENERAL CONFERENCE RETREAT, JUNE 19-25, 1961

REGISTRATION

I am registering for the following group (check one):

_____Ministers and Christian Workers Retreat
_____Missionary Orientation School
_____Young People's Union Retreat

Name...

Address..

Church...

Children and ages..

....

Type of accommodations preferred:...
Do you wish to rent sleeping bags or linen? ___Yes; ___No.
How do you plan to arrive (car, bus, etc.)?.................................
Send Reservations and pre-registration fee of $1.00 (for each person age 8 and over) to—

Rocky Mountain Mennonite Camp, Divide, Colorado.

To date (May 4), Rocky Mountain Mennonite Camp has received fifty adult applications for the Missionary Orientation School, thirty-two adult applications for the Ministers and Christian Workers Retreat, and ten for the Young People's Union Retreat.

CONGREGATION STUDIES ACTS

Walton Church, Walton, Kansas. Rev. Tschetter from Moundridge has been conducting our Wednesday evening Bible study class. We have been studying the book of Acts. Kansas Centennial Day was observed January 29 in their church. The guest speaker was Gerhard Friesen. February 12 missionary Calvin Flickinger spoke of his work in South America. On February 26 E. J. Miller from Bethel College talked on "What Is Bethel College?" Ted Roth from Whitewater was the speaker for our evangelistic meetings in March. During the morning church services March 12, Pastor Curt Boese conducted a very impressive dedication service for the new organ, that the young folks had purchased for the church. During the pre-Easter week our congregation and the Methodist congregation worshiped together, having communion together Thursday evening and also sunrise services Easter morning in our church. Our annual birthday supper and program sponsored by the woman's society was held in the church basement, the evening of April 7. *Mrs. Mabel Reusser*

HOME DIRECTOR APPOINTED

Mennonite Community, Fresno, California. Mrs. Georgia Linscheid has been elected to the Board of Directors of Sierra View Homes, Reedley. This is a home planned for senior citizens. On March 5 the Mennonite Community church choir presented an hour program of sacred music to the community. The offering was received for the choir project of buying a rug for the choir platform. Refreshments were served after the program by the Youth Fellowship. On March 9, the Samuel Entzes, missionaries to the Congo, were here to report. On March 19 the Youth Fellowship gave a C. E. program relating to Easter. Aaron J. Epp, pastor of the First Mennonite Church, Reedly, was our Holy Week speaker. The young people had an exchange C. E. program April 16 with the young people of the First Mennonite Church at Paso Robles. The mother-daughter spring banquet was scheduled for May 4. The pastoral resignation committee is at work in seeking a new minister. Pastor Peter J. Ediger has accepted to serve with the City Church Committee which is connected with the Board of Missions. *Mrs. Don Brightwell*

NOTICE:

Dedication of the educational wing of the Kansas City Mennonite Church which was scheduled for May 21 has been postponed until September.

ur conference

ntinued from back page

.I.M. CELEBRATES ANNIVERSARY

pproximately six hundred people ttended the celebration of the fif-eth anniversary of Congo Inland lission in Gridley, Illinois, on April 3. Fifty-six of the Congo mission-ries were present for the occasion.

The anniversary service featured portrayal of the beginnings of the ongo Inland Mission in a skit pre-ared by Missionaries Fannie Sch-allenberger and Frieda Guenger-h.

Greetings from the Congo church ere delivered by missionaries who ad returned from the Congo sev-al days before the meeting. Ver-on J. Sprunger had been told by frican Christians, "Be sure to tell em to pray as never before . . . nd the missionaries back . . . we eed them."

Allan Wiebe quoted Kazadi Mat-ew, Congolese pastor: "The church Jesus Christ is a reality in the ongo. We need each other." Rob-t Bontrager referred to the work LECO, a printing establishment Leopoldville now entirely in the nds of Mennonites. About relief ork in the Bakwanga area Archie raber and Glenn Rocke said, "We w faith alive in the midst of suf-ring."

Special tribute was paid to mis-onaries present who had served ore than thirty years in the Con-: Irma Birky, Agnes Sprunger, rtha Miller, Mr. and Mrs. Frank Enns, Mr. and Mrs. Russell hnell, and Vernon J. Sprunger.

H. A. Driver traced some of the rly developments of the Congo land Mission and those in the st ten years in which he served executive secretary of the board.

Orie O. Miller of the Mennonite ntral Committee expressed frater-l greetings to the assembly. He ted that 10 per cent of the world nnonite brotherhood lives in Af-a. Greetings were also brought by presentatives of the affiliating nnonite conferences: Reuben ort for the Evangelical Menno-e Conference, Andrew R. Shelly the General Conference Menno-e Church, and George Loewen for Evangelical Mennonite Breth-Church.

OHIO GRADUATE STUDENTS PROMOTE PEACE WITNESS

The Mennonite student fellowship at Ohio State University in Columbus, Ohio, is making a peace witness in that school. Joining with students of the Brethren church, they showed the film, "Alternatives," on the campus. Students publicized the showing by advertising in the daily paper as well as by placing posters on campus. Capable discussion leaders were available to guide the thinking after the showing of the film.

Produced by the National Service Bureau of Religious Objectors, the film portrays various avenues of service other than military. In part, the film was shown to offset agitation on campus to compulsory Reserve Officers' Training Corps and strong interest in the Peace Corps movement.

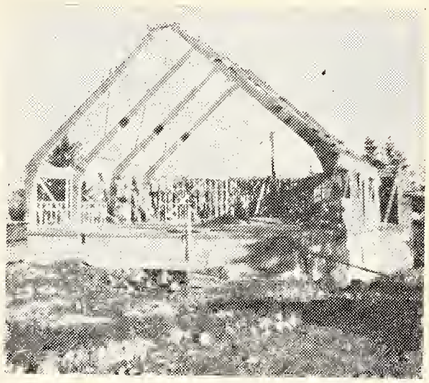
MENNO COLONY SAYS "THANK YOU"

Bernhard W. Toews reports from Paraguay that the tractor and trailer purchased with funds loaned to Mennonites of the Menno Colony by the General Conference Mennonite Church through Mutual Aid Services, Inc., have proved to be valuable assets. He says the Indians, too, have asked him to extend to the Conference their heartiest thanks, for they realize that they can advance economically only through the generous help of the Conference.

Toews and others of the Menno Colony several years ago began a mission to the Indians in their area and have received a rewarding response.

MUTUAL AID ASSISTS NEW CANADIAN CHURCH

In January of 1960 an active group of General Conference Mennonites, through the sponsorship of the Board of Missions of the Conference of Mennonites in Canada, began an English-speaking congregation in Abbotsford, British Columbia. Worship services and Sunday school were conducted in facilities rented from the local Bible school. The church was officially organized in the name of Olivet Mennonite Church on September 11, 1960, with fifty-two charter members. At present a sanctuary is being constructed.



Mutual Aid Services, Inc., helped the pastor, Henry D. Penner, purchase a plot of land for a parsonage and small farm. By assisting a church worker to establish his independence, Mutual Aid feels that it is filling a mission responsibility. Mutual Aid attempts to channel some of the financial resources of the Mennonite church into sharing assistance programs where small financial credit is needed.

In addition to providing loan funds and counseling services to Conference members, Mutual Aid Services, Inc., offers investment opportunities to its membership.

(OLD) MENNONITES APPOINT NEW PUBLISHING AGENT

Ben Cutrell has been installed as publishing agent of the Mennonite Publishing House which is controlled by the (Old) Mennonite Church. A. J. Metzler who has served in this capacity for the past twenty-six years has resigned in order to assume other duties in the church.

Cutrell is a graduate of Carnegie Institute of Technology and holds a Bachelor of Science degree in printing from that institution. For ten years he managed a family-owned printing plant in Denver, Colorado. He came to the Publishing House in July 1955 to serve as Business Manager. He has worked in this capacity until the present time. Durthe past year he has served as coordinator of the church program for the Mennonite congregation in Scottdale and as chairman of their Ministerial Committee. The Mennonite Publishing House employs 157 workers to carry on its program. Sales in 1960 were $2,046,875.

our conference

PRAYER REQUEST

Anne Neufeld (Margaret, Man.), who is finishing her first year as a teacher in Mexico, will stay in Mexico another year. School is out on June 9, but she has extensive plans for the summer. She had requested prayer for visas to be granted North Americans by the Mexican government.

JAPAN WORKERS ASSIGNED

George E. and Martha Janzen (Mission City, B. C., and Waldheim, Sask.) will be situated in Nobeoka as their place of mission work in Japan. George will finish language school in Kobe in July, and they will move probably late in summer. Raymond and Phyllis Reimer (Steinbach, Man., and Freeman, S. D.) are already working in Nobeoka.

HOSPITAL WING COMPLETED

Construction of a new wing of Mennonite Christian Hospital in Hualien, Taiwan, was completed in March. This brings the in-patient capacity of the hosiptal to eighty beds. Funds were provided by the Joint Commission of Rural Rehabilitation in Formosa.

SPRING 1-W TRAINING SCHOOL

A 1-W training school is planned for the week end of June 9, 10, and 11 in Topeka, Kansas, Wilfred Unruh, director of the 1-W office for the General Conference Mennonite Church, has announced. The school is for young men planning to enter church-related service in the 1-W classification before mid August.

Training schools of this type for men entering 1-W service are sponsored by the Board of Christian Service every three or four months. Wives and fiancees are also invited to attend these training sessions in which the youths and their leaders discuss the challenges, problems, and experiences of 1-W service for peace. Leaders for this school are Wilfred Unruh, H. B. Schmidt, and Floyd G. Bartel. Another leader is to be appointed.

Highlights of the Topeka training school will include a meeting with state officers of Selective Service, a visit to a Topeka hospital which employs 1-Ws, and participation in the life of the Southern Hills (Mennonite) Church.

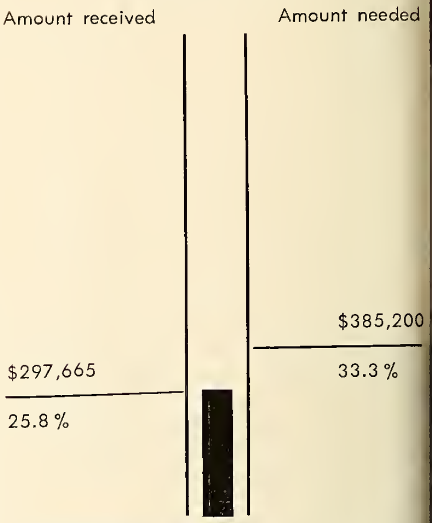
Men planning to enter service this spring or summer should register at once with the Board of Christian Service, 722 Main Street, Newton, Kansas.

THIRD TENT CITY BUILT

A trip which Leo Driedger made the end of April to Fayette County, Tennessee, was a follow-up of work done by Winter Service volunteers. He reports that since December when volunteers took MCC supplies to the Negro families living in tents outside of Sommerville, another tent village has sprung up at Moscow, Tennessee, and a third has been started nearer Sommerville.

CONFERENCE STEWARDSHIP

January to April



Total Budget for 1961: $1,155,600

These families were expelled from white-owned farms because they voted in the federal election, an action unpopular in the South. Driedger says that only a few have been taken back as tenants. Many are in need of jobs, consequently in need of food. Could Mennonite farmers hire some of these men? Should the Board of Christian Service and Mennonite Central Committee supply more foodstuffs? What can the Mennonite church do for these victims of race prejudice? These are questions being asked. What should the answers be?

CHURCH CHANGES NAME

The congregation in Topeka, Kansas, formerly known as the Topeka Mennonite Church has changed its name to The Southern Hills Church, General Conference Mennonite. Reasons given for the change in name were that there already exists a congregagtion by the former name in Topeka, Indiana, an that it had from the beginning bee the intention of the congregation t decide on a name as soon as permanent location was established.

This spring the Home Mission Committee of the Western Distric Conference helped the congregatio purchase a two-acre site in th Southern Hills Development of Topeka.

NEW VISUAL AIDS ARE AVAILABLE

"What Do We See of Jesus?" is a two-part set of filmstrips consisting of 85 color frames on the story of Jesus, presented in great works of art. There are two scripts, one for adults and one for children. The filmstrips may be rented separately or as a set.

Four filmstrips for teen-agers comprise a "Young Teens and Life Problems" kit. Complete with 33⅓ rpm records, these present discussions between two teen-agers who try to answer questions such as "What Can I Believe?" "Christian Commitment" "Who Am I?" and "Looking Ahead to College and Career." All are in color.

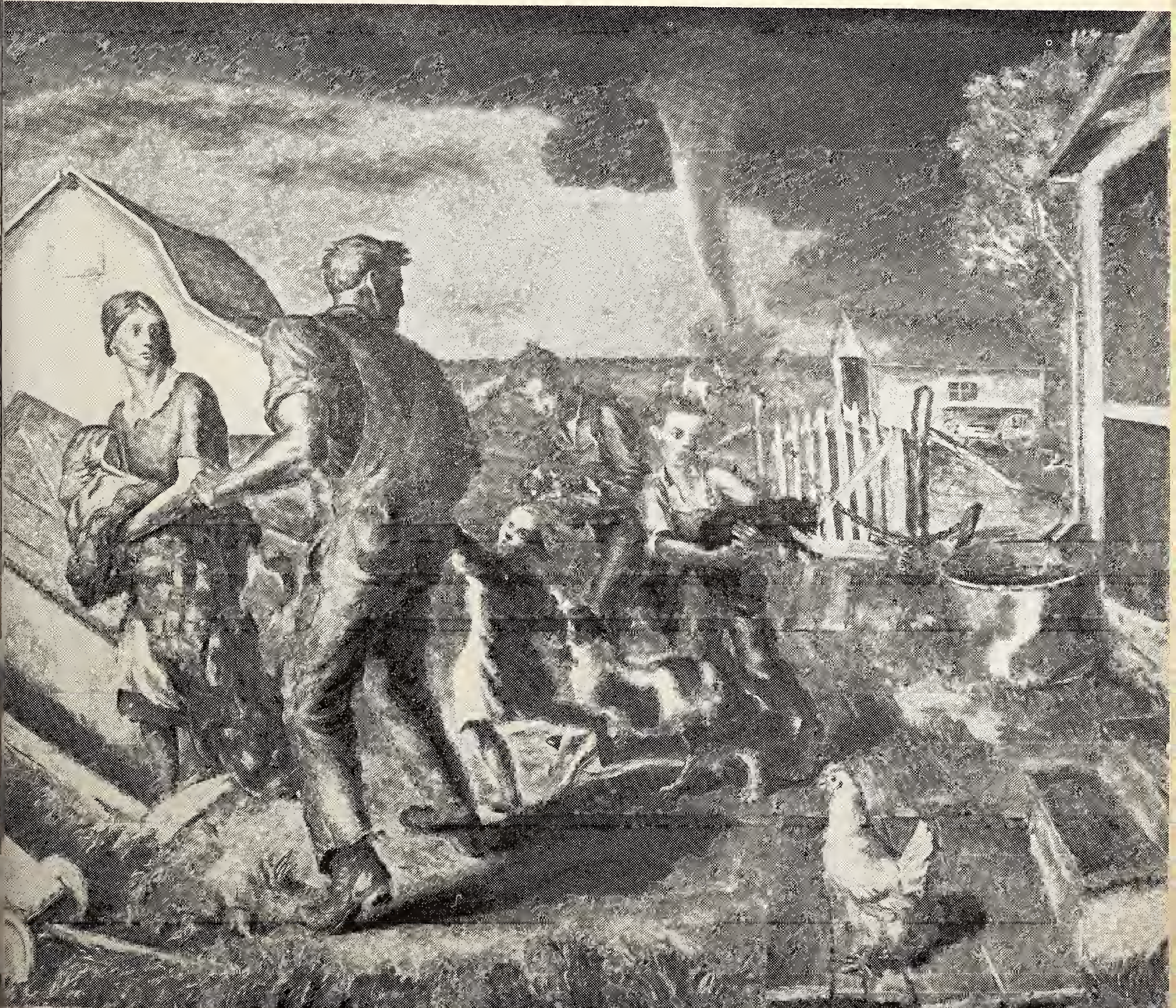
"Training Kit for Using Audio-Visuals in a Church" gives four step-by-step sessions showing how to use audio-visuals effectively throughout the church. The kit contains four full-color filmstrips, two 33⅓ rpm records, a four-minute 16 mm. sound motion picture sequence, and a leader's guide with complete instructions.

MAY 23, 1961

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY



in this issue

COVER

Mennonite Disaster Service has given aid in the aftermath of natural disasters like tornadoes. What about man-made disasters? Our article by Elmer Neufeld gives an answer.

CONTENTS

EDITORIALS 338
WE CAN DO BETTER 339
MACHINE SHOP 341
MDS MEETS CIVIL DEFENSE....................342
PENTECOST BAPTISMS 343
OUR SCHOOLS 345
MCC NEWS 346
OUR CHURCHES 347
OUR CONFERENCE 349
MUSIC FOR YOUR WEDDING....................350
HOW DO YOU KNOW?....................352

CREDITS

Cover, oil on canvas by John Steuart Curry, courtesy of the Hackley Art Gallery, Muskegon, Michigan; article on page 339, reprinted from the **National Council Outlook**; text on page 343, Acts 2:38, 39, RSV; article on page 352, reprinted from **Teen Time.**

CONTRIBUTORS

Wilson Compton is former president of the State College of Washington and has also served as president of the Council for Financial Aid to Education; Wilfred Unruh, associate executive secretary, Board of Christian Service; Elmer Neufeld, executive secretary, Mennonite Central Committee Peace Section; Mrs. Russell Mast, homemaker, organist, and pastor's wife, North Newton, Kansas.

# of things to come

May 22-27—Faith and Life radio speaker (KJRG, Newton, Kan.), Henry Goossen.
May 28—Bethel College commencement
May 28—Baccalaureate, Mennonite Biblical Seminary
May 28—Mennonite Collegiate Institute commencement
May 29—Mennonite Biblical Seminary commencement
May 29-June 3—Faith and Life radio speaker (KJRG, Newton, Kan.), P. A. Wedel.
June 2—Freeman Junior College commencement
June 5—Bluffton College commencement
June 5-10—Faith and Life radio speaker (KJRG, Newton, Kan.), Samuel and Leona Entz.
June 8-11—Pacific District Conference, Colfax, Wash.
June 11—Rosthern Junior College commencement
June 19-25—General Conference Retreats, Divide, Colorado

THE MENNONITE

Editor: Maynard Shelly. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. **Editorial Assistant:** Muriel Thiessen. **Art Director:** Robert W. Regier.

VOLUME 76 **NUMBER 21**

POLIO WILL STRIKE THIS SUMMER This century's greatest medical advance has been Salk vaccine. It can stop the great crippler, poliomyelitis. But the persons who need the protection most do not have it—children under five years of age. Only thirty-eight per cent of the nation's children have been vaccinated.

The words of Luther L. Terry, surgeon general of the United States Public Health Service deserve our attention: "We have no real reason to believe any child or adult is more immune to polio today than he ever was—*unless* he has received the Salk vaccine. Polio is striking hard at those who have not had their polio shots. Three-quarters of the paralytic cases last year were in people not fully vaccinated. Two-thirds were in children under ten and almost *half* of these were mere babies five years old or younger. Young parents, especially fathers, were severely crippled—most of them too busy or forgetful to get their shots. The pattern of polio has changed; it is concentrating its attack in neighborhoods where large numbers of people have neglected to get their full series of four Salk shots."

The following editorial is reprinted by permission from the editorial page of the New York Times, *May 8, 1961.*

OPERATION ABOLITION The film entitled "Operation Abolition" is an official production of the House Un-American Activities Committee dealing with the demonstrations against it during hearings in San Francisco last May. It gives a misleading impression that the demonstrators were organized and directed by Communists as part of a campaign to abolish the committee—with the implication that all who oppose the committee are Communist-inspired. Defense Department purchases of prints for its libraries, and a great increase of its sales and public showings, make essential a full understanding of the film's accuracy and origin.

The pictures in the film feature almost exclusively the disorders that occurred. They give special prominence to the inexcusable disruptions at the hearing by a few Communists and others charged by the committee with being such. The fact is, however, that the demonstrators were almost entirely students who were peacefully, though noisily, protesting what they believed to have been the committee's unfair and unconstitutional conduct and its refusal to admit them to the hearing room packed with friends of the committee.

The only violence shown in the film is that of the police in ejecting many of the protesters from the City Hall. But every one of the sixty-four who were arrested by the police has since been found innocent of wrongdoing by the courts. Neither the picture nor the commentary gives any firm evidence of Communist direction or control of the bulk of demonstrators, as is charged by members of the committee who appear on the film.

Not only is the film itself reprehensible, but so also is the way it was made and is distributed. It is composed of cuttings—chosen without regard to sequence—from pictures made by the broadcasting companies and subpoenaed by the committee. These were turned over to a commercial company to make the film. More than 700 prints have since been sold by the company at $100 each. This whole un-American operation by the Un-American Activities Committee is evidence not of the need of its continuance but need of its abolition—a course we have urged before.

WE CAN DO BETTER BY OUR SCHOOLS

Wilson Compton

ur schools are chief stewards of our religious heritage. Support for Christian higher education
ıs increased much but not nearly enough to enable the colleges to meet their responsibilities.

W IMPORTANT TO our nation are
r Christian colleges? How do they
te? What do they do which can-
t be done by other institutions?
I have been asked these questions
hundred times. The inquiry itself
plies not hostility but uncertainty
sometimes merely curiosity.
The liberal arts colleges and the
iversities independent of the state
lay enroll forty-five per cent of
r full-time college students. Of
se, one-half are in church-related
titutions. Also, most of the so-
led independent colleges and the
vate universities which do not
gard themselves as church-related
ve their historic origins in the in-
tive of some religious movement.

wards of the Nation's Religion

am a graduate of a Christian
lege. The motto on its seal re-
ls its purpose—*Pro Christo et*
eris (For Christ and Learning).
o I have been, for many years, president of one of the state universities. I never accepted, nor do I now accept, the premise that the state universities are godless institutions. I have seen thousands of their students follow the example of their presidents and leading faculty members and go to church, not now and then, but regularly. I have seen as much practice of Christian living on the campus of many a state university as on the campus of many a church-related college. It is fortunate for this country that this is so. This republic was established and this nation built on foundations of Christian morality. Today in an age of danger in a turbulent and bewildered world we derive great strength from these spiritual backgrounds. But a structure is no stronger, safer, or more secure, than its foundations.

The Christian colleges and the universities built around them are not merely places to which thousands of young men and women may go for a few years of instruction and study. They are a part of the promise of American life. As educational institutions and as seats of learning they are the chief stewards of the nation's religious culture. This stewardship the colleges, of course, share with the churches.

No Conflict With State Schools

But the churches need the colleges even more than the colleges need the churches. The nation needs both. As individuals and as a people, we cherish our freedom. But there can be no freedom without law; no law without morality; no morality without religion; none of these without understanding; no understanding without education. "The safety of the nation is in the education of her youth."

There is no basic conflict between the Christian colleges and state schools. In fact, the administrators of the great state universities generally are among the most convinced friends of these colleges.

History confirms the political premise that a mixture of statecraft and religion is evil. More important, statecraft in a society without the leaven of religion eventually loses its moral objectives. The nation then becomes an instrument not of freedom but of oppression. If we doubt that, we need only to look around us.

Strength in Diversity

Nor is there conflict between the Christian colleges and the great private non-denominational and non-church-related colleges and universities. Many of these are taking strong leadership in the encouragement of religious interest and in the study of religion. Notable among these are America's oldest institutions of higher learning.

The strength of our system of higher education is its diversity in the composite of institutions directed and financed by the state and institutions directed and financed independent of the state; institutions related to, dominated by, or even owned by the church, and institutions wholly separate from the church. The Christian colleges are of greater value in American life because there are so many other institutions which themselves have no concern in Christian higher education even though they share the same interest in the vitality in this nation of the precepts of Christian morality on which it is founded.

Among the colleges and universities generally is an important common tie, namely their interest in liberal education — liberal in the original sense of the word, education "worthy of or befitting a free man." To the liberal arts colleges generally the recent pronouncement of Harvard College should be of a great encouragement. Here is our oldest college, with many roots in colonial American religious culture. It is also—in a valid sense—the principal "inventor" of the American university as it has developed within a short century and as we know it today. Harvard University is bursting with prestige around the world—most of it deserved. Yet in recent years we have heard its president saying to the country that Harvard University with all its professional and graduate schools will never be any better than Harvard College, that little college devoted to liberal education, founded in 1636, which up to the time of the Revolution could print its entire curriculum of studies on two small pages. And to improve Harvard College, a college of liberal arts, he asked its friends to provide $75,000,000—perhaps more. Could there be in this age of rampant technology a more dramatic evidence of the worth in American life of the worthy liberal arts college?

The Church Is Not Doing Its Share

This country has the means of providing for all the needs of Harvard College and of the other 800 liberal arts colleges. Harvard looks primarily—but not solely—to her alumni. The 650 church-related colleges will look primarily—but not solely—to their alumni and to their churches.

During the past years, the voluntary financial support of higher education generally has increased much but not nearly enough to enable the colleges to meet their opportunities and their responsibilities. Between 1951-52 and 1954-55 such support increased by one-half to a total of $500 million. During that period support from business corporations more than doubled to eighty millions. A recent report shows for forty-nine colleges and universities combined, including all types and sizes including twelve with Protestant church connections or backgrounds, an increase of forty-five per cent in gift income between 1954-55 and 1955-56. These are all encouraging developments. But in general the churches themselves are not doing their share.

There are important exceptions. I have in mind one small denomination which has one related college—a good one. One-half of the total educational income of that college comes regularly from its related churches through a unique form of self-imposed "taxation." This college is enabled to provide educational opportunity at low cost to its students because of the deliberate continuing and living philanthropy of the members of the church. They provide almost the entire gift support of the college, amounting to nearly $500 per year per student.

More Support—A Major Goal

There are 422 Protestant church-related four-year colleges and 222 Catholic, and many other two-year colleges. Important among the Protestant denominations with many related colleges are the Methodist, Lutheran, and Presbyterian churches. A comprehensive nation-wide survey, published in 1957 by the Council for Financial Aid to Education, showed the annual financial support of the church colleges by the church bodies to be about like this:

	Amount per Student	Voluntary Support by Churches
Lutheran	$143	62%
Methodist	69	34%
Presbyterian	64	25%
*Mennonite	25	7%

As a Presbyterian, I take no satisfaction in this meager record. The Presbyterians can do much better than this. So can the others. Many of the denominations have important forward-looking plans to increase the amount of church support of their colleges. But this support must be made a major objective and not merely a minor philanthropy of the churches.

Such a concerted effort can be made to put American higher education, and with it the Christian colleges, on a new and a higher level of public understanding, interest, and support. This I believe is important because the greatest opportunities and the greatest responsibilities of the Christian colleges lie right ahead of us—almost before our eyes. What happens to American education will eventually happen to America!

*This figure is based on the report published in 1959 by the Council for Financial Aid to Education for the two General Conference Mennonite schools participating in the study. These figures do not include gifts to schools made by individuals.

THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; editorial correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, Kansas.**

First Machine Shop in Friesland

Vilfred Unruh

HREE YEARS AGO, Friesland Colony Paraguay had about seventy ucks, ten tractors, and ten sawills—all without even one machine epair shop in operation. Repairs nd parts were available only in the apital city, Asuncion. This meant n overland and river-boat trip inolving days and often weeks.

In 1959, Mutual Aid Services gave modest loan to a young man and is father to establish an auto reair shop in Friesland. This young an is Helmuth Bergmann. He had st completed three years of aprenticeship training with a Geran mechanic in Asuncion. A partership was formed by young Heluth and his father, Johann, with e colony's supporting interest and nthusiasm. Seventy-four major eces of equipment and tools were urchased by the partnership from e German master mechanic with hom Helmuth had been training. ctually the items were worth three four times as much as the asking rice, since the seller was returning Germany and wanted a quick le. Once located in Friesland, the olony had one of the country's most modern machine shops.

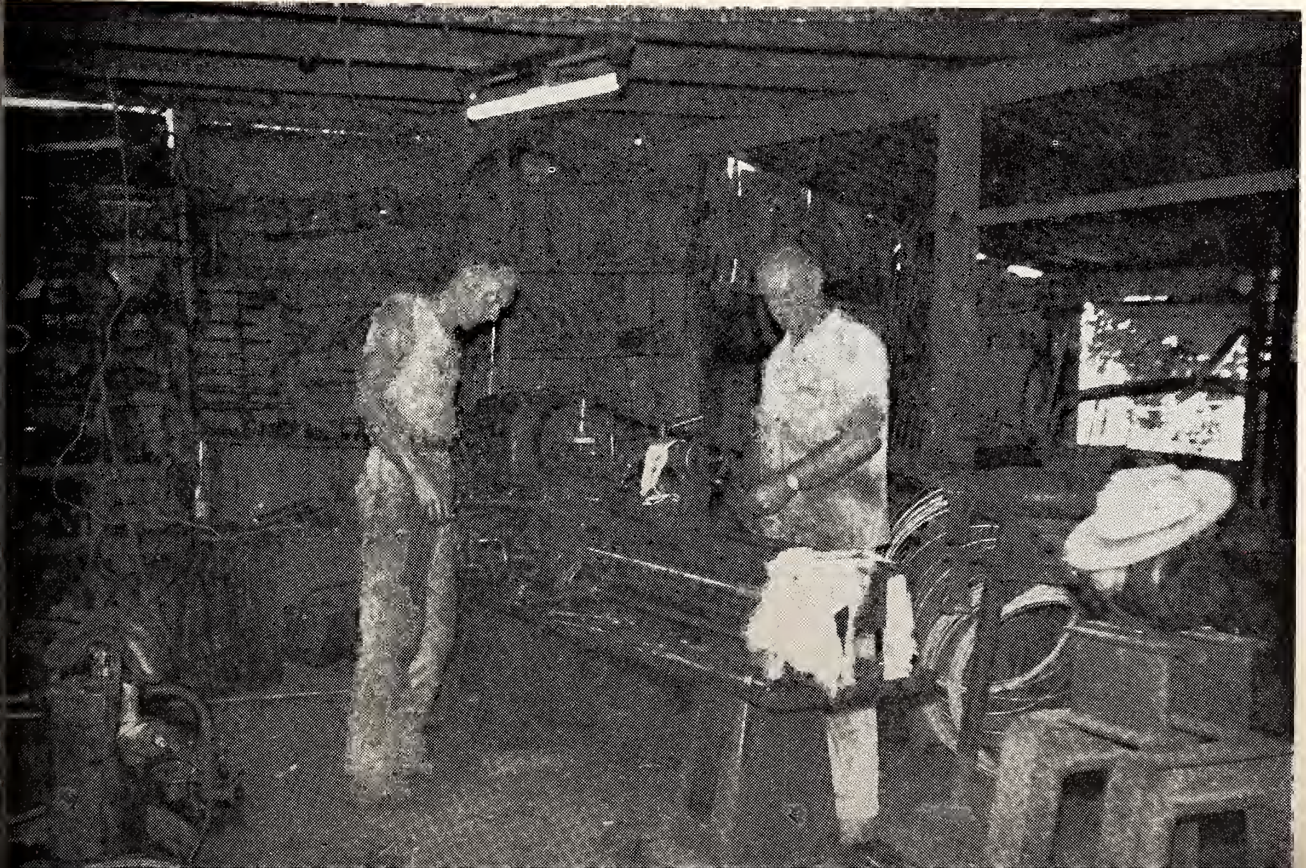
How did this happen? It was in 1959 that J. W. Fretz, North Newton, Kansas, was in Paraguay working on a study of Mennonite colonization. The Bergmanns told him of the German mechanic's offer, since Fretz is chairman of Mutual Aid Services. After inspecting the project in person, he reported his wholehearted support for the project and asked for a Mutual Aid loan to make this opportunity a reality.

In Sugarcreek, Ohio, William Stauffer, Mutual Aid Services member, read these letters and was moved to action. Within a few months, $5000 had been collected for the auto repair shop loan. Interested Mennonites in Ohio saw this as a challenge to demonstrate the basic principle of mutual aid—the sharing of our plenty with others in the Mennonite brotherhood who have need and in this way bearing of each other's burdens. A bank draft was forwarded promptly and this dream of father and son became a reality.

In this loan, as in all others, a practical business loan arrangement was provided. The Bergmann partnership agreed to a ten-year loan for which they offered all the equipment and tools in the shop as collateral security. The terms of the loan were similar to the United States government's small business loans. Friesland Colony endorsed the loan and the securities because of their intimate interest in the project. United States creditors received certificates of investment from Mutual Aid Services for their loaned funds.

In the words of Alfred Fast, Oberschultz of Friesland Colony, "I assure you that we are very thankful that it has been possible through Mutual Aid Services to establish such a valuable machine shop here . . . . This assistance reveals your understanding and acceptance of our needs and problems and gives us courage to continue in our work."

Mutual Aid Services is an agency of the General Conference Mennonite Church.



Helmuth and Johann Bergmann, son and father, are shown in their temporary quarters of the only machine shop in Friesland Colony. The Bergmann repair shop was started through Mutual Aid assistance loan from North America.

MDS Meets Civil Defense

Elmer Neufeld

Mennonite men

SHOULD WE OR SHOULD we not build bomb shelters for possible nuclear war? Is this a moral responsibility to save life and alleviate suffering, or is it moral surrender to the war effort? Should we lay up food and water supplies and study radiation and decontamination? Should we co-operate in such activities with the national civil defense organizations of the United States and Canada? Such questions confront our people, especially in disaster work, in professional services like nursing and teaching, in ambulance work, radio operation, and community leadership. These and related questions have resulted in a series of recent inter-Mennonite discussions on Civil Defense and disaster service, brought to a focus in the recent meetings of Mennonite Disaster Service in Denver.

Cold War Background

The civil defense problems rise out of the fact that East and West are today engaged in a deadly struggle, a struggle in which the potential weapons are germs, missiles, and bombs, and the stakes are vast segments of the human population. In this struggle, civil defense appears from one view as a benevolent program to save lives, and from another view as a deceptive plan to support the war effort. In 1956 representatives of the Mennonite Disaster Service and the Mennonite Central Committee Peace Section approved "A Statement of Guiding Principles on Civil Defense." This statement found sympathy with the concern for human need reflected in the civil defense program, but it opposed involvement in the war effort. It thus recommended refraining from membership in civil defense organizations. Growth of the civil defense program with multiplication of concrete encounters in local communities, as well as the increased emphasis on civil defense in current military strategy, forces us to give this question further attention.

Regional Consultations

A paper on civil defense presented by the peace section secretary at the 1960 annual Mennonite Disaster Service meeting treated civil defense in the perspective of the total war effort. It opposed Christian participation. Later the Mennonite Disaster Service Co-ordinating Committee asked that a series of consultations on civil defense be planned, to which should be invited pastors, scientists, institutional representatives and businessmen, as well as disaster service and peace committee representatives. Such regional meetings were held in January and February in four areas of the United States — Eastern, East-Central, West-Central, and West Coast. Each of these included some forty to sixty persons. Informal discussions have also taken place in Canada and may result in further meetings.

Each of the consultations spent some time considering the general nature of civil defense. In the East-Central area several preliminary contacts were made with state civil defense offices and with the national operational headquarters at Battle Creek, Michigan. In the Eastern area the religious affairs director of the Lancaster County civil defense unit addressed the group. In each of the consultations, however, a large part of the time was spent on questions like the following: Should we sign up church and school buildings to be used as emergency hospitals? Should we register our equipment and services with civil defense for emergency use? Should we accept civil defense equipment—geiger counters, for example—for use in our schools, hospitals, and disaster service units? Should our ministers participate in the religious affairs and chaplaincy services of civil defense units? How should teachers and nurses relate to civil defense planning in public schools and hospitals?

Each regional consultation prepared a brief report of its discussion and findings, especially for further consideration at the Denver meeting.

Annual MDS Meeting

The reports of the four regional consultations on civil defense were received by the annual meeting of Mennonite Disaster Service in Denver, Colorado, on February 9 and 10. After extended discussions, in which peace section and peace committee representatives participated, the meeting adopted a findings report.

The report reaffirmed the basic principles of the peace section and the statement of 1956, including the recommendation that our people "refrain from membership in Civil Defense organizations." It also reflected the general consensus of the meeting against entering program relationships to civil defense and favoring work through church agencies such as Mennonite Disaster Service. There was much uncertainty, however, about our moral responsibility for programs designed to preserve life. The need was felt for further study of such issues as the type of survival training appropriate for our people irrespective of the national civil defense program.

Included in the report of the Denver meeting were recommendations under the title "A Plan of Action in This Time of Cold War." The major recommendations are as follows: 1) That Mennonite Disaster Service be recognized as the official Mennonite agency for disaster service in both natural and man-made disas-

Continued on page 346

PENTECOST BAPTISMS

Repent, and be baptized every one of you
in the name of Jesus Christ for the forgiveness of your sins;
and you shall receive the gift of the Holy Spirit.
For the promise is to you and to your children and to all that are far off,
everyone whom the Lord our God calls to him.

uring the Pentecost season many oung people confessed publicly eir faith in Jesus Christ as their ord and Saviour. They received ptism and entered the church, e body of Christ. As an act of rayer and praise, we publish here e names of our new brothers and sters in Christ.

Bergthaler, Kane, Man. Johnny yck, Martha Penner.

Bethany, Watrous, Sask. John A. enner, Marianne Kehler.

Bethel, Aldergrove, B. C. Daniel einrich Peters, Norma Katharina yck, Mrs. Ernest Wiebe, Gertrud uderman, Helen Suderman, Anton awatzky, John Guggenheimer, Ron- d Epp, Norma Epp.

Blumenort, Gretna, Man. Edwin yck, Peter Peters, George Sawatz- y, Helen Erna Peters, Susan Su- rmann, Katie Tiessen.

Eigenheim, Rosthern, Sask. Mar- n Roth, Mildred Friesen, Janet pp, James Epp, Wesley Adrian.

Elim, Grunthal, Man. Jake Klas- n, Henry Schellenberg, David Bar- l, Henry Spenst, Peter Wiebe, ke Voth, Rudy Warkentin, David iebert, Victor Bartel, Ernest roese, Abe Bartel, Jake Janzen, ina Neufeld, Linda Hamm, Mary nger, Rose Janz, Elsie Krahn, edie Neufeld, Sylvia Friesen, Ca- rine Krahn.

First, Edmonton, Alta. Paul Un- u, Ernest Regehr.

First Winnipeg, Man. Victor Beck- , Bernhard Braun, Ronald Dyck, aul Driedger, Hans Fast, Joachim ast, Heinrich Funk, Donald Hie- rt, Heinrich Klassen, Theodor ehn, Woldemar Lehn, Bruno Hilde- and, Karl Loewen, Eduard Mar- ns, Peter Neufeld, Waldemar Neu- aedter, Victor Penner, Heinrich eters, Rudolf Peters, Hans Thies- n, Peter Thiessen, Werner Wiebe, Anne Andres, Verna Bergen, Helene Bock, Johanna Epp, Beverley Friesen, Alvera Giesbrecht, Louise Pampuch, Gisela Penner, Rosmarin Peters, Else Rempel, Helene Schroeder, Mabel Dyck, Karin Wieler, Edith Peters.

Leamington, Ont. Ruth Derksen, Dorothy Dick, Helene Froese, Sabine Froese, Margaret Hildebrand, Wilhelmine Kroeker, Margaret Langeman, Margaret Neufeld, Joanne Paetkau, Erna Schmidt, Anna Schroeder, Linda Toews, Margaret Tiessen, John Friesen, Walter Friesen, John Froese, Richard Hildebrand, John Kornelsen, Cornelius Lehn, David Neufeld, Arthur Warkentin, Arthur Krueger, Linda Cornies, Suzanne Cornies, Marianne Driedger, Hilda Froese, Janet Toews, John Braun, John E. Dick, Edgar Konrad, Ernie Konrad, Victor Martens, Rudy Pauls, Ronald Regehr, Ernst Warkentin.

Mayfair, Saskatoon, Sask. Verna Adrian, Aaron Hamm, Douglas Hildebrand, Sharon Neufeld, Dorothy Rung, Eugene Wedel.

Rosemary, Alta. Gerhard John Harder, Heinz Waldemar Dyck, Waldemar Reimer, George John Loewen, Annie Katharina Eitzen, Leona Mae Penner.

Sargent Avenue, Winnipeg, Man. Kay Dick, Helmut Guenther, Erna Hamm, Katharine Hamm, Leonard Loeppke, Rudi Niessen, Jakob Olfert, Heinrich Pankratz, Diedrich Pauls, Henrietta Wiens, Hans Nass.

Springstein, Man. Elsie Loewen, Katie Wiebe, Marlene Penner, Hedie Penner, Jacob Penner.

Sterling Avenue, Winnipeg, Man. Margaret Derksen, Isaac Ben Wiebe, Erna Joyce Wiebe.

Toronto, Ont. Bruno Nickel, Herbert Hornig, Victoria Dick.

United, Laird, Sask. V. Jim Friesen, Donald Unger, Betty Redekopp, Betty Klassen, Betty Ann Friesen, Donald Epp, Marge Andres, Stuart Epp, Reuben Heppner.

United, Osler, Sask. Muriel Janzen, Ruth Buhler, Sarah Guenther, Jake Banman, Elmer Guenther, Dan Friesen, Isaac Dyck.

United, Yarrow, B. C. Peter Heide, Heinrich Heide, Sara Heide, Agatha Klassen.

Vancouver Mennonite Mission, Vancouver, B. C. Alice Peters, Eric Wiebe.

Waterloo - Kitchener, Waterloo, Ont. Henry Braun, Erwin Derksen, Karl Dick, Bill Dueck, Carol Enns, Edgar Enns, Linda Janzen, James Neufeld, Betty Poetker, Bill Reimer, Ernst Sawatzky, Pauline Toews, Anne Unrau.

Zion, Swift Current, Sask. Jake Klassen, Mrs. Jake Klassen, Henry Peters, Mrs. Henry Peters, Mrs. Pete Wiebe, Betty Anne Janzen, Eva Wiebe, Jeannette Unger, Margaret Wiebe, Mrs. Harvey Braun.

Bethel, Pekin, Ill. Leilani Sue Williams, Rusty Leon Williams, Allan Sommer, Micheal Hieser, Ronald Ahten.

First, Bluffton, Ohio. Lee Cookson, Sandy Dillman, Dennis Gable, Jack Kibele, Tomm Herr, Dan Lehman, Coleta Lora, Lu Anna Shetler, Karyl Gratz, Susan Lehman, Marty Marshall, Larry Mast, Phillip Pannabecker, Don Patterson, Linda Reichenbach, Margo Reichenbach Cynthia Weaver.

Topeka Church, Topeka, Ind. Joe Bontrager, Sally Roy, Sheryll Roy, Karen Bobeck, Marlene Wiley, Carol Dunithan.

Zion, Donnellson, Iowa. George Edwin Frueh, David Wayne Frueh, James Ernest Koller, Leron Rings Krebill, John David Krehbiel, Gerald Lee Woodley.

First, Wadsworth, Ohio. Marcia Barlett, Mary Elma Beery, James R. Beheydt, Gregory Friedt, George E. Hosmer, Philip Kecner, Carla Jene Lind, Candice Ann Lowe, Rick Martin, Roger Miller, Linda Ellen Rohrer, Roger Rohrer, James Wiesen.

Hively Avenue, Elkhart, Ind. Delia Martens, Irene Waltner, David Enz.

Mennonite Gospel, Peoria, Ill. Dorothy Frances Driskell, Paula Ann Cundiff, Bonnie Sue Kennell.

Grace, Lansdale, Pa. Steve Alderfer, Keith E. Cadwallader, Doris Freed, Ruth E. Kulp, Dianne A. Landes, Dale Smith, R. Robert Smith.

Upper Milford, Zionsville, Pa. Barbara Adams, Linda Schantz, Sandra Spangler, Marilyn Trone, James Frankenfield, Glenn Geissinger.

Zion, Souderton, Pa. Diane Derstine, Darlene Detwiler, Linda Franz, Brian Keller, Jeanie Keller, Mary Ellen Keller, Patricia Long, Jack Moyer, Paulette Moyer, Bonnie Rosenberger, Hannah Lora Schmidt, Barbara Shelly.

Bethel, Mountain Lake, Minn. John W. Fast, Ardina Gunter, Cheryl Janzen, Aganetha Klassen, Beverly Lohrenz, DeLyle Pankratz, Larry Rahn, John Tschetter, Dale Worms, Kornelius Klassen, Mrs. Kornelius Klassen, Isaac Penner.

Bethesda, Henderson, Neb. Vivian Boehr, Franklin T. Dick, Eloise Doell, Elvera Epp, Kenneth Epp, Leroy Epp, Willis Epp, Donald Fast, Lowell Franz, Allyn Friesen, Carol Friesen, Charlene Friesen, E. James Friesen, Jerenne Friesen, Joan Friesen, Shirley Friesen, Barry Hieb, Noreen Huebert, Dennis Kroeker, Elaine Kroeker, Kathleen Pankratz, Dorothy Ann Peters, Dorothy Peters, Lorraine Peters, Doris Quiring, Ronald Ratzlaff, Eugene Regier, Elmer Thieszen, Erland Thieszen, Laverna Thieszen, Karren Wall.

Bethesda, Marion, S. D. Gloria Berg, Roy James Deckert, Daryl Schmidt, Maurice Tiahrt, Rita Tieszen.

First, Mountain Lake, Minn. Jean Adrian, Peter Baerg, Brian Harder, Lois Hiebner, Fay Janzen, Colin Lepp, Harold Loewen, Barbara Neufeld, Patricia Penner, Mrs. Peter Derksen.

Salem, Freeman, S. D. Garth Kauffman, Roy Kaufman, Steven Miller, Carita Preheim, Gayle Preheim, Judith Preheim, Lyle Preheim, Marlin Preheim, Sally Preheim, Karen Waltner, Sherman Waltner.

Gospel, Mountain Lake, Minn. Edward Pankratz, Maxine Pankratz Bruce Falk, Elaine Rahn, Doretta Dick.

Swiss, Alsen, N. D. Gloria Goertzen, Paul Fast, Odell Johnson, Craig Klein, Richard Spenst, Jr., Robert Spenst, Daniel Spenst.

First, Aberdeen, Idaho. Larry J. Friesen, Terry Hoffer, Dwight Horsch, William Lehman, Susan Maisch, Mrs. Barbara Neuman, Doris Wiebe.

First, Reedley, Calif. Laurie Eymann, Linda Eymann, Janet Fisher, Gene Goertzen, Marlena Goerzen, Carol Harder, Dennis Kroeker, Stanley Mohn, Thomas Preheim.

Grace, Dallas, Ore. Mrs. Art Dick.

Menno, Ritzville, Wash. Connie Franz, Diane Franz, Judy Janzen, Dennis Kagele, Lorna Schrag, Hal Whitman.

Immanuel, Downey, Calif. Beverly Beier, Terry Beier, Jack Boerner, Sandra Cooprider, Paul Miller, Kenneth Pearce, Diana Rediger, John Sommer, Duane Springer, Roger Springer, Harlan Unrau, Marvelyne Wiebe, Marvin Wiebe, Mrs. Charles Braker, Alan Clement, David Davis, Merci Manning, Lucille Springer.

Alexanderwohl, Goessel, Kansas. Nancy Suzanne Bartel, Elaine Duerksen, Lois Elaine Duerksen, Leslie Wayne Flaming, Sally Flaming, Ilene Franz, Leroy Franklin Koehn, Rose Mary Nikkel, Ladean Fern Fatzlaff, Rosalie Ratzlaff, Carol Lynette Reimer, Robert Reimer, Glenda Marie Schmidt, Larry Schmidt, Janet Lynn Schroeder, Kathleen Schroeder, Vera Kay Schroeder, Jerald D. Voth.

Beatrice Church, Beatrice, Neb. Phyllis Claassen, Esther Wiebe, Keith Reimer, Duane Warkentin, Mike Wiebe, John Claassen, John Hirschler, Dennis Penner, Gary Schmidt.

Bergthal, Pawnee Rock, Kan. Anna Sue Deckert, Sharon Faye Schmidt, Jewell Marie Polzen.

Bethany, Kingman, Kan. Larry Krehbiel, Jeff Krehbiel, Arlene Risley.

Bethel, Inman, Kansas. Sharon Doerksen, Velma Enns, Anna Friesen, David Neufeld, Michael Neufeld, Lorene Pauls, Geraldine Regehr.

Buhler Church, Buhler, Kan. Mrs. Edward J. Doerksen, Jane Bartel, Luanne Dester, Twila Ediger, Betty Regier, Rachel Senner, Connie Stucky, Arlie Gaeddert, Robert Regier, Henry Siemens, Paul Strausz, Keith Zielke.

Eden, Inola, Okla. Charles Griffin, Calvin Jantz, Sharon Unrau, Marna Pankratz, Annabeth Enns, Stanley Stutzman.

Eden, Moundridge, Kan. Marlene Dick, Frances Ediger, Bonnie Flickinger, Brenda Goering, Fredric Goering, Jay Goering, Virginia Goering, Winfred Graber, DeLonna Kaufman, Frances Kaufman, Robert Kaufman, Roy Kaufman, Georgiana Krehbiel, Milruth Krehbiel, Calvin Preheim, Carolyn Schrag, Joann Schrag, Larry Schrag, Deanna Strausz, Diane Stucky, Ethel Stucky, John E. Stucky, Robert Stucky, Joe Zerger.

Emmaus, Whitewater, Kansas. Ramona Amstutz, Marilyn Harder, Helen Thiessen, Elva Busenitz, Marilyn Busenitz, Delores Wiebe, Stanley Penner, Wilmer Thiessen, Leroy Busenitz, Eldon Entz, Larry Klaassen, Duane Klaassen, Chester Berg, Calvin Busenitz.

First, Beatrice, Neb. Helen Claassen, Patty Claassen, Alan Penner, Harold Penner, Vern Penner, Joanne Reimer, Ross Reimer, Ruth Wiebe, Michael Wiens, Myron Wiens.

First, Halstead, Kan. LeRoy A. Dyck, John J. Heidebrecht, John W. Friesen, Larry D. Janzen, Bernard P. Manring, Dianna S. Regier, Arnita K. Pjesky, Virginia L. Stucky, Ronnie Martens, Barton Regier, Joyce Johnson, Judy Koehn.

First, Hillsboro, Kan. Richard Knaak, Larry Funk, Richard Jantz, Joel Klassen, Charles Hiebert, Theodore Koontz, Lester Funk, Sharon Ratzlaff.

First, Hutchinson, Kan. Wesley Boese, Gale Graber, Marlo Vansickle, Karen Friesen, Carol Juhnke, Kathleen Wiens, JoAnn Miller, Jeanne McMillen, Michael Dyson, Bruce Schroeder.

First, McPherson, Kan. Susan Stucky, Virginia Rowley, Connie Krehbiel, Shirley Koehn, Steve Goering, Monty Lawler, Bobby Jantz, Bobby White.

First, Newton, Kan. Genelle An-
erson, Vernelle Busenitz, Janice
ornelsen, Teresa Decker, Donna
eckert, Sharon Harder, Lorene
enner, Kathleen Peters, Donna Un-
au, Eldeen Voth, Dwight Claassen,
enneth Cornelsen, Jay Duerksen,
ennis Frey, Stephen Friesen, Stan-
y Jost, John Regier, Stephen Soft,
ichard Vogt, Richard Willems.

First, Pretty Prairie, Kan. Mari-
n Albright, Alice Graber, Doris
raber, Janice Graber, Judy Gra-
er, Larry Graber, Marcella Schrag,
effrey Stucky, Alan Waltner.

Grace Hill, Whitewater, Kan.
avid Balzer, Verla Harms, Carol
oth.

Herold, Bessie, Okla. Verna Kay Harms, Joyce Horn, Leota Buller, Verna Schmidt, Maxine Rempel, Pamela Dalke, Jack Sawatzky, Chester Horn, Ronald Schmidt.

Hoffnungsau, Inman, Kan. Jeannine Ediger, Carnie Froese, Rachel Heidebrecht, Delores Schmidt, Harlin Nikkel, Leon Pauls, Kenneth Ratzlaff, Jerald Schmidt, Paul Thiessen, and Stanley Voth.

Hopefield, Moundridge, Kan. Lila Janzen, Delbert Janzen.

Johannestal, Hillsboro, Kan. Dean Bartel, Robert Bartel, Robert Ewert, Myrna Gaede, Sharon Goossen, Leon Guhr, John Nickel, Clayton Penner, Verna Plenert, Jean Unruh.

Lehigh Church, Lehigh, Kan. Larry James Duerksen, Twylah Irene Flaming, Edith Arlene Goertz, Vernon Dale Hiebert, James Michael Peters, David Leroy Schmidt.

Mennonite Fellowship, Cuauhtemoc, Mexico. David Penner, Henry Friesen.

Southern Hills, Topeka, Kan. Kenneth Lippert.

Tabor, Newton, Kan. Clayton Guhr, Delores Klassen, Marilyn Koehn, Drusilla Schmidt, Gareth Schmidt, Diana Voth, Elmer Voth.

Zion, Elbing, Kan. Reynold Entz, Mark Janzen.

ur schools

HEODORE WEDEL WILL BE ETHEL COMMENCEMENT SPEAKER

heodore O. Wedel will return to
e Bethel campus on May 28 to
liver this year's commencement
dress.

Dr. Wedel's early years were spent
the Bethel campus, as the son
Cornelius H. Wedel, first presi-
nt of Bethel College. He was
aduated from the Bethel Academy
1910 and attended the college
ring the year 1911-12. Yale Uni-
rsity granted him the Ph.D. de-
ee in 1918. He has held teaching
sitions at Yale, Texas University,
d Carleton College in Minnesota.
1931 he was ordained to the
iesthood in the Episcopal Church.
In 1939 Wedel began his distin-
ished term of service at the Wash-
gton Cathedral where he was di-
tor of studies at the College of
eachers and Warden of the Col-
e 1943-60. In 1960 he retired as
rden, canon of the cathedral, and
retary of the Cathedral Chapter.
At the present Dr. Wedel serves
Resident Fellow at the Ecumen-
l Institute in Evanston, Illinois.
1956 he delivered the Bethel Col-
e Bible Lectures on the Hartzler
undation. Among his books are
e Coming Great Church and *The
ristianity of Main Street.*

E BLUFFTON SENIORS OOSE GRADUATE SCHOOLS

ive Bluffton College seniors have
eady been accepted into graduate
ools for the coming year.

Phyllis Bixler from Kidron, Ohio, has been accepted at the University of Chicago Divinity School and has received a tuition scholarship ($450) for the first year of study. She will be studying in the Department of Religion and Art, pursuing a program which could lead to a doctorate.

Von Hardesty from Uniontown, Ohio, was accepted at Princeton Theological Seminary.

Anna Kreider from Wadsworth, Ohio, received a graduate fellowship for $1600 at Indiana University for 1961-62 to study English, with plans for a Ph.D. degree. She has also been accepted at the University of Edinburgh for six weeks of British University Summer School for a course in English literature, history, and philosophy from 1559-1789.

Thomas Lehman from Berne, Indiana, was accepted at Johns Hopkins University to study in the chemistry department with a $1600 Departmental Fellowship for the academic year, plus a Gilman Scholarship which carries remission of tuition ($1450). He will study for his Ph.D. degree.

William Montgomery was accepted at Pennsylvania State University in the department of business administration with a graduate assistantship either in research or as a classroom assistant.

STUDENT PRESIDENT CHOSEN

At recent student elections at Mennonite Biblical Seminary, Helmut Harder of Beamsville, Ontario, was chosen as student assembly president. He succeeds Peter Fast of Winnipeg, Ontario.

NEW DIRECTOR OF NURSING

Ruth Specht, R.N., recently began her duties as director of nursing at Bethel Deaconess Hospital, Newton, Kansas. In this position she will be responsible for administering the nursing service of the hospital as well as directing the program of the school of nursing.

Miss Specht replaces Miss Mildred Harshbarger, R.N., who resigned to take a position as director of nursing education in St. Elizabeth's Hospital at Covington, Kansas.

Miss Specht is a native of Kansas. Her basic nursing education was received at Bethany Hospital School of Nursing in Kansas City. She holds a baccalaureate degree from Westmar College and was granted the Master of Nursing Administration degree by the University of Minnesota in August 1960.

FJC COMMENCEMENT PLANS

Commencement activities at Freeman Junior College include the Senior Class Night program on May 26, baccalaureate on May 28, the annual Alumni Day Banquet on June 1, and commencement on June 2.

PLANNING COMMITTEE MEETS

The Planning Committee, recently appointed by the Freeman Junior College Board of Directors, met for its initial meeting the latter part of April. They organized and reviewed some of the general problems facing the school. They discussed means of implementing their study. The task assigned to the committee is to draw up plans and recommendations, subject to board approval, for the future of Freeman Junior College.

RJC CHORALE TOURS

Almost every Sunday finds the Rosthern Junior College Chorale, under the direction of Mr. Alfred Dahl, presenting choral programs in different churches of Saskatchewan. To date about fifteen churches have been visited and during the month of May the group has continued their touring on week ends.

The chorale's repertoire consists of German and English choir selections by composers Handel, Mendelssohn, Rolle, Bechler, and others. Most of the singing is done unaccompanied. At the recent Superintendency Music Festival the chorale received marks of 91 and 93 for their performance of "Bone Jesu" and "Children of the Heavenly Father."

The R.J.C. School Choir consisting of about seventy singers will perform Haydn's "The Creation" on May 27 and 28 in Rosthern and Saskatoon, respectively.

MDS Meets Civil Defense

continued from page 342

ters in the United States and Canada; 2) That, as such, it be recognized by the church as the Mennonite alternative to the civil defense program of the government, in so far as alternative services can be provided that are consistent with our peace witness; 3) That the Mennonite Central Committee and its supporting constituency be asked to seek recognition by the American and Canadian governments of such alternative status for Mennonite Disaster Service; 4) That, with all deliberate speed, steps be taken to strengthen Mennonite Disaster Service at the national, state, and local level and to enlarge and develop its program in a manner enabling it to merit such status. Among other considerations this would include: organizing to be ready and qualified to perform under its administration such cold-war-time services as are in themselves consistent with our peace witness; enlisting and channeling the services of scientists and other specialists in our constituencies to give to our people as objectively as possible, and without contributing to a military spirit or war hysteria, necessary information concerning radiation, fallout, and possible means of protection against these dangers; continuously studying needed preparatory measures which we as a church group are responsible to take in view of the possibility of atomic war; registering with local Mennonite Disaster Service units the personnel, equipment, and services available within our constituency for the implementation of the above program, this to be an alternative to registration of such personnel, equipment, and services with civil defense; 5) That this program be conceived, developed, and administered as a positive ministry of healing and love and reconciliation, without any military frame of reference or contribution to military modes of thought. 6) That the program be carried on in this spirit, even in the event of actual war and even though Mennonite Disaster Service finds itself working side by side with other agencies with a different orientation and motivation; 7) That literature giving information on the nature of national civil defense and of our own program be made available to our people; 8) That a brief informational and interpretive statement be prepared to set forth in a positive manner our concern for Christian witness and service, including its significance for this time of cold war, for the information of the non-Mennonite public, particularly government officials; and 9) That the Mennonite Central Committee Peace Section and Mennonite Disaster Service Co-ordinating Committee take immediate steps to implement and develop the long range program here recommended.

MCC news

PEACHEY TO WORK FOR CHURCH PEACE MISSION

Paul Peachey, former Peace Sec
tion worker in Japan, has acceptec
an appointment with Church Peac
Mission to serve as study secretary
for the next Church Peace Missior
National Conference, to be helc
April 30-May 3, 1962.

Church Peace Mission seeks t
express the unity felt by pacifis
Christians and to work toward th
end of a break with war by th
church. Through conferences, pam
phlet literature, studies, and discus
sions, CPM tries to bring its cor
cerns to fellow Christians.

MCC is one of the co-operatin
groups in the Church Peace Missior
along with the American Friend
Service Committee, the Brethre
Service Commission, the Fellowshi
of Reconciliation, and the pacifi
fellowships of other denomination

NEW VS PROGRAM IN MEXICO

A long-term Voluntary Service pr
gram in Mexico was initiated Ma
5 when Mr. and Mrs. Stanley Pa
kratz, from Mountain Lake, Mi
nesota, went to Mexico to develc
an agricultural extension progra
with the Mazahua Indians. The pr
posed unit of six to eight membe
will work largely in the area
agriculture except for two perso
who will assist Wycliffe Bible Tran
lators in an adult literacy progra
Unit residence is expected to
approximately 100 miles southwe
of Mexico City.

Two additional VS men will wo
with Unit Leader Pankratz in t
agricultural development progra
Two others will be seconded to t
Heifer Project for agricultural wo
with Paul Stone, director of Heif
Project in Mexico. It is hoped th
two teachers will be found to assi
Wycliffe translator Don Steward
a literacy program, using the s
tion of the New Testament a
primer already available in the M
zahua language. The Wycliffe tra
lators have completed half of a
year Bible-translation program f
the Mazahua tribe. VS workers f
these projects are now being pr
essed by the MCC Personnel Off
and will go to Mexico this summ

our churches

OFFICERS INSTALLED

First, Geary, Oklahoma. Three of our loved ones died during the first quarter: Rudolph Martin Funck, January 20; Susie Doerksen, February 14; Oscar P. Ruth, March 12. On March 26 the following officers were installed: H. C. Zweiacher, deacon; Earl Amstutz, assistant deacon; Harvey Base, trustee and chairman of the board; E. J. Lehman, trustee and treasurer; Harley Zweiacher, trustee; Otto Krehbiel, secretary. March 26, eleven new members were taken into the church. They are Barbara and Glen Base, Leonard and Jerry Funck, Karen and Sandra Krehbiel, Mrs. Cecil McKay and daughters Peggy and Kathy, Jan and Charlotte Zweiacher. The Booster Class is making plans for the renovation of the church auditorium. We are glad to report that the malignancy of Pastor Hege has been checked by the use of Cobalt Ray therapy and he is able to carry on his work in the church and the community. However, he has had to give up some of his work in the Conference. *Mrs. H. C. Zweiacher*

TRAINEE ARRIVES

First Church, Beatrice, Nebraska. Sieglinde Habeken, a trainee from Muenchen, Germany, is spending six months in our midst working at the Mennonite Hospital. Our summer minister assistant, Gary Stenson, and his wife Elsie and small son will arrive June 3. The adult choir went to the West Zion Church in Moundridge, Kansas, to give a musical program on May 7. The child consecration was on Mother's Day May 14, 1961. Our church vacation Bible school will be held two weeks beginning June 5. The annual Sunday school picnic will be held June 11, 1961. John R. Schmidt will speak to us on June 18. *Emma Jantzen*

PASTOR SPEAKS AT WATERS MENNONITE CHURCH

Stirling Avenue, Kitchener, Ont. Pastor Wilfred Ulrich was guest speaker for a week-end preaching mission at Waters Mennonite Church near Copper Cliff, Ontario, March 24 to 26. In his absence Henry H. Epp, pastor of the United Mennonite Church in Waterloo, brought the morning message on March 26. A young people's communion service was held on March 30. Frank C. Peters, dean of the Mennonite Brethren Bible College in Winnipeg, was guest speaker for our spring evangelistic services, April 2 to 9. We participated in the Mission to Canada meetings on April 12 when messages were brought by Tom Rees and his wife in St. Andrews Presbyterian Church. Lena Peters gave an illustrated message on April 13. On May 14 we had a commissioning service for Leona Cressman who is returning to Woodstock School in India. Our morning worship service was broadcast on Station CKKW, Kitchener, on May 21. *Myrtle Moss*

CONGREGATION REACHES OUT IN LOCAL INSTITUTIONS

Willow Creek, Paso Robles, Calif. On the first Sunday of each month our church is responsible for a church service in the county jail. The group also goes to sing at the county hospital after the jail service. Once in two months they are also responsible for the worship service in a Paso Robles nursing home. Harold Coen, missionary in Nigeria, spoke to us at the morning service on February 19. Samuel and Leona Entz were welcome guests on the evening of March 6. Their presentation of the Congo in picture and message gave us a real insight into the work there. The following day Mrs. Entz spoke to the Mission Society. Our young people have been studying the cults with members of the group presenting their findings. This is leading to a new appreciation of our own church and its teachings. At the joint meeting of the Christian Endeavors of the First Mennonite Church and the Willow Creek church on May 28 we plan to show the new filmstrip, "If You Have Love." *Christina Duerksen*

ISAAC UNGER IS GUEST SPEAKER

Bethel Lustre, Frazer, Montana. Isaac Unger of Vangaurd, Sask., was guest speaker for Bible Emphasis Week at the Lustre Bible Academy on March 5 - 10. The main feature of the C.E. program held March 26 was a panel discussion on the topic "If Christ had not come." April 9 the choir together with the youth fellowship brought an exchange program to the Little White Chapel in Glendive and presented it in the First Mennonite Church. Missionary Lillian Zerbe, S.I.M., presented her work in word and picture to us in the evening of April 12. She has been working as nurse in Nigeria, Africa. April 13 she spoke to the Ladies' Mission Society. *Mrs. Walter Dirks*

IMPROVEMENTS ON CHURCH BUILDING

Bethany, Kingman, Kansas. Our extensive church building improvement made it necessary to have our services in the Belmont Community Gym during recent weeks. On April 9 Walter Neufeld from Hillsboro (brother of our pastor) gave a very informative talk on the racial problem. He showed pictures and reported on his trip to "Tent City" in Tennessee. Other churches in the community were invited to the meeting. The Bethel College Fellowship was held here on the evening of March 7. Gus Penner from the Calvary Church in Moundridge, representative of the Gideons, Inc., presented the work of the organization on March 12. A group of our members, under the direction of Pastor Peter Neufeld, presented inspirational services in the rest homes and hospitals which are located in Kingman. Our church is co-operating with other local churches in this effort. On May 12 Kerren Ewy of Kingman and Merlin Krehbiel from Pretty Prairie were united in marriage. Children's consecration will be held on Mother's Day as has been customary in past years. On May 7 H. A. Fast told of his trip to Russia and showed pictures which were taken during his tour among the Mennonites there. His observations concerning Communism were of interest to us. Baptismal services for three candidates will be held on May 21. Our Community DVBS will be held in Belmont this year. Our pastor has secured four teachers and a helper to assist him in conducting the school during the week of May 29. *Anna Kaufman*

MRS. JOHN R. SCHMIDT SPEAKS

Bethel, Inman, Kansas. On March 5 the John R. Schmidts showed pictures of their work in Paraguay. Our men's chorus gave a program in the reformatory at Hutchinson. The men's chorus of the Emmaus Church gave a program in our church on March 12. Walter Neufeld of Hillsboro, spoke to the men's brotherhood about experiences connected with the trip to Tennessee, when he and two other brethren took a truckload of commodities there. P. P. Tschetter was guest speaker during a series of meetings during Holy Week. On April 2 the various church choirs of our church presented a musical program. April 13, Mrs. John Schmidt and Mrs. W. C. Voth spoke to the women of our church in connection with their annual mission day. Paul Penner and Joetta Eck were married in the New Hopedale Church of Meno, Oklahoma, on April 15. John F. Schmidt brought the morning message on April 16 as a representative of Bethel College. That evening the Ted Graber family of Pretty Prairie gave a musical program in our church. Allen Ray Pauls and Karlene Regier were married in the Buhler Mennonite Church on April 23. Both of these couples plan to go into 1-W service. H. A. Fast recently spoke to us about observations made during his visit to Russia, especially as to the life of women there. *P. T. Neufeld*

MISSIONARIES VISIT

Bergthal, Pawnee Rock, Kansas. Mr. and Mrs. Homer Friesen and children, missionaries in Ethiopia, are spending their furlough with his parents, Mr. and Mrs. John

Friesen, and other relatives. Mr. and Mrs. Ivan Deckert, missionaries to Africa, arrived in this area the first part of May to spend a part of their furlough with his relatives here. Donovan Unruh, who served with Congo Inland Mission in Africa gave a report on the 50th jubilee of the C.I.M. which he attended in Illinois recently. The men of the church are reshingling the church. Janet Rudiger and Marvin Wiebe were married April 28 and will be making their home in Whitewater, Kansas. *Mrs. LaVerne Unruh*

HOMECOMING DAY

Flatland, Quakertown, Pennsylvania. On May 16 approximately 150 people attended the first homecoming service held at our church. We were glad to welcome Arthur Rosenberger as our guest speaker. He was the pastor of our church from 1930 to 1934 and is presently the pastor of the West Swamp Mennonite Church, Quakertown. As an added feature of the program there was the presentation of awards. The individuals (Mr. and Mrs. Robert Watson) having come the greatest distance received a songbook like the one we are now using in our Sunday school; the oldest person present (Mrs. John Boorse) received a Sallman head of Christ picture; the youngest person (Shawn Mullen) received a book entitled *My First Book About Jesus;* and the couple married the longest (Mr. and Mrs. Erwin Landis) received a Light of the World Bible. Special musical numbers were supplied by the choir, Frei Brothers Quartet and a girls' quintet. When the time for remarks was given, many former members told various things which they remembered about our church and Sunday school. Many said that it was in our Sunday school where they had first heard about the Lord. *Mrs. Kermit Nester*

In God We Trust

Back row: Mr. and Mrs. Robert Watso
Mr. and Mrs. Erwin Landis, Mrs. Joh
Boorse. Front row: Mr. and Mrs. Ralp
Mullen and Shawn.

In God We Trust

Left to right: Ralph Loux, assistant Su
day school superintendent; Wilmer De
linger, pastor; Arthur Rosenberger, spea
er and former pastor; Herman Frei, Su
day school superintendent.

into the beyond

Henry L. Musselman, member of the Danvers (Illinois) Mennonite Church, was born March 28, 1910, at Morton, Illinois, and died March 8, 1961. He was the father of four children.

Henry L. Deckert, member of Bethesda Mennonite Church, Marion, South Dakota, was born March 13, 1915, and died December 29, 1960.

Kathryn Schartner, member of Bethesda Mennonite Church, Marion, South Dakota, was born July 14, 1905, and died January 30, 1961.

Mrs. William P. Tieszen, member of Bethesda Mennonite Church, Marion, South Dakota, was born December 22, 1889, and died February 27, 1961.

Mrs. Elizabeth Miller, member of the Wayland (Iowa) Mennonite Church, was born at Hartford, Kansas, on January 16, 1873, and died May 6, 1961. She was married to Peter R. Miller, who preceded her in death in 1932. Three daughters and a son survive.

Dietrich E. Epp was born September 17, 1892, in Gnadenthal, South Russia, and died in Rosthern, Saskatchewan, on May 1, 1961. He came to Canada at the age of six. He is survived by his wife, four sons, and one daughter.

Cornelius A. Peters, member and custodian of Bethel Mennonite Church, Mountain Lake, Minnesota, was born June 15, 1890, and died April 24, 1961. He is survived by his wife and two daughters, and their families.

Maria Sawatzky Friesen of Butterfield, Minnesota, whose husband was pastor of Bethel Church in Mountain Lake and of First Church in Butterfield for many years, was born December 15, 1876, and died April 12, 1961.

Mrs. Harry Penner, member of the Coaldale (Alberta) Mennonite Church, was born November 17, 1935, in Kabul Afghanistan, and died April 19, 1961. She is survived by her husband and three young children.

Elizabeth Haury Kraemer, oldest member of the Summerfield (Illinois) Mennonite Church, was born May 25, 1871, and died May 6, 1961.

Mrs. Katie S. Marks, member of Hereford Mennonite Church, Bally, Pennsylvania, was born May 12, 1890, and died May 1, 1961.

Clarence Reeser, member of the Congerville (Illinois) Mennonite Church, was born February 28, 1904, and died May 3, 1961. He is survived by his wife, Margaret.

Albert E. Lugibill, member of First Mennonite Church, Bluffton, Ohio, was born January 26, 1869, and died April 18, 1961. He is survived by three daughters, two sons, nine grandchildren, and eight great grandchildren.

Mrs. Marie Ediger, member of the Hoffnungsau Mennonite Church, Inman, Kansas, was born December 7, 1888, and died April 27, 1961.

Mrs. Esther Aeschliman, me
ber of the Onecho Mennoni
Church, Colfax, Washington, w
born March 3, 1879, and died Ap
20, 1961. She was the wife
Ernest Aeschliman, the last of t
church's charter members, who di
in 1952.

Mrs. P. A. Hiebert (Emma W
and), member of First Mennon
Church, Hillsboro, Kansas, w
born December 16, 1882, and di
April 23, 1961.

Mary Jane (Basinger) Pif
member of Grace Mennonite Chur
Pandora, Ohio, was born Decemb
15, 1878, and died April 30, 1961. S
was the widow of Milton N. Pi
who died in 1944. Two of her fo
children survive.

Elmer Geiger, member of Gra
Mennonite Church, Pandora, Oh
was born September 10, 1897, a
died February 27, 1961. His wi
Sylvia (Suter) Geiger, and four c
dren survive.

Mrs. Selma S. Friesen, wife
John R. Friesen, member of Beth
da Mennonite Church, Henders
Nebraska, was born April 26, 19
and died April 30, 1961. She w
the mother of two sons and t
daughters. A third daughter p
ceded her in death eight years a
The Friesens live in Geneva, N

Ida Eva Decker, member of Fi
Mennonite Church, Newton, Kans
was born March 13, 1884, and d
April 27, 1961.

our conference

FINDINGS OF CIVIL DEFENSE

Civil Defense was studied at the February 10 meeting of Mennonite Disaster Service in Denver, Colorado. (See article by Elmer Neufeld on page 342.) Findings compiled at this meeting are available from the Board of Christian Service, 722 Main, Newton, Kansas.

PEACE BOOKLET FOR GIRLS

The Board of Christian Service has mailed to girls in senior high school copies of their new booklet, "Key in Your Hand." Written by Rachel Kreider, the booklet deals with the subject of peace as it applies to girls. Approximately 300 senior high names were available for the mailing. The booklet may be ordered from the Board of Christian Service, 722 Main, Newton, Kansas.

TEMPERANCE STUDY

One of the ten discussion groups meeting in various parts of the continent on behalf of the Committee on Social Concerns is the temperance study group. Members of this group met in Saskatoon, Saskatchewan, in four sessions during the past six months.

Limiting their topic to "Alcoholism," they prepared and discussed papers on various aspects. Papers presented were "Biblical References and Principles Regarding the Problem" by Henry Funk, "The Causes of Alcoholism" by Edgar W. Epp, and "Current Medical Research on Alcoholism" by Jack Janzen. Papers being prepared for presentation at future meetings are "A Case History of a Mennonite Alcoholic" by Nickolas W. Dick and "Trends in Teen-age Drinking" by Carl Ens. Besides persons preparing papers, members of the study group include Peter G. Sawatzky and Henry Wiens.

The group tried to acquaint itself with the latest bibliographic material available, such as "The Church and the Alcohol Problem" by the United Church of Canada and papers and articles written within Conference circles.

On May 12 the group met to draft the paper to be presented at the Church and Society study conference in Chicago Oct. 31 to Nov. 4.

JAPAN BOOK DISTRIBUTED

The tenth-anniversary booklet, *Japan Witness*, is ready for distribution. Pastors of Conference congregations have received sample copies and may indicate how many copies are needed for their congregations. The Board of Missions is distributing the booklet without cost in recognition of the support given to mission work in the ten years of operation in Japan. Requests for copies may be directed to the board office at 722 Main, Newton, Kan.

TRAVEL SCHOLARSHIPS AVAILABLE

A limited number of travel scholarships are available for persons interested in attending the Mennonite Writers' Conference in Goshen, Indiana, July 10-14. Information may be obtained from and application made to Board of Education and Publication, 722 Main, Newton, Kan.

A series of workshops has been planned for writers in various areas. There will be leaders in fiction writing—adult and juvenile; article writing, poetry, news writing, and devotional writing. Instruction will be given by the following leaders: Robert W. Root, article writing and adult fiction; Elizabeth Showalter, juvenile fiction; Elaine Sommers Rich, poetry and devotional writing; Willard Roth, news writing.

In charge of planning for the conference are Maynard Shelly for the General Conference Mennonite Church and Ellrose D. Zook for the (Old) Mennonite Church.

HARDER HELPS MISSIONS OFFICE

Waldo Harder, Congo Inland Mission missionary, is working temporarily in the Board of Missions office. He and Mrs. Harder have served in the Congo for two terms and he recently returned from an additional five months in the Congo. His main duties in the office will be scheduling missionary itineration.

TAIWAN SS GROWS

Sunday school attendance in Taipei, Taiwan, has increased from forty to two hundred in three months, according to Paxman Martin Buhr. He reports that there are hundreds of children that could be worked with if the mission had the personnel and facilities to do so. He challenges the Conference with words from Isaiah 54:2, "Enlarge the place of thy tent."

NEW PASTOR AT LAME DEER

Joe Walksalong assumes the pastorate at Lame Deer, Montana, on June 1. Preaching at Birney, Montana, is done by Cheyenne men from Lame Deer. Homer Hart, Cheyenne minister from Oklahoma, conducted meetings in Lame Deer the week before Easter.

FLICKINGERS ARRIVE

The Calvin Flickinger family has arrived safely in Colombia. Calvin has resumed teaching duties in the mission school at Cachipay.

DENNIS EPP REPORTS

Dennis Epp, in Missions-Pax in Japan, reports four decisions for Christ by students that have attended his classes during the year. He teaches six weekly Bible classes in three different schools. In two of these schools the teachers are Christian.

"BUILDER" INCREASES SS HELPS

Beginning with the July issue, the *Builder* magazine will increase the material in the section under "Uniform Sunday School Lessons." Exposition on the Bible text and additional comments on it will be added, supplying extra help for Sunday school teachers in the preparation of the weekly lessons.

The June *Builder* carries in its "Articles" section an article on "Moralism in Christian Education" by Willard Claassen. Wilmer S. Shelly writes on "The Pastor and the Aged." "The Minister and His Schedule" is written by Virgil M. Gerig.

EWERT TO BE ORDAINED ELDER

Milton H. Ewert will be ordained to eldership on May 21. The ordination service will be conducted in the Zion Mennonite Church, Kingman, Kansas, by Erwin C. Goering, executive secretary of the Conference. Also taking part in the service will be Marvin H. Ewert and Roland Goering.

Originally from Dolton, South Dakota, Ewert has been pastor of the Zion Church since his graduation from Bethel College two years ago.

MUSIC FOR YOUR WEDDING

"Dearly Beloved, we are gathered in the sight of God. . . ." If the assembled guests have to suddenly shift mental gears to enter into the solemnity of these words, then something is wrong with what has preceded them. Nowhere has there been greater trespassing on the sacredness of marriage than in the choice of wedding music. A wedding is a worship service—fitting for God's praise. The fact that many prospective brides are now requesting information is encouraging. Must they use the trite or overworn? This listing of music will help answer that question with a "Certainly not!" May those who use it find real joy in selecting music which will contribute to the service in which they are joined in *holy* matrimony. *Mrs. Russell Mast*

LISTS OF WEDDING MUSIC

Music for Church Weddings, an official publication of The Joint Commission on Church Music of the Protestant Episcopal Church (Greenwich, Conn.: Seabury Press, 1952). This is a booklet of twenty-four pages and contains lists of appropriate music for the wedding recital, the bridal procession, the procession after the service, choir music, and vocal solos.

Wedding Music by Regina Holmen Fryxell (Rock Island, Ill.: Augustana Press, 1956). A booklet, similar to that above, which also includes an excellent interpretation of what is appropriate.

A Wedding Manual, produced by the National Fellowship of Methodist Musicians (Nashville, Tenn.: Abingdon Press, 1958). A sixteen-page booklet containing sample orders of worship and lists of organ, piano, and vocal music.

A Catalog of Organ Music, published by Concordia Publishing House, 3558 South Jefferson Ave., St. Louis 18, Mo. In this catalog of excellent organ music is a classified listing which includes a section on weddings.

Three recommended volumes of wedding music published by Concordia Publishing House are:

Wedding Music, Parts I and II. Two volumes of organ music. Part I contains processionals, recessionals, and general service music. Part II contains choral preludes.

Wedding Blessings, edited by Paul Bunjes. This is a volume of vocal music.

THE MENNONITE HYMNARY

Following is a list of suggestions. It is not meant to be all-inclusive. In selecting hymns for use in a wedding service, however, it needs to be remembered that both the text and the tune be appropriate to a service of reverence and dignity. Many of these hymns would be excellent as a processional or recessional, especially if a piano is the instrument to be used.

9—Christ Is Our Cornerstone
10—Joyful, Joyful, We Adore Thee
16—Praise the Lord: Ye Heavens Adore Him
18—O Come, Loud Anthems Let Us Sing
23—Still, Still with Thee
51—For the Beauty of the Earth
53—Lord of All Being
55—God Is Love; His Mercy Brightens
61—O God, Our Help in Ages Past
97—Fairest Lord Jesus
136—Holy Spirit, Truth Divine
157—Jesus, Our Savior, Grant Us Thy Peace
171—Jesus, Thou Joy of Loving Hearts
173—Immortal Love, Forever Full
178—Love Divine, All Loves Excelling
188—Father, in Thy Mysterious Presence Kneeling
233—O Holy Savior, Friend Unseen
234—Thou True Vine
235—God of My Heart
238—Life of All That Lives Below
312—O Perfect Love, All Human Thought Transcending
401—Father in Heav'n, Who Lovest All
505—Open Now Thy Gates of Beauty
512—Sing Praise to God Who Reigns Above
513—Praise Thou the Lord, O My Soul
514—Now Thank We All Our God
515—Praise to the Lord
517—O Pow'r of Love
564—Jesus, Priceless Treasure
566—O God, Thou Faithful God
571—He Who Would Be in God Confiding
574—Jesus, Still Lead On
579—The Lord's My Shepherd
594—All People That On Earth Do Dwell
598—Unto the Hills
613—May the Grace of Christ Our Savior

ORGAN MSIC

In the following list, the portion in parentheses refers to the volume in which the selection is found and may include some other pertinent information. The name of the publisher follows. In many instances a selection may have several publishers, but only one is listed. The capital letter or letters at the end refer to the degree of difficulty: E — easy, M — medium, D — difficult Such an evaluation must of necessity vary with individuals. It is only mean to serve as a guide. Most of the music listed can be secured from the Concordia Publishing House in St. Louis, Mo

RECITAL MUSIC PRECEDING THE SERVICE

Bach, J. S.

Adagio from Sonata in E Minor fo Flute (Purcell to Handel, ed. Nevins) Gray, MD.

Adagio from Toccata, Adagio & Fugu in C (Wedding Music, Part I), Concordia, MD.

Blessed Jesu, At Thy Word (Th Liturgical Year or Little Organ Book) Oliver Ditson, MD.

I Call to Thee, Lord Jesus Chris (The Liturgical Year), Oliver Ditson M.

Jesu, Joy of Man's Desiring (Ar Biggs), Gray, MD.

Jesu, Priceless Treasure (The Liturgical Year), Oliver Ditson, MD.

Jesus, Priceless Treasure (Weddin Music, Part II), Concordia, M.

My Soul Exalts the Lord (Schueble Chorales), Oliver Ditson, MD.

Our Father Who in Heaven Art (Th Liturgical Year), Oliver Ditson, M.

Praise to the Lord (Schuebler Chorales), Oliver Ditson, D.

Sheep May Safely Graze (Ar Biggs), Gray, MD.

Sleepers Wake (Schuebler Chorales) Oliver Ditson, D.

When Thou Art Near (Organ Voluntaries, Vol. I, Schreiner), J. Fischer an Bro., M.

Blackburn, J.

Bridegroom of Our Soul (Weddin Music, Part II), Concordia, EM.

Boellman, L.

Priere (Suite Gothique), J. Fisch and Bro., M.

Brahms, J.

Behold, a Rose Is Blooming (Eleve Chorale Preludes—for Christmas), Gra MD.

My Faithful Heart Rejoices (Eleve Chorale Preludes), Gray, D.

Corelli, A.

Preludio from Violin Sonata (Purcell to Handel), Gray, MD.

youth

D'Aquin, C. L.
Noel (ed. Watters—for Christmas), Gray, M.

Duro, J.
By Christ Redeemed (Six Contemplations), Gray, E.

Franck, C.
Adagio (Organ Voluntaries, Vol. I, Schreiner), J. Fischer and Bro., EM.
Choral (Organ Voluntaries, Vol. II, Schreiner), J. Fischer and Bro., MD.
Prelude from Prelude, Fugue, and Variation, Marks, MD.

Guilmant, A.
Adagio from Sonata in C Minor (Organ Voluntaries, Vol. II, Schreiner), J. Fischer and Bro., M.

Handel, G. F.
Air from Tenth Concerto for Strings (Purcell to Handel), Gray, M.
The Faithful Shepherd (Arr. Biggs), Gray, MD.
He Shall Feed His Flock from the Messiah, M.
Pastoral Symphony from the Messiah, EM.

Karg-Elert, S.
Abide, O Dearest Jesus (Wedding Music, Part II), Concordia, MD.
From the Depth of My Heart (Choral Improvisations, Vol. I), Marks, M.
O Holy Spirit, Enter In (Wedding Music, Part II), Concordia, MD.
Rejoice Greatly O My Soul (Choral Improvisations, Vol. I), Marks, M.

Mendelssohn, F.
Adagio from First Sonata (Organ Works), Presser, M. (All the Mendelssohn selections listed are from the same volume.)
Andante from Third Sonata, MD.
Andante from Fourth Sonata, M.
Chorale and Variations 1 and 3 from Sixth Sonata, MD.
Finale from Sixth Sonata, MD.
Prelude No. 2 in G Major, MD.

Milford, R.
The King of Love My Shepherd Is Wedding Music, II), Concordia, M.

Oldroyd, G.
Three Liturgical Preludes (Any one), Oxford, E.

Rheinberger, J.
Cantilena (Wedding Music, Part I), Concordia, EM.
Intermezzo from Sixth Sonata (The Organist's Treasury, ed. Flagler), G. Schirmer, MD.

Tartini, G.
Adagio Cantabile (Book of Classical Airs), G. Schirmer, M.

Vaughan Williams, R.
Prelude on Rhosymedre (Three Preludes on Welsh Hymn Tunes), Stainer and Bell, M.

Walther, J. G.
Choral with Variations (Purcell to Handel), Gray, M.
Lord Jesus Christ, Be Present Now Wedding Music, II), Concordia, M.

Wright, S.
Prelude on Brother James' Air, Oxford University Press, M.

PROCESSIONALS

Bach, J. S.
Air from Orchestral Suite in D Major (Often called Air for G String—Book of Airs, Barnes), Boston Music, M.
Fantasia in G Major (Middle movement; Vol. I, Widor-Schweitzer), G. Schirmer, M.
Prelude in E Minor (Eight Little Preludes and Fugues, Widor-Schweitzer), G. Schirmer, M.

Boellman, L.
Choral: Suite Gothique (Wedding Music, Part I), Concordia, EM.

Handel, G. F.
Aria in F Major (Wedding Music, Part I), Concordia, EM.
Arioso (Book of Classical Airs), G. Schirmer, EM.
Processional (Wedding Music, Part I), Concordia, EM.

Mozart, W. A.
Ave Verum (Organ Voluntaries, Vol. I), J. Fischer and Bro., E.

Purcell, H.
Largo from the Twelfth Sonata (Purcell to Handel), Gray, M.
Trumpet Tune (Ceremonial Music, ed. Biggs), Mercury, MD.
Trumpet Voluntary (Ceremonial Music, ed. Biggs), Mercury, MD.

RECESSIONALS

Bach, J. S.
Fantasy in A Minor (Wedding Music, Part I), Concordia, M.
If Thou But Suffer God to Guide Thee (Wedding Music, Part II), Concordia, MD.
In Thee Is Gladness (The Liturgical Year), Oliver Ditson, D.
Let All Together Praise Our God (The Liturgical Year), Oliver Ditson, M.
Prelude in C Major (Eight Little Preludes and Fugues), G. Schirmer, EM.
Prelude in D. Minor (Eight Little Preludes and Fugues), G. Schirmer, EM.

Buxtehude, D.
From God I Ne'er Will Turn Me (Six Chorale Preludes, ed. Bingham), J. Fischer and Bro., M.
Te Deum Laudamus (Six Chorale Preludes, ed. Bingham), J. Fischer and Bro., M.
Toccata in F Major (Wedding Music, Part I), Concordia, M.

Fleischer, H.
Our God, Our Help in Ages Past (Wedding Music, Part II), Concordia, M.

Handel, G. F.
Allegro from Tenth Concerto (Historical Organ Recitals, Vol. III, Bonnet), G. Schirmer, MD.

Karg-Elert, S.
Now Thank We All Our God (Wedding Music, Part II), Concordia, MD.

Marcello, B.
Psalm XIX (Wedding Music, Part I), Concordia, EM.

Mendelssohn, F.
Allegro Maestoso Vivace from the Second Sonata (Organ Works), Presser, MD.

Purcell, H.
Bell Symphony (Ceremonial Music, ed. Biggs), Mercury, M.
Trumpet Tune (Ceremonial Music), Mercury, MD.
Trumpet Voluntary (Ceremonial Music), Mercury, MD.

Stanley, J.
Processional in G Major (Wedding Music, Part I), Concordia, EM.

Sweelinck, J. P.
Toccata in A Minor (Treasury of Early Organ Music, ed. Biggs), Mercury, EM.

PIANO MUSIC

Many selections in "Early Keyboard Music," Vol. I and II, G. Schirmer.
Selected slow movements of Beethoven and Haydn sonatas.
Selected sarabandes or slow movements from Bach's English Suites, French Suites, and Partitas.

Bach, J. S.
371 Harmonized Chorales, Ed. Riemenschneider, G. Schirmer.
Arioso, G. Schirmer, M.
Jesu, Joy of Man's Desiring, G. Schirmer, MD.
Prelude in B Flat Minor (Well-Tempered Clavier, Vol. I), G. Schirmer, D.
Prelude in E Flat Minor (Well-Tempered Clavier, Vol. I), G. Schirmer, D.
Sheep May Safely Graze, G. Schirmer, M.
Sicilienne, J. Fischer and Bro., M.

Beethoven, L.
Andante Cantabile from Trio VII (Sabbath Day Music), Oliver Ditson, EM.

Brahms, J.
St. Anthony Chorale from Variations on a Theme by Haydn, G. Schirmer, M.

Handel, G. F.
He Shall Feed His Flock from the Messiah, M.

Mendelssohn, F.
Consolation (59 Piano Solos), G. Schirmer, EM.
Songs Without Words, Vol. 58, G. Schirmer, M.

Schubert, F.
Impromptu Op. 142, No. 2, G. Schirmer, D.
Impromptu Op. 90, No. 3, G. Schirmer, D.

Extra copies of this list may be secured free of charge by writing to Youth Editor, 722 Main Street, Newton, Kansas.

How Can I Know When I'm In Love?

Fletcher D. Slater

I don't know, honestly, how you can know.

And in the next breath, I don't think it makes a bit of difference whether you know when you're "in love" or not.

Here is why: being "in love" or "falling in love" is not my wish for you or any other person. I think these terms are a spurious imitation of love, a misunderstanding of what the natural emotion of love really is. It has, I am sure, been foisted on us by our culture. If the evidence of marriage counselors and ministers alike means anything, the popular concept of "being in love" bears on its shoulders much of the burden of marital unhappiness found in our western world today.

If being "in love" is only the outer wrapping of the real thing, if it is only the tinselly epidermis of love, then what is it that I wish for you and me? For needless to say, I'm not "agin" love, I'm all for it.

Love means so many things to so many people, depending on their experiences, that it becomes well-nigh meaningless. For in this one little word can be found such varying concepts as Pollyannaish sentimentality, the romantic claptrap of popular musical "love," the sexy love-at-first-sight passion of TV and movie and novel, platonic love, and religious or spiritual love.

Because, however, most of us in America have been conditioned by many of the same experiences, love to the majority of us probably still means something that is "fallen into" or "fallen out of."

It is my purpose here to remove "love" from this folklorish, false, delimiting area, and make a serious attempt to set up a meaning of love that is at least partially true and conducive to further exploration by you and your boy friend or girl friend.

Paul made the most serious attempt in the Bible to describe love, in his first letter to the Corinthians. He said, in a magnificent attempt to define this emotion that it is as hard to pin down as electricity, that it is "long-suffering, kind, not envious, not boastful, and not puffed up."

Psychiatry sees love as natural as breathing. Without it, life is lacking a vital part, the absence of which inevitably causes unfulfilled need and even illness.

Love, it advises, begins with love of self, with which New Testament wisdom agrees. The first of that great pair of commandments Jesus gave counsels man to love his neighbor as himself. Love of others is impossible without self-love and self-esteem, first. If we do not love ourselves, we cannot be loving.

Love, like life, is endless and inexhaustible. It does not need to be husbanded or rationed for fear of running out. Like hunger, it constantly renews itself. Like breath, it is always going in and out.

However, love is a personal thing, within ourselves. Strictly speakin we do not give or receive love. W just love. The object of the lov is not the most important thing The fact of loving is what's impor tant.

We get into all sorts of troubl when we focus on the person love or on the person loving us. What i important to me is *not* that I ar loved or that I love someone. Th really vital thing is that I am lov ing. Then I am in tune with mysel and with God, accepting myself a I am, eagerly and joyously takin the good gift of life that God ha given me and using it, frankl thrilled in the universe I find mysel a part of, seeing my destiny a using to the best of my ability m God-given powers.

So, you see, it is not really rel vant — this "being in love" wit someone or not. If he or she someone you want to go throug life with—if you find this perso most easy to be loving with—the the chances are you are making good choice.

I think it is really important tha we come to think of love as bein not exclusive, not reserved for special one, or even a special fe I would, instead, think it is real important that we be loving.

In the fulness of time, when yo have decided that one person is th one whom God wants you to li with, you may be sure that you ca be supremely happy with that o —or with anyone you so choose *if you remain a loving person.*

WHAT: "Spring Holiday"
FOR WHOM: Western District Young People
WHEN: May 30, 1961, 9:15 a.m. to 8 p.m.
WHERE: Camp Mennoscah
WHY: Work, play, fellowship, inspiration
COST: $1.25 for two meals
NOTIFY Arlo Kasper, North Newton, Kansas, before May 24.

YOUTH is sponsored by the Young Peopl Union of the General Conference Mennon Church. Editor, Muriel Thiessen, 722 Ma Newton, Kansas.

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

MAY 30, 1961

IS THERE A CHURCH IN CHINA ?

Peasants in Hopei Province threshing wheat in 1952.

THE CHURCH IN CHINA TODAY

S. F. Pannabecker

IT MUST BE FRANKLY admitted tha it is not possible to give any repor of the present condition of th church in our old mission field i China. Communication has bee stopped and the last messages sta ed that, for the time being, co respondence would only cause susp cion and difficulty.

This was ten years ago, but r intimation of any other attitude ha been received. Thus, while it migl conceivably be possible to send le ters through the mail to know persons in China, no one feels fr to do so. Our field being in tl interior and our local leaders pra tically unknown, there has been r specific mention in published r ports of the places and persons wi whom we worked.

One can assume, however, th the general conditions pervadir China as a whole have been press into every nook and cranny ar that these conditions are reflect with varying emphases everywhe

A Church Subjected

Probably in no country in t world is the Christian church mo influenced by current politic thought than in China. While Western countries the church m be tinged by capitalism or imperi ism or nationalism, it is possible rebel and if desired to vigorous oppose such influences.

In China this is not so. The under the Communist direction, cial system and theory have be built up and idealized to the poi that they have the ultimate sa tion. Every person within the g graphical area controlled must so subjected to indoctrination th he understands and accepts t social theory as not only corr but to be lived by. In its ugl form the indoctrination is cal "brainwashing." In its more ple ant forms it consists in study a self-examination and rectificat according to the doctrine.

The alternative to accepting t view on life is the forfeiting of on status and rights as a member society. He then is no longer a p son, he is not included in the "P ple," and "Democracy" has no sponsibilities toward him. Thus "People's Democratic Republic" m be as dogmatic and dictato and crushing to the recalcitr members of society as the crue despot. On the other hand, to those who accept and submit themselves to it, the system may appear to offer advantages.

Communism as an atheistic system was generally condemned by the church before the days of "liberation." For decades before the Communist victory, missionaries had been concerned with the problems of an independent and morally responsible church in terms of self-government, self-support, and self-propagation. Plied with Communist propaganda, incompleteness and defects in the church were turned back on the shoulders of imperialistic missionaries who seduced innocent Christians for capitalistic domination.

The former Nationalist government was also blamed as a corrupt rule in behalf of favored classes, fostering Christianity to keep its subjects content. Thus the church in China slowly moved from an anti-Communist position to frank and public avowal of the benefits of government under the Party.

The Church after the War

With the close of the war in 1945, missionaries began to hurry back to the work that had been interrupted by the Japanese occupation only to find that a more serious threat confronted them. Civil war and Communist victory moved like a shadow across the land. October 1, 1949, is taken as the date of the establishment of the People's Republic of China, and in the next year the whole land was completely "liberated." Missionaries and Chinese Christians were trying during this time to work out forms of co-operative effort which could survive in the new conditions.

In the summer of 1950 conferences were held which made it clear that the church must dissociate itself from any taint of imperialism, must become fully independent of missionary control, and must stand on its own feet financially. A manifesto stressing this was issued by the National Christian Council at this time. While missionaries were rapidly leaving it was still assumed that some could remain, though the arrival of new or returning missionaries was not expected.

It was in this more or less fluid situation that the Korean War erupted. The Chinese Communists were drawn into this and America became their number one enemy. From then on America has been subjected to the shrillest denunciation on every pretext.

In this atmosphere the church as well as all China was swept into opposition to everything American. The Three-Self Church (emphasizing the old formula for an indigenous church—Self-government, Self-support, and Self-propagation) emerged as the unifying agency in all church activities. It attempted to draw all church bodies into line and to form the connecting link

Pressure to follow the government's way reaches every person in every way of life.

between church and state.

In the following years of the decade, the Three-Self Church led in carrying government-sponsored programs among the churches. In the Denunciation Movement (1951), former church leaders confessed their sins of involvement with imperialist forces and accused others of participation. Moves toward further socialization were supported by the church; a conference (1954) sought church unity on the basis of opposing militarism and loving country; and at the end of the decade the church participated in various ways in the Great Leap Forward—an attempt to outdo all previous efforts at industrial and agricultural production.

A Church "Unified"

In 1958-59 there was a Church Unification Movement which was an attempt to do away with the multiplicity of denominations and the waste of manpower caused by the numerous small churches duplicating each other's efforts. Thus in Shanghai 200 churches were reduced to twelve, in Peking sixty-five churches reduced to four, in Canton churches reduced to four, Sawtow to two. This was done in other cities similarly — perhaps on a nation-wide scale. In connection with this all pastors were to be self-supporting, and of course large numbers of them as well as theological students were freed for productive employment in factory or farm.

The Three-Self Church Magazine, *Tien Feng,* summarized the accomplishments of the first ten years as follows: (1) The power of alien, especially American, domination was crushed; (2) Imperialist elements were driven out of the country; (3) The Three-Self program has made the church independent; and (4) The Christians have been unified in opposing imperialism and loving country, thus aligning themselves with the 600 million countrymen and accepting the leadership of the Party.

That this was not all accomplished with complete unanimity is evident from stories of pastors like Wang Ming-tao. Pastor Wang was a capable evangelist well known in missionary circles. He once served very effectively in a series of meetings in our large church in Kai Chow. In the early 50's his church in Peking proved a very popular worship center for students, Sunday morning services gathering as many as 500 together. He refused to preach the social line or to be involved in the Three-Self movement. For this he was accused in September 1954, but was defended by students and friends and released. In June 1955, he published a statement of faith explaining his position theologically and his refusal to join the Three-Self Church, closing with these telling words:

"All truths that are found in the Bible we accept and hold. Whatever teachings are not in the Bible we totally reject. For our loyalty to God we are ready to pay any cost that is required. We shall shrink from no sacrifice. Misrepresentation and slander can never intimidate us."

This challenge could not pass unnoticed. On August 8, 1955, he was arrested and sentenced to several years in prison. After a year he was released with a "confession" to the government and a statement on his own "self-examination." In the latter he says good words about the Three-Self Movement, admits his connection with imperialism, and apologizes to those he has wronged. Wang Ming-tao was apparently broken by his prison experience. However a report was received in 1959 that he had renounced his confession and with his wife was again in prison.

What Visitors Found

The question of course arises: just what would a visitor experience in the line of Christian fellowship and church life if he could travel in China as in the old days. The answer is difficult simply because one cannot travel in China as in the old days. Even Chinese travel within the country is only by permit. Outsiders are sorted out on the basis of their known sympathy or desirability from a propaganda point of view. Their activities within China are then so guided and responses so obviously inspired tha a neutral, objective report is ir possible.

In spite of this, there have bee several official delegations of Chri tians from other countries and mar individual visitors some of whoi were in a position to compare co ditions with previous times. A del gation of Japanese Christians visi ing in 1957 made a generally favo able report which was immediatel criticized as incomplete and biase A Hungarian delegation toured Na king and Shanghai in 1959 and wa impressed with the factories, th Nanking seminary, and the feas they attended and concluded tha "Christians ought to uphold socia ism and world peace."

A delegation of Australian Fre Church clergymen in 1959 made th most recent valuable report, bu even this is limited and unclea They were accused of playing in the hands of the Communists eve to make the visit. They found th Three-Self Movement busily engage in working out a theology and poli for the situation, in the process dissolving denominations while r taining distinctive emphases. The found fewer places of worship tha prior to 1949; they found Christiar deeply appreciative of the efforts the state to improve the lot of th common man; they sensed a ge uine conviction that it was possib to be a practicing Christian in Communist state, though at son disadvantage; they met with churc leaders and felt it was possible have rather free interchange thought. The delegation summa ized their impressions in thr points: (1) the Three-Self Moveme is seeking to find means to mal the church into one fellowship, ro ed in the soil and witnessing to th people; (2) the movement is wor ing toward church unity; and (the movement is taking Christia back to the Bible, seeking to fi in the word of God His will f them in a Communist state.

The Question Without an Answer

There have been no official de gations in the past year and a ha

continued on page 3

THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and Dece ber 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; edito correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, Kans**

THE CHURCH WE USED TO KNOW

W. C. Voth

THE STORY OF the General Conference Mennonite Mission in China s a story of sowing seed, the word of God, in hearts of men and women.

It is the story of thirty-one missionaries, most of them brought up on farms of America's Midwest—an independent and rugged group.

It is the story of a China awakenng from a monarchial rule to a republican form of government, a segment of it coming in contact with the Christian gospel in the context of individualism, and the emergence of an indigenous church.

When evangelistic services opened n the mission tent in a North China village, it was full to capacity. One of the listeners was a scholarly gentleman who heard the gospel for he first time. He listened eagerly. Toward the close of the ten-day series of meetings he asked, "How can this be true? You say God loves us so much that He sent His own Son into the world and that He died on a cross for us? If God is almighty, would He not have protected His own Son above all else?" He was told that from the Bible we learn that God so loved the world that He gave His Son so that whoever has faith in Him shall not perish but have eternal life. Mr. Dwan believed, and great peace and joy flooded his soul. Later he said, "You Americans say you have known this gospel story for generations. Why did you not tell us sooner? My father and uncles searched for this peace of heart but we all found no peace until I found it now in Jesus Christ!"

The church building at Taming Fu that once housed an active congregation has been turned into a theater.

The First Workers

H. J. Brown and his wife heard the call to China in 1909. After a year and a half of language study in Shantung, they looked for an unevangelized area. The Lord led them to the three southernmost counties of Pu Yang (Kai Chow), Tung Ming, and Chang Yuan in Hopei Province (then called Chihli). Pu Yang is some 300 miles south of China's capital, Peking.

Later the Browns corresponded with the mission board of the General Conference. They described the great need for more missionaries. They hoped and prayed that the General Conference would support their work in China. At its triennial sessions at Meno, Oklahoma, in 1914, the Conference accepted the area in southern Hopei, North China, as a Conference mission field. With the enlarged missionary staff sent by the Conference further expansion of the field was considered. The field was about a hundred miles long and forty miles wide with a population of 2,220,000 (in 1926) an average of 550 per square mile.

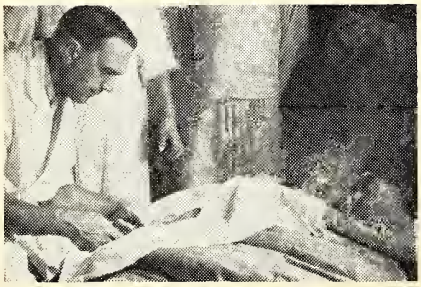
Response Was Encouraging

In time, three divisions of work developed: evangelistic, educational, and medical. From the beginning, Chinese evangelists and Biblewomen were co-workers with the missionaries. A few of the first ones came from other missions. This was a great help. After local Christian leaders matured, they entered into the work. Besides preaching the word of God in all churches and chapels, midweek prayer and Bible study services were conducted.

Sunday schools introduced many children into the faith and through them their parents became interested. In a number of congregations, Christian Endeavor societies were organized. The young people took great delight in these. The Chinese have a natural aptitude to performing in public.

The response to the gospel was encouraging and was evidenced in a steady increase of church membership. Only three years after the Browns began work in this field, fifty had been baptized. By 1930 there were 849 church members. There was an accelerated increase to about 2500 by 1941.

One of the means of introducing



The famed Yellow River bounded Hopei Province on the south.

Work in China was begun by H. J. Brown and his wife in 1911.

Pu Yang (Kai Chow) in the southern end of Hopei Province served as the center of the evangelistic, education, and medical work.

C. L. Pannabecker treats a sick woman.

Capital of Hopei Province was Peking, three hundred miles south of Pu Yang.

the gospel was through tent evangelism. Two large tents each with a seating capacity of 600 were used throughout the field. There was an increasing demand for this type of evangelism. From villages where the gospel had not been heard before, non-Christian men came offering free transportation of the tent to their village.

In a village named Chang there was a wealthy home. The only son of the home had been a student at a Peking university. He came home because many students were on a black list of Japanese occupation forces. This young man walked fifteen miles to Taming to invite our tent evangelistic team to come to his village. He offered the free use of a large building. When the meetings started, the building was overcrowded. Several hundred listeners were standing in the yard. For ten days there were continuous services from ten in the morning to nine at night without diminished attendance. Bible study and instruction classes were conducted for converts and others after the evangelistic team moved on to a new location.

An Emerging Indigenous Church

By the nineteen-twenties, the Chinese leaders of congregations in the northern half of the field were organized to promote a self-supporting church. A Chinese conference was organized. By 1930 the church in the east suburb of Pu Yang went on a self-supporting basis. From work developed in the city of Pu Yang by Sam and Pauline Goering and their co-workers also emerged an indigenous church at an early date.

During these years there was much discussion and planning for closer co-operation between the mission and the Chinese church. Eventually a council was set up on which both Chinese and missionaries served. The church representatives were elected by the Chinese church field conference and the missionaries by the missionary staff. This council co-ordinated the total church and mission work.

According to mission policy the mission provided the finances and constructed church buildings in the six county seats. In many villages, Chinese Christians provided their own chapels and financed them. Everywhere there seemed to be growth. But the growing church is never without its problems.

The country was restless with the spirit of revolution in the latter nineteen-twenties. It became evident that some difficult problems could not be effectively dealt with unless there would be a renewed dedication to the Lord in a humble repentant spirit.

Both missionaries and Chinese were driven to special seasons o prayer. It began with a few individuals. As others became aware of this they also joined the group This continued daily over the noon hour for several weeks. Many confessions were made and a spirit o mutual forgiveness was manifest Then the Holy Spirit came upon them in power. What a difference i made! A wonderful spirit of lov and unity filled the hearts of al A new era began.

H. C. Ma was offered a teachin position at $25 per month. His hom church offered him $10 per mont His father, a non-Christian, chided "Son, you are foolish. Come wor with me on the farm and you wil receive much more than the schoo offers you." Mr. Ma and other prayed. The Lord led him to accep the $10 offer of the local church— and he stayed with it five years

The Spread of Schools

The mission educational work began with the opening of a boys' elementary school at Pu Yang in 191 The first girls' school was opene in 1918 by Talitha Neufeld. Th E. G. Kaufmans came to Chin early in 1918 to develop the educational program. Under Dr. Kau man's guidance, a junior middl school was begun in 1923. The nex year a Bible school was initiated In later years the Hwa Mei Middl School attained an enrollment c 500 students, as a co-educationa junior-senior high school. Afte James Liu graduated from Bethe College and returned to China i 1932, the Hwa Mei School Boar called him to the principalship c their school. Mr. Liu served in thi capacity until 1946.

The Bible school developed unde the leadership of P. J. Boehr. St dent gospel teams witnessing in th churches come to mind as a cha acteristic of this period. Later e pansion under S. F. Pannabecker's and Chang Ching's direction included a student work program.

Many Christian village day schools were promoted by village communities with the mission supplying the teachers the first several years, but were encouraged gradually to become self-supporting. Summer Teachers' Institutes and special schools such as the Women's Training School conducted by Aganetha Fast, short-term laymen's Bible schools, summer Bible schools, and kindergartens were also a part of educational work.

In 1926 a total of fifty-seven schools were in operation with 1767 students enrolled and seventy-seven teachers employed. This was the high tide of General Conference mission educational program in China. Temporary evacuation of missionaries due to political upheavals in 1927 changed the program. Afterward the government was not as favorable toward education by Christians.

Medical Work Mushroomed

Because of the great need for medical care, a dispensary was opened. In 1921 Dr. and Mrs. A. M. Lohrentz and two nurses, Elizabeth Goertz and Frieda Sprunger, arrived in China. In 1927 the first unit of medical buildings was completed at Pu Yang. Dr. and Mrs. C. L. Pannabecker now arrived and the medical work developed rapidly. Soon Chinese doctors and trained nurses were added to the staff. By 1941, a new ninety-bed hospital was completed. In 1931, a well-qualified nurses' training school began operation. It was registered with the National Association of Nurses. The growth of the hospital and the extent of its service is indicated by the increase in outpatient count, which grew from 3,570 in 1930 to 29,846 in 1941.

In 1941 all foreign mission personnel were interned by the Japanese occupation forces. From that time on the hospital work was carried on by the Chinese personnel on a self-supporting basis. The evangelistic work was spearheaded by five ordained Chinese elders.

After the Missionaries Left

Reliable sources indicate that about seventy believers were baptized the year after the missionaries left. There was a period of growth during which the church took root. In 1945 the war with Japan ended. The Communists established a new government in that area.

In 1947 a few missionaries returned to China and visited the southern part of the field. They reported that the church was carrying on. The missionaries were, however, not permitted to enter the area north of the Yellow River. Missionaries Brown and Voth went to Kai Feng for the 1948 annual conference of council members of the Chinese field conference. The Bible school formerly at Pu Yang was now affiliated with the Free Methodist school with eighty students in attendance, some also from the Shantung Mennonite Brethren group. Several students were in colleges and seminaries in Shanghai, Wu Hsi, and in other cities. In the dispersion young men and women worked with the Mennonite Central Committee in relief and orphanage work and in other connections.

With the concurrence of the Board of Missions, new work was opened at Paochi, Shensi, and at Chengtu, Szechuen in West China. Missionaries remained at Paochi several months until shortly before the city was turned over by the Nationalist government to the new regime. One of the Chinese pastors came from the Hopei field and resumed the work at Paochi. It was reported that within less than two years the new church had about a hundred baptized members.

A new mission station was opened in Chengtu, Szechuen, in 1948. Soon services were held in three chapels. The first seven believers were baptized in 1949. The last missionaries, P. J. and Frieda Boehr, were not permitted to continue work and were under house arrest until allowed to leave China in June 1951. The Chengtu Church by then had 120 members, with a Chinese pastor in charge. Since then no direct communication has come from that station.

The Hong Kong Link

From 1949 to 1950 I served at Hong Kong as liaison between the home board and the work in the interior of China. While I was there, the chairman of the Chinese Conference of the Hopei (North China) mission field came to Hong Kong to report on the situation of the church for the period from 1945 to 1950. He said that in the northern half of the field no church services had been permitted. Taming church was used as a theater and for official meetings. Former missionary residences had been stripped of doors, windows, and floors. Other mission buildings in Nanlo and Tsingfeny were torn down and materials divided among poor people.

In the southern areas around Pu Yang government control was less severe. The Christians were told the constitution allowed religious freedom and they could continue to convene for services. However a change in staff was demanded of the Hwa Mei Middle School. Then the school was closed. Our hospital had been in full operation with a staff of Christian doctors and nurses until 1946. Over a period of time all medicines and instruments were "borrowed" and not returned. Then the hospital too, was closed.

Some months after the new regime was in control, a committee came to the church board and said, "Since the church building is built for the good of the public, we need to borrow it next Sunday for a public gathering to inform the people what our program is." After that the Christians no longer could use the church. Their meetings were disturbed, but they were not discouraged. They began services in twenty homes instead of meeting as one congregation in a church. In many cases former Bible school graduates conducted the preaching services.

Witness through Suffering

Although freedom of worship had been declared, the tax on church and mission property was raised prohibitively high so that one year's tax was almost as high as the total value of the property. Then the government authorities came with apologies saying that since the Christians could not pay the required taxes the authorities were constrained to take over the property.

Even though the Christians were allowed to worship in the homes they were often under pressure. For

Continued on page 363

What grips me is large-scale food offerings made to gods of stone, wood, and paper.

Confessions of a Paxman

Martin Buhr

Ever since I first heard of our Pax program, my interest was aroused in this type of service for young men. It never once entered my head, however, that I would one day come to Taiwan. Of one thing I was always sure: that it was impossible for me to go for one good reason or another and that my personal inadequacies were too numerous.

Finally, one day last year I sent for an application form. At that time I was at a loss as to where support money was to come from.

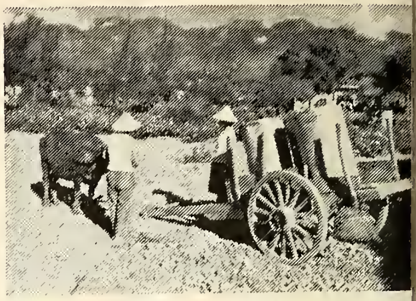
In the area of determining God's will, I would say that feelings are unreliable/misleading, at least in my case they were. It was more a knowing conviction that finally prompted me to write the Board of Christian Service. As you know, there is a long list of reasonable services one is expected to perform for the Christian church. More and more it was shown me that I had no legitimate reason for not volunteering for a Pax assignment.

The business of pledges for sponsorship was settled so quickly that I marvelled. People had been looking for such a project to support. Again, I had never thought of going to the Orient. I had no special feeling that this was where I should go.

When I was asked to go to Taiwan rather than to Africa (because of the crisis), it came as a surprise/disappointment but not a shock/disillusionment. Upon discussing this new development with my pastor and youth leader we agreed that it was a reasonable thing to do. So I went.

At the time I thought I would be once and for always satisfying the demands of Romans 1:16, 17. I was sure I could no longer be classified a debtor after a three year perio of service. *Now* I know I shall *a ways* be a debtor!

The German Lutheran Sisters next door to our hospital compound work with blind, crippled, and deformed girls. Miracles are wrought as these girls become as happy as those who are straight and can see.



Those are barrels or kegs of powdere milk going to one of our milk bars

I had no way of knowing wha to anticipate upon arriving in Fre China. One thing only had been im pressed upon me from all direc tions; that there would be the man adjustments to make. I have ha to work at adapting myself to th food and way of life that is peculia to the Orient, but this is no grea obstacle when one is young.

At the time of my going I wa aware of the fact that I was pu ting aside the course a person m age normally pursues. It is tru that there is a limit to the nun ber of things I can do here that on regards as the normal activity young people in America, such recreation, entertainment, datin courting, college, wages, car. But cannot resent the restrictions place upon my social life. What value there in resenting an opportunity experience that is contributing rectly to the growth of my faith What profit is there in avoiding opportunity that is now helping to realize one of my greatest d sires: an eyewitness study of Chri tian missions in action? Singlene of heart, mind, and purpose a good qualities to strive after in world that is familiar with confor ity, compromise, and corruption.

I Can't Afford to Be Reckless

It is impossible to avoid stru gles. Here the world is small that the people you meet today y may very well meet again tom row. There is no way to escape sponsible decisions. There is no w to master difficulties but to me them head-on. Being such sensiti things, co-operation and harmo play dodge with us so that one m all too often yield to the impu

"If we neglect to preach the death and resurrection of Jesus, it profits them nothing." This picture represents this well. We have a service with each stop of the mobile clinic.

to be irritable/impatient. Among us we can never manufacture too much understanding / tolerance / patience for the simple reason that foreigner-national relationships can become strained the moment one is reckless/off-guard/unalert.

There are always struggles toward greater submission to the correction of God—the result of needing to work with the least possible friction on a team of Christian servants. It is no easy task to become involved in a group endeavor where one achieves such a degree of unselfishness that he is able to consider first the need and purpose of our mission program before anything else. It is good for me to learn to give attention to the needs of others before giving attention to personal ambitions.

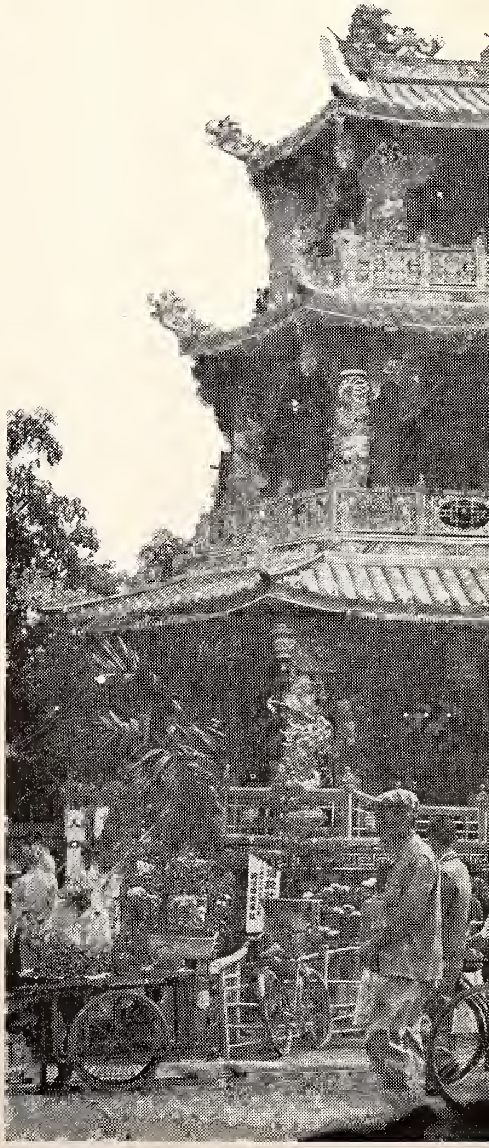
One never knows what to expect as he moves along the streets that are Taiwan's. One night I was returning to my place. As I pedalled along I was arrested by the sound of familiar music pouring forth from one of Taiwan's obscure little shops. Pulling up my bicycle, I enjoyed "I Know that My Redeemer Liveth." All the while bicycles, pedicabs, and trains rolled by unmindful that for me this was a worship service.

What grips me hard, what I do not like to see, is large scale food offerings made to gods of stone, wood, and paper. One week I stumbled across such a wretched spectacle. Tables were set up along the street and were loaded down with cooked rice, fruit, and meat. Apparently all the devils had been released and were everywhere intent upon molesting good superstitious folk. The lavish spread was a trick designed to attract the attention of the foul fiends, to stuff their stomachs, to thwart their evil intentions. In a soaking rain the food waited untouched while poor people passed by.

People Need More than Healing

It appears at times that in the total scope of Christian work in Taiwan that we together with other missions actually open the blind eyes, heal the lame, cleanse the lepers, feed and clothe the multitudes. Yet, if we neglect to preach the vicarious death and resurrection of Jesus, it profits them nothing!

I am writing this after a gruelling six-day venture of our mobile clinic to aboriginal villagers in the mountains of Taiwan. Taiwanese team members make the best of companions as they stimulate us with their



Martin Buhr arrived in Taiwan on October 14, 1960. He spent December to March in language study—Chinese. In his letter accepting the assignment to write an article for the youth section, Martin said, "I underscore the thought that Missions Pax is a terrific opportunity which more fellows would realize if they knew what it is like. I would like to help . . . win more recruits to do the work of Jesus Christ."

Christian concern and with their infectious good humor. Sosan (evangelist) never ceases to amaze me with his earnest dedication in telling most everyone he meets about Jesus. We crossed one river by ferry. Soon he held the attention of the other half-dozen tribal people in the boat with the story of Jesus stilling the tempest.

There is not that great fuss, bother, or hardship in living and eating with the villagers as one is popularly led to believe by tellers of dramatic tales or by the writers of exciting adventures.

On this trip we have gained fresh insight into the religious meaning of "a cup of cold water" and also water for bathing the body and washing the feet after a day of sweat and toil. It did not matter that the drinking water was always hot, for it quenched our thirst. It did not matter that the bath was taken from one basin of hot water (sheer comfort for me . . . much trouble for the host).

We foreigners may hold offices and titles of director, but we are really most effective if we administer quiet leadership of moral and spiritual strength in which we seek to co-ordinate the purposes and functions of our mission so that God shall be glorified among these people who are also His.

A Race Away from the Crowd

Somehow I think of Pax as being a race which I run. But the race I run is away from the cheering crowds. I am persuaded that it is much more real than any competition or contest in the arena even though there are no prizes to spur me on. But there is an incorruptible crown and an imperishable inheritance for him who runs well and overcomes. This verse could very well have been written for Paxmen:

"Even youths shall faint and be
weary, and young men shall fall
exhausted;
but they who wait for the Lord
shall renew their strength,
they shall mount up with wings
like eagles,
they shall run and not be weary
they shall walk and not faint."

Yes I am boasting, but not about myself. It is the experience that I would have you covet. I wonder i you would not wish to make i yours also? I do not say that yo should or must. I suggest it to yo because of the value I attach to it Possibly you too will want to undergo this test by faith, this disciplin through service, this exercise o love.

Is Sacrifice Necessary?

Duane Friesen writes the fifth in the series of discussions by members of the Young People's Union cabinet on the question, "Who Is a Christian?"

THE GREATEST IDEAS in history have been embodied in personality. The truths of Christianity could only have become most meaningful through a Life. Since that time there have been men, famous and unknown, who have lived these ideas. To hint at the answer to our question I want you to think of a great Christian.

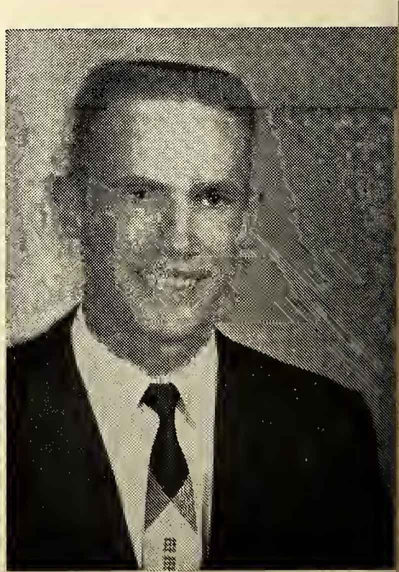
Albert Schweitzer has doctor's degrees in four fields: theology, philosophy, music, and medicine. Where is Albert Schweitzer? Not on the faculty of a leading university; not in the pastorate of a large church; not even a specialist in a large medical institute. Schweitzer is preaching in Africa. Did I say preaching? No, not in the usual sense. He is living his ideas. Is this what it means to be a Christian? Was this Jesus' main emphasis?

Schweitzer made a value judgment. In a value judgment one lesser value is sacrificed for another value. As long as we exercise this freedom we are human, but when we do not we are merely animal.

If one is going to exercise one's freedom, it usually means nonconformity. And, this is not merely nonconformity of theory and idea, but nonconformity of action also. A life well-lived is theory put into action. This is a great sacrifice.

Are you willing to be different? If not, you will never know the meaning of sacrifice. Nothing is more loathsome than the wishy-washy puppet who does everything out of a fear of public opinion. A group of these puppets breed mediocrity which in turn kills creativity and conviction. The greatest basic sacrifice one must make in American society today is to be different.

But sacrifice involves a strange paradox. Jesus said, "He who finds his life will lose it, and he who loses his life for my sake will find it." Many of us never lose our lives so we never know what life really is. We would rather buy a car than help a cause. We would rather spend time entertaining ourselves than to spend time with someone who is lonely or perhaps a little odd. Do you really want to know what life is all about? If you do I believe our question has been answered.



Duane Friesen, Faith and Life Are Chairman of the Young People's Union is from Aberdeen, Idaho. After spendin this next summer in MCC VS in th East, Duane will return to Bethel Co lege for his senior year.

our schools

BLUFFTON COLLEGE APPOINTS DAVID JANZEN

Lloyd L. Ramseyer, president of Bluffton Callege, has announced the appiontment of David Janzen to teach philosophy for the coming year.

Mr. Janzen has his B. A. degree from Bethel College, N. Newton, Kan., and also from the University of Manitoba. He earned his Master of Arts degree from the University of Manitoba. He attended two summer sessions at Goshen College Biblical Seminary and Mennonite Biblical Seminary, respectively, and spent three years at the Free University of Berlin, Germany, where he studied both philosophy and theology.

Previous to going to Germany, Mr. Janzen taught at Canadian Mennonite Bible College in Winnipeg for ten years.

THE CHURCH WE USED TO KNOW

continued from page 359

instance, in a village a young man whom we will call Mr. Lu faithfully preached the word of God. After some months he was forbidden to preach because the people's loyalty would be divided, it was said. Wholehearted support of the regime must come first. Mr. Lu however preached again. For this he was imprisoned. Later he was beaten and released. On returning to his village most of the village came out to meet him in sympathy for his suffering. He responded with a smile and said, "This is for Christ's sake. Come let us praise Him that He found me worthy to suffer for Him." Many remarked, 'If that is the Spirit Christ gives him, we need this Saviour, too." The result was that the same year attendance at services in this village rose from fifteen to one hundred. In 1951 there were about 2700 church members in all our China fields.

In all of China the church has gone through suffering and trials. Some churches have been closed, new ones have arisen. How can the church function under the present communal system? The government nsists that the church must be subservient to the state. The doors are closed to both foreign mission personnel and to communication and ellowship with Christians outside he "bamboo curtain." However God s still on the throne and, we can be confident, is keeping watch of His own. Intercessory prayer fellowship is our privilege and obligation. "To this end keep watch and persevere, always interceding for ll God's people" (Eph. 6:18 NEB).

TWO RECEIVE ASSISTANTSHIPS

Two Bethel College chemistry majors have been awarded graduate school teaching assistantships for the 1961-62 academic year.

Dianne Waltner of Hurley, South Dakota, will attend the University of Missouri. Don Hofer of Bridgewater, South Dakota, will attend Iowa State College at Ames. Both have signed contracts to assist in the chemistry departments of their respective schools.

EXCHANGE STUDENTS CHOSEN

Lois Peters, sophomore from Fredonia, Kansas, and Anna Jo Weaver, freshman from Waldron, Washington, have been selected by Bethel College to attend Spelman College, Atlanta, Georgia, for the 1961-61 school year.

Previously, exchange students going to Spelman from Bethel stayed only one semester. Now, however, the program has been extended to include a full academic year.

Miss Peters is the daughter of Mr. and Mrs. Abe H. Peters, 1105 E. Monroe, Fredonia. She plans to study primarily English and drama while at Spelman.

Miss Weaver is the daughter of Mr. and Mrs. Robert F. Weaver, Waldron, Washington. She plans to take general education courses and art.

Two Negro students will come to Bethel from Spelman in the exchange. Spelman College is one of the country's leading Negro women's colleges.

SCHOOL YEAR ENDS AT BLUFFTON

Bluffton College has announced its schedule of May Day-commencement activities, June 2-5.

June 2 is the annual Swiss Day. A basket lunch at 12:00 a. m. will be followed by the Swiss Day program in the chapel at 2:00 p. m. The Pi Delta dinner and meeting will be held at 5:45 p.m. at the First Mennonite Church Bluffton. At 8:15 p. m. the dramatic presentation of Stephen Vincent Benet's *John Brown's Body* will be given in Founders Hall.

Saturday, June 3, May Day, includes the Men's and Women's Varsity B breakfasts; the alumni-varsity baseball game and tennis match at 10:00 a. m.; class reunion luncheons for 1911, '21, '31, '36, '41, and '51; Mosiman Hall open house at 1:00-2:00 p. m.; box ceremonies for classes of 1931, '36, '41, and '51 at 2:00.

The crowning of the May Queen will take place on the baseball green at 3:00 p. m., followed by the Alumni Banquet at Founders Hall at 6:00 and the dramatic presentation of *John Brown's Body* again at 8:15.

The schedule for Sunday, June 4 opens with Sunday school at 9:30 a.m. and worship services at 10:30 in the local churches. Baccalaureate will be held in Founders Hall at 3:00 p. m. with President L. L. Ramseyer speaking on the subject "Massive Retaliation." The President's reception will be held at the president's home at 4:15. In the evening at 7:30 the A Cappella Choir will present its final concert of the year, under the direction of Earl Lehman, in Founders Hall.

Commencement will be on Monday, June 5, at 10:00 a.m. in Founders Hall with the address being given by A. Blair Helman, president of Manchester College, on the subject, "The Eternal Quest."

RJC WORKDAY NETS $1220

Rosthern Junior College students—180 of them—went to work for residents of the Rosthern, Hague, and Laird (Saskatchewan) community for a workday and netted $1220 for the school. The annual workday is now three years old at Rosthern Junior College. Proceeds of the past two years have provided new desks for the Grade 9 and 11 classrooms.

MCC news

LIVESTOCK ARRIVES IN PARAGUAY

A plane load of livestock contributed by Lancaster County farmers to the Mennonite colonies in Paraguay arrived at the Filadelfia, Paraguay airport on Sunday afternoon, May 7. The shipment consisted of eighteen six-months-old bull calves and thirty two- to three-months-old pigs.

Following are excerpts from a letter by Peter Epp, South America MCC worker, describing arrival of the livestock: "In the Chaco everyone I met had the cattle shipment uppermost in his mind. Henry Derksen and Maurice Kaufman had worked hard to make all the arrangements. Saturday we drove to the Experimental Farm and found everything taken care of there. The new barn which Ed Snyder is putting up was nearing completion and was first used for cattle that Saturday. The other barn was cleaned out and ready for the bulls.

"On Sunday many people came to see the plane arrive. It is estimated that at least 1,500 people were at the airport. At about 3:30 the plane circled the airfield and came in for a perfect landing. The crowd could hardly be kept away from the plane. Trucks and trailers were ready at the airport and it took only about half an hour to unload the livestock.

"The animals were all taken to the Experimental Farm. The bulls will stay at the Experimental Farm until Robert Unruh (who will coordinate distribution) returns from the States. The pigs will be distributed this week to the colonies."

Shipment of the cattle and pigs is part of a livestock improvement plan in the Chaco Mennonite colonies. The project was made possible by the Relief and Service Committee of the Eastern Board of Missions and Charities. Henry E. Shenk and Irvin D. Weaver of Lancaster County accompanied the livestock to Paraguay.

DECKERTS TO INDONESIA

Marion and Lois Deckert and son Alan from Richey, Montana, are scheduled to sail from Genoa on June 7 for their new assignment in Halmahera, Indonesia. They were granted Indonesian visas after waiting nearly two years.

On the island of Halmahera the Deckerts will do agricultural work in co-operation with the Protestant Church of Halmahera. Since September 1960 the Deckerts have been in Morocco, where Marion has been serving as director of the *Eirene* (International Christian Service for Peace) voluntary service program there.

Replacing Marion as *Eirene* director is Willy Beguin, La-Chaux-de-Fonds, Switzerland, who formerly served as a Protestant minister in France and Switzerland and is chairman of the Swiss branch of the International Fellowship of Reconciliation.

BRETHREN CHURCH SHARES INTEREST IN OAKLAWN CENTER

Church of the Brethren interest in sharing in the sponsorship of Oaklawn Psychiatric Center has resulted in the approval by Mennonite Mental Health Service and MCC of Church of the Brethren representation of the Oaklawn Board of Directors. Appointed as the Brethren representative on the Board is Howard Bosler, M.D., of Goshen. The interest of the Church of the Brethren in Oaklawn is welcomed by members of the Oaklawn Board, MMHS and MCC.

WIENS VISITS N. AMERICA

Frank J. Wiens, MCC Director for South America from Asuncion, Paraguay, arrived in Akron May 5 for a month's stay in North America He is here for the purpose of consultation and planning in respect to the South American program.

GERMAN SISTERS SAY "THANK YOU"

Sister Oberinn Mohrmann, superintendent of the Fellowship Deaconry in Germany, visited Akron MCC headquarters on May 5 to express thanks on behalf of her order for assistance received through MCC Miss Mohrmann's order has used much MCC material in its welfare work in Germany.

BUILDING BEGUN ON OAKLAWN CENTER

Construction of Oaklawn Psychiatric Center is expected to get under way late this summer, according to an announcement by Robert W Hartzler, chairman of the board o directors. The board of directors o the Oaklawn Psychiatric Center, in process of formation at Elkhart Indiana, under Mennonite Centra Committee sponsorship, held its regular quarterly meeting at Elkhar on May 9.

Chairman Hartzler reported the completion of arrangements with the Elkhart General Hospital board for the Oaklawn Center to participate with them in a community fund-raising campaign from which the Oaklawn Center is to derive $250,000. Treasurer Paul Hoover reported total contributions now received from church sources to be in excesss of $150,000.

The board of directors took action authorizing the Building Committee to let the plans out for bid as soon as state and federal approval is secured. The board will meet again in mid-August for th purpose of letting contracts.

our churches

Salem-Zion, Freeman, S. Dakota.

JOHN R. SCHMIDTS SPEAK

The Women's Mission Society sponsored a Mission Rally on April 30, with the John R. Schmidts, founders of the leprosy mission near Asuncion, Paraguay, as guest speakers. Dr. Schmidt brought the Sunday morning message. Both spoke in the evening, giving an illustrated report of the leper work in Paraguay. The offerings received will be used for the work at the leprosy mission. The junior choir, consisting of forty members, presented a sacred concert on Mother's Day. The offering was sent to the New Home and School for blind children of Taiwan. Daily Vacation Bible School will be held May 29 to June 9. Mrs. Hilbert Graber will serve as director. *Wm. J. Ortman*

EXCHANGE STUDENT VISITS

Eden, Inola, Oklahoma. On January 1 Miss Dilores Rempel (wh was an exchange student of Wuppertal University, Germany) showed pictures and told of her trip and school experiences. The M.Y.A.

our church conducted a devotional program January 8 at the Indian Hospital in Claremore. Jacob Froese, Sr., who had been bedfast for a number of years passed to his reward January 9. On April 2 the choir presented the Easter Cantata, "Alleluia." We were happy to have with us Dr. and Mrs. John R. Schmidt on April 9. They showed slides of their work as well as of their intercontinental car trip. The week of April 16-21 Albert Unruh from Enid served us in a week of evangelistic services. April 28 and 29 the Oklahoma church workers conference took place here. The theme of the conference was "Witness Unto Me." George B. Neufeld, missionary to Congo, was the guest speaker. On February 21 a carload of men went to Knowa, Oklahoma, to help in tornado cleanup work. Jerry Stutzman is doing 1-W work in Cleveland Memorial Hospital, Cleveland, Ohio, and Don Voth is in MCC relief work in Vietnam. He returns home in August. *Abr. S. Enns*

UNION WORSHIP SERVICES

First Church, Fredonia, Kansas. Since the middle of January we have been worshiping together with the Church of the Brethren. Our pastor, Abe Peters, has been serving both churches so the union services make it more convenient. On March 26 we had Communion services during our morning worship service. The combined men's groups have been meeting regularly once a month; at the last meeting April 14 fifteen men were present. Our pastor has been put in charge of the services held every Sunday evening at the county jail. Six of our members and three boys attended the men's retreat at Camp Mennoscah on April 30. *Mrs. Alvin Schmidt*

THREE JOIN CHURCH

Zion, Donnellson, Iowa. The following were received into the church January 22: Mrs. Maurice Loges, Mrs. Laverne Loges, Simon Berthold. On March 5 Elmer Ediger brought the morning message. A sacred concert by the Freeman Junior College Choir was given on March 7. The Iowa Men's Brotherhood had a banquet at Wayland on March 13 with George Miller as guest speaker. Women's Mission Society held their annual Fellowship Day on March 16 with forty-two women attending. The Easter sunrise service at the E and R Church was followed by young people's breakfast at Mennonite Church. Father-son banquet on April 20 featured Wilbur Nachtigal of Iowa City as speaker. Young People's Fellowship presented a missionary film, "The Miyazaki Story," on April 23. Marguerite Woodley and Glen Johnson were married on Jan. 29. *Mrs. Viola Hirschler*

WOMEN'S GROUP ORGANIZED

Good Shepherd Church, Sioux Falls, South Dakota. "Serve the Lord with Gladness." In this spirit of truth the women's organization known as the co-workers of the Good Shepherd came into being. Our first meeting was March 16 at the home of our president, Mrs. Charles Tieszen. Mrs. Kenneth Kuhns was elected as vice president. A constitution was adopted at the April meeting. The fifteen members began work on Christmas bundles to begin promoting and stimulating love for the great missions of the church. *Mrs. Harry Kunkel*

MEN REPAIR CHURCH

Bethany, Busby, Montana. The past fall, several of the men rebuilt the front porch of the church and rechinked the log building that constitutes our educational wing. Oliver Risingsun accompanied Pastor Malcolm Wenger to Mountain Lake, Minnesota in November to participate in a missionary conference at the Gospel Mennonite Church. Bernice Bailey is finishing her third semester at Cook Christian Training School, Phoenix, Arizona. This is an interdenominational school training Indian Christians for the Lord's work. Bernice Bailey plans to teach summer Bible school in the Hopi churches as a Voluntary Service worker this summer. Rachel Roundstone has been living with the James Regier family of Henderson, Nebraska, and attending school there. She is expected back soon and plans to participate as a helper in the summer Bible school here. Homer Hart, Southern Cheyenne leader from Hammon, Oklahoma, held a week of meetings in our church April 3-9. He received invitations too numerous to accept for meals in the homes of the people. The final night about 160 people were shoehorned into our small white building. Others went home because there was no room. The Church Council was stirred to work out a plan to begin collecting a building fund. Three of the men of this congregation have conducted services at Birney while Daniel Schirmers are on furlough. Other speakers from the Lame Deer and Ashland Mennonite churches have also assisted at Birney. *Malcolm Wenger*

THE CHURCH IN CHINA TODAY

continued from page 356

and individual impressions are so colored by personal views for or against the state system that they are almost useless. The one question which we ask, and for which we hope there is an answer of good news, is: Is there still a living and true Christian church in China? Some say there is not, that the church in China has so distorted the essence of Christianity to conform to the state that it amounts to mass idolatry.

To most of us this seems too harsh. There is always the struggling and the painful attempts to sort out from the past that which can be woven into the new life. In this there is bound to be loss but we have faith that by the grace of God there can be good and that there is a future for the church in China, and that in God's own time the broken fellowship will be restored. Pray for our brethren in China and that we may be faithful.

CHARTER DAY SERVICES SET FOR JUNE 4

Faith Church, Minneapolis, Minn. Charter Day services of the new Faith Mennonite Church (which began services in October, 1960) will be held June 4, at 10:30 a.m. and 1:30 p.m. in the lower auditorium of the Southview Seventh Day Adventist Church, East 58th Street and South Wentworth Avenue in Minneapolis.

Olin A. Krehbiel, chairman of the Home Missions Committee of the Northern District Conference, will officiate at the organization of the new congregation. The day will also mark the first baptismal service of the new fellowship.

A choir, including singers from the six General Conference Mennonite churches in the Mountain Lake, Butterfield, and Delft communities in Minnesota, will sing. Members of the Faith Mennonite Church will serve a noon luncheon to all visitors.

Pastor of the congregation is Frank H. Epp, graduate student at the University of Minnesota. The new church, with the co-operation of the Home Missions Committee, is seeking a full-time pastor to serve beginning in August.

Morning worship services (10:30 a.m.) beginning June 1 will be conducted in the YMCA auditorium, 4816 Nicollet, Minneapolis.

our conference

VOTHS MARK 42 YEARS AS MISSIONARIES AT HOME AND ABROAD

Records of mission work in four foreign countries carry the names of William C. and Matilda Voth. Beginning their missionary service for the General Conference Mennonite Church in China in 1919, they have since served in Japan and Formosa, and W. C. Voth has helped to open the mission in Colombia.

Even since age eleven William C. Voth knew his place was in missions, although the drought years on his parents' farm at El Reno and Gotebo, Oklahoma, tested his faith in his calling because there seemed to be no means with which to acquire the education he felt he needed for overseas service. He struggled through a number of schools, graduating from Bethel College in 1918 and attending a summer session at Colorado State Teachers College as well as a year at the University of Oklahoma School of Engineering.

Matilda Kliewer of Whitewater, Kansas, early in teen-age committed her life to Christian service and later found her avenue of service as Mrs. Voth. Many women in the Orient have accepted the gospel message as told them by Mrs. Voth.

There was a famine in China in 1920, so the Voths began their missionary work with relief. Mrs. Voth established women's relief projects which later expanded into evangelistic work. Visiting homes led to a home-study Bible course for women who by tradition were bound to their in-laws' homes.

Without a school for missionary children in the early years, Mrs. Voth educated her children at home. Besides her duties in the home, from 1923 to 1927 she supervised the Taming Girls' Boarding and Day School and taught Bible, singing, and physical education to up to one hundred girls.

W. C. Voth found his university courses in architecture valuable during the first years in each of the fields. He built missionary residences, schools, and churches in China. During the first term he also supervised several Christian schools in the northern counties of Taming, Nanlo, and Tsingfeng.

During the second term, Mr. Voth was colaborer with Chinese evangelists in the work of the seven organized churches and their outposts, a work that required days of bicycling or jolting on springless mule carts.

Because of political conditions in China after 1941, the Voths were not able to return to China after their second furlough. From 1939 to 1941 they were in deputation work, and during 1942 they took charge of the pastorate of the Emmanuel Mennonite Church at Moundridge, Kansas.

In 1943 W. C. Voth accompanied Gerald Stucky to Latin America to study the possibility of beginning mission work there. A six-months study resulted in the choice of Colombia as the South American country in which to work.

In 1948 opportunity came for W. C. Voth to return to West China and Hong Kong to serve in the relief program of Mennonite Central Committee. Mrs. Voth remained in the United States, continuing her activities as secretary of the Women's Missionary Association, a position she held for eight years.

On his return from China in 1950 Mr. Voth visited Japan on behalf of the Board of Missions. His report to the General Conference later that year resulted in the Conference's authorizing the opening of a mission in Japan. The Voths were appointed to the field and left in June of the following year, just six months after the first missionary, Leonore G. Friesen, went to Japan. Seven additional missionaries left that year.

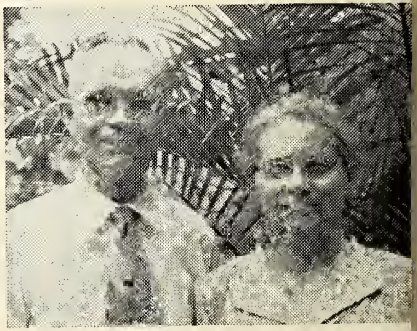
While the new missionaries studied the language in Kobe, Mr. and Mrs. Voth remained on Kyushu Island to look for missionary housing, at the same time conducting street meetings and Bible classes through interpreters.

W. C. Voth was soon asked by students of Miyazaki University to teach an English Bible class. Mrs. Voth again took up work with women, visiting homes and establishing weekly meetings for women and children.

By 1954 mission property had been secured in several cities. Mr. Voth remodeled residences in Miyazaki and Miyakonojo, constructed buildings in Nichinan and Kobayashi, and purchased property in Hyuga.

In 1954 the Board of Missions delegated W. C. Voth and Verney Unruh, also a missionary in Japan, to make a trip to Formosa in response to an offer by Mennonite Central Committee to take over that work and extend the spiritual witness. On their recommendation the General Conference took over that work, the official action being taken in 1956

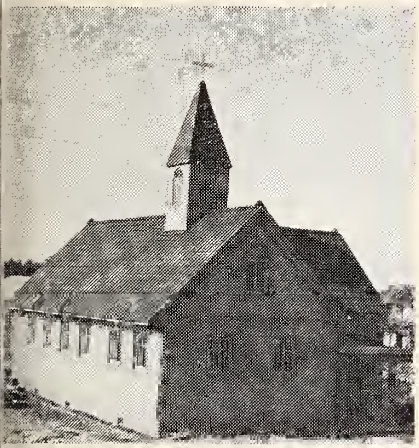
Mr. and Mrs. Voth were transferred to Formosa in 1955, several months after the first missionaries arrived there. With the help of Samuel Hsieh, Mr. Voth served the Taichung church and later started evangelistic work at Hwalien. Mrs Voth served as accountant and correspondent for the Taichung Babies Home and conducted women's meetings.



In 1958 the Voths returned to th United States. For several month during the fall of 1959 and winte of 1960 they assisted workers at th Indian mission in Arizona. At hom in Newton, Kansas, they are fr quently called to serve at mission conferences, sharing the blessing of the Lord on their ministry in oth er countries and challenging congr gations in the United States an Canada with mission responsibil ties.

JAPAN CHURCH DEDICATED

Eight years of work and witness b General Conference missionaries i Miyakonojo, Japan, were climaxe on March 26 when the Namil Christian Church (pictured here was dedicated. Of cement-block co struction, the building cost abou $2,000. One-half of this came fro offerings by the church; gifts fro churches and friends in Canada and the United States supplied the other half. Seating capacity is 100 with arrangements to handle overflow crowds up to 150.



Ground-breaking ceremonies for the church were conducted on March 13, 1960, and construction was carried forward as the church was financially able. Members donated most of the labor in laying the blocks.

Active membership of the church is now twenty-seven with an average attendance on Sunday morning of thirty-five. Five young men from this church have dedicated their lives to full-time Christian service and three young ladies are teaching in Christian kindergartens.

Half-time pastor of the church is Hiroshi Yanada, a member of the Kobe church. Working together with him in witnessing in the Miyakonojo area are missionaries Verney and Belva Unruh, Anna Dyck, and Pax-worker Dennis Epp.

GOALS FOR SUNDAY SCHOOL

Sunday schools that would like to est their standards of excellence will soon have a set of standards by which to judge themselves. The Committee on Education in Church, Home, and Community, meeting in Newton, Kansas, May 15 and 16, voted to publish a set of goals toward which a Sunday school should work. This is expected to be available to Sunday schools by the fall of 1961.

Other publications planned by this committee are a booklet on the Mennonite faith and a discussion guide for young people as well as parents on Christian family life discussion. The discussion guide is a follow-up action of the family life consultation held in Newton, Kansas, in August 1960. It will be published inexpensively to make it available to all.

Members of the committee are Elmer R. Friesen, chairman; Martha Graber, Harold Buller, Henry Poettcker, Burton Yost, Norma Voth. Willard Claassen serves ex officio.

MISSIONS-SERVICE CENTER OPENS IN NEWTON

The Mennonite Missions-Service Center in Newton, Kansas, is open to General Conference Mennonites and friends of the Conference visiting in the area. The building was rented by the Boards of Missions and Christian Service especially to lodge transient workers and people in Newton for committee meetings and other work related to the church. Persons in need of lodging should write to the Board of Christian Serivce office at 722 Main Street in Newton or call at the center at 120 East First Street.

1-W SERVICE OPENINGS LISTED

The 1-W office of the Board of Christian Service has a list of openings for men contemplating service in the near future. Openings include Voluntary Service assignments, Pax, and earning service authorized for men in the 1-W classification. Write to the Board of Christian Service office at 722 Main ton, Kansas.

CENTRAL DISTRICT REVIEW

Gordon Neuenschwander, pastor of First Mennonite Church, Berne, Indiana, became president of the Central District Conference at its 1961 sessions held recently in Washington, Illinois. The new vice president (president-elect) is Virgil Gerig, pastor of the Grace Church in Pandora, Ohio. Wilbert Mosiman of Mackinaw, Illinois, was elected to serve as treasurer.

The adopted budget for 1961-62 totals $11,000. Items included are the Field Secretary account, publication account, Peace and Service Committee, Conference Year Book, Historical Committee, conference travel, and the General Conference Study Conference on the Church and Society.

Application for membership in the Central District Conference was made by the Hope Mennonite Church, Columbiana, Ohio. The application was accepted with a brief ceremony during which time members of that congregation present at the sessions were recognized.

Delegates chosen to go to Study Conference on the Church and Society are Carl Lehman and Howard Raid of Bluffton, Ohio; Vincent Harding of Chicago; C. J. Dyck of Elkhart; and Leonard Kingsley of Monroe, Indiana.

Others elected at the conference are Howard Baumgartner (Berne, Indiana), trustee; Harry Yoder (Bluffton, Ohio), Ministerial Committee; Leland Gerber (Bluffton, Ohio), Palmer Moser (Berne, Indiana), and Wm. Stauffer (Sugarcreek, Ohio), Missions Committee; Mrs. Leland Harder (Elkhart), Harold Oyer (Elkhart), and Leonard Wiebe (Fort Wayne), Education Committee; Sylvan Lehman (Lima, Ohio), and Lowell Troyer (Mio, Michigan), Publication Committee; Vincent Harding (Chicago), and Harold Thiessen (Summerfield, Illinois), Peace and Service Committee; Richard Baum (Carlock, Illinois), Arlene Hartzler (Goshen, Indiana), and Edward Stucky (Berne, Indiana), Camp Friedenswald Committee; Loris Habegger (Elkhart), Historical Committee; L. L. Ramseyer (Bluffton, Ohio), Program Committee; and Harold Baughman (Bloomfield, Iowa), Bluffton College Trustees.

ROSTHERN BOOKSTORE ESCAPES FIRE

Mennonite Bookstore in Rosthern, Saskatchewan, narrowly escaped burning when the hotel next door to it burned down on May 22. News of the fire was received in Newton, Kansas, when Ruby Welk, managing the store in the absence of David D. Reimer, telephoned Walter D. Unrau and Reimer who is presently studying in North Newton. John R. Dyck, a former manager of the Rosthern store, was one of those credited with saving the store by means of garden hoses.

The store is one of three owned by the General Conference Mennonite Church. Unrau is manager for the Board of Education and Publication of the Conference.

Reimer completes his work for a B.A. degree at Bethel College the end of May and will return to the store immediately afterward.

editorials

OUR WITNESS IN CHINA Suppose the General Conference Mennonite Church had never thought of China until 1961. What would we do? For what would we pray?

We would say, "Let us send evangelists to China. This is the largest country in the world. It has an ancient culture that has not been claimed for Christ. Let us claim it."

But we cannot send anyone to mainland China today. Political conditions forbid this. We are cut off from any communication with the great people in the People's Republic of China.

Perhaps we would then say, "If only God might raise up in China a witness. The Chinese people should hear the gospel in their own tongue from their own people. This must be our prayer."

What an impossible thing to wish for in 1961. China is not only closed to outside influence. It is openly hostile to all efforts that do not contribute to the goal of Communism. China is even in conflict with its Communist brother, Russia. How could we ever hope to reach China for Christ in 1961?
swered?

God can answer this prayer. God began answering this prayer in 1911 when H. J. Brown and his wife started mission work in China. In his article elsewhere in this issue W. C. Voth sketches the flowering of forty years of labor in China. The several thousand people who became members of our church in China does not seem a large harvest in a country of 650 million. But it was a work with much depth. Many leaders were trained by our mission.

We left our Christian brothers in China in 1951. Since then we have had little contact with them. We know that there have been struggles and testings. S. F. Pannabecker discusses some of these trials in his feature article. We have never been called on to make such sacrifices. We do not know how our Christian brothers in China are enduring these terrific pressures.

While our proof is small, we do believe that some will endure, by God's help, to the end. The prayer that might seem impossible of an answer in 1961 is still a worthy prayer to pray. God has not left himself without a witness in China. We have been a part of God's answer to prayer.

THE FAMINE IN CHINA The National Broadcasting Company reported several days ago that the famine in China threatened to topple the present Chinese government. NBC's Chet Huntley commented tersely that such an event would leave the country with a power vacuum almost too fearsome to contemplate.

But what can be done about the famine in China? It has been growing since 1958 and threatens to become worse. While there must be a number of causes, the Communist party's brutal drive toward industrialization must be partly at fault. To relieve its famine the Chinese have bought large quantities of grain from Canada. This has relieved Canada's farm surplus problem. Church groups—including the Mennonite Central Committee and the Brethren Service Commission—have explored the possibility of relief. So far there have been no takers. Pacifist groups have pressured the United States government to send surplus grain. No offer has been made. It would probably not be accepted.

in this issue

COVER

Behind an ominous door lies the story o a former Conference witness in Chin We suggest the door can be pried ope enough to honestly raise the questio "Is there a church in China?"

CONTENTS

THE CHURCH IN CHINA TODAY........35
THE CHURCH WE USED TO KNOW 35
CONFESSIONS OF A PAXMAN............36
IS SACRIFICE NECESSARY?................36
OUR SCHOOLS 36
MCC NEWS 36
OUR CHURCHES 36
OUR CONFERENCE 36
EDITORIALS 36

CONTRIBUTORS

S. F. Pannabecker, dean and forme president, Mennonite Biblical Seminar W. C. Voth, veteran missionary, no doing deputation work.

CREDITS

Cover, Robert W. Regier; page 354, cred of Eastfoto; page 355, P.I.P. photo fro Der Stern; pages 357 and 358, courtes of Mennonite Historical Library and S. Pannabecker; photos on pages 360 a 361, supplied by the author.

of things to come

May 29-June 3—Faith and Life rad speaker (KJRG, Newton, Kan.), P. Wedel.
June 2—Freeman Junior College co mencement
June 5—Bluffton College commenceme
June 5-10—Faith and Life radio speak (KJRG, Newton, Kan.), Samuel a Leona Entz.
June 8-11—Pacific District Conferen Colfax, Wash.
June 11—Rosthern Junior College co mencement
June 19-25—General Conference R treats, Divide, Colorado

THE MENNONITE

Editor: Maynard Shelly. **Associate Edito** Claude F. Boyer, Cornelius J. Dyck, Herbert Fretz, Robert W. Hartzler. **Editor** **Assistant:** Muriel Thiessen. **Art Direct** Robert W. Regier.

VOLUME 76 **NUMBER**

JUNE 6, 1961

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

in this issue

COVER

It's summer Bible school time again. Many are the ways in which the message of the Bible can be related to children.

CONTENTS

EDITORIALS 370
A GOOD LIFE FOR BAD DAYS 371
FELLOWSHIP IN SPITE OF SEPARATION 372
DREAM OF A BOOKSTORE.............. 374
WOMEN IN THE MINISTRY................375
THE READER SAYS..............................376
AFRICA CAME TO BLUFFTON............377
TALKING WITH THE PASTOR..............379
YOUTH NEWS 379
IS DECISION NECESSARY?................379
OUR SCHOOLS 380
MCC NEWS 380
OUR CHURCHES 382
OUR CONFERENCE 384

CREDITS

Cover, Pollumbaum from Monkmeyer; page 373, Great Northern Railway; pages 377 and 378, supplied by Michael Bodu. Article on 377, reprinted with minor adaptations from "Presbyterian Life."

CONTRIBUTORS

Charles J. Turck, president of Macalester College and Education Consultant to the Department of Christian Social Relations of the Protestant Council of the City of New York. Juliet Blanchard, Dayton, Ohio, is a member of the Presbyterian Board of Christian Education.

of things to come

June 5-10—Faith and Life radio speaker (KJRG, Newton, Kan.), Samuel and Leona Entz.
June 8-11—Pacific District Conference, Colfax, Wash.
June 11—Rosthern Junior College commencement
June 15-18—Northern District Conference, Mountain Lake, Minn.
June 16, 17, 18—75th Anniversary of Salem Church, Dalton, Ohio.
June 19-25—General Conference Retreats, Divide, Colorado
Oct. 21-24—Western District Conference, Kansas City, Kansas.

THE MENNONITE

Editor: Maynord Shelly. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. **Editorial Assistant:** Muriel Thiessen. **Art Director:** Robert W. Regier.

VOLUME 76 **NUMBER 23**

WINNING THE WORLD FOR CHRIST The Missionary Society of the Christian Church (Disciples of Christ) is taking a ne approach. It has declared its intention to carry on world missio work in co-operation with other denominations "whenever that i possible." They give their reasons for this attitude: "It is eviden that the world cannot be won to Christ by a segment of the church No one denomination is adequate to the task, but together there i hope." The history of Christian missions has been one of Christian co-operation. The darkening clouds of crisis in the world call for mor co-operation both abroad and at home.

The following was addressed as an open letter to The Mennonit *brotherhood by Vincent Harding, a pastor of the Woodlawn Mennonite Church, Chicago.*

CONCERN FOR A NEW GENERATION As graduation tim approaches, I cannot wrench from my mind the memory of a grou of high school students I met in St. Louis, Missouri, several week ago. They were members of Bethesda Mennonite Church there, an graduation was a subject of burning importance to them. Abou half of the group will finish high school this June, the rest will graduate in 1962. Almost all of them would make excellent college students, and most of them wish to go to a Mennonite college, but n one of the group can afford to go to *any* college without substanti financial aid.

There are young persons in similar difficulties wherever our churc seeks to minister in communities where money is scarce, but talen and ambition are plentiful. There are young persons like this i Chicago and Saginaw, in Gulfport and Kansas City, and in place that I know nothing about. I am addressing this appeal to you o their behalf, wherever they are.

Two things give me the courage to write. One is my firm conviction that these young people have a wealth of potential withi them, potential deeply needed by our church and our world. Secon is my belief that our Mennonite brotherhood has rarely ever shut i heart against real need, once it was seen, especially within the fellowship of the church.

What, then, shall we do for these young men and women? I there any hope for them within our fellowship? I write this lett to ask if there are any individuals, any congregations, any churc boards, any men's or women's groups who could help these youn persons. Surely there are few better investments than the educatio of young people who are eager to serve this generation in the nam of Christ. I do not know how we might go about this, but th financial resources are surely present within our churches. Can w work through Mennonite Mutual Aid, or the Mennonite Centr Committee, or through the various colleges themselves? Is there som way to set up a permanent scholarship fund for young people lik these who might otherwise have their dreams crushed within them As I have said, I don't know how best we can do this; but I do kno that we must try, for these are our children. We sent workers to ca them; now they are responding. Who will help them to become new generation of Christian workers?

I leave this now upon your hearts and consciences. Consider i and let us try to discover what God would have us do.

A GOOD LIFE FOR BAD DAYS

Ours is not a Christian world. If our colleges educate for success in this kind of world, they are not educating for the Christian way of life.

Charles J. Turck

THE TIME HAS come when we Christians have to make up our minds to stand for Jesus Christ and His way of life or to be forever silent as our world plunges for disaster.

The great weakness of our country is its materialism. Put in more understandable terms, this means that it is a money-minded society. We think we can buy anything we want and certainly anything we need. Therefore we must have money. We measure success in material terms like quantity or speed, which have nothing to do with the quality of life. The raging passion with half of our people is to build barns and bigger barns or corporations and bigger corporations into which we can pour our goods. And the raging passion of the other half of our people is to get more and more wages for less and less work. We think we can buy protection from our enemies at home or abroad, and so we make wealth and comfort and security the goals of our personal living and of our national existence.

This is the kind of world into which we introduce our young and not too guileless college graduates. This is the kind of world that undermines in less than four years all the altruism that we encourage—to the extent that we do encourage altruism—in the four years of college. It is not a Christian world. And if our colleges educate for success in this kind of world, they are not educating for the Christian way of life.

I have a different idea. It is to make the church-related colleges of America noteworthy for their endless emphasis on Christ's way of life, on unselfishness and on sacrifice and on brotherhood, on the quality and not the quantity of the speed of living.

We are living on the eve of a world revolution, a world wherein two-thirds of all humanity has an annual income equivalent of $100 per person per year. And we in the United States have an average income of $2,000 per person per year—a differential of twenty to one. And, as the *New York Times* remarked in an editorial on May 30, 1959, "The disparity is getting worse not better, because the rate of population growth is higher in the undeveloped countries than in industrialized nations."

In 1950, the late Premier of Pakistan, Liaqat Ali Khan, paid a visit to the United States, and after his tour, he described the more striking evidence of our wealth, and then he said quietly but with feeling: "As I let myself ponder over this, I suddenly see the United States as an island—a fabulously prosperous island. And round this island I see the unhealthy sea of misery, poverty, and squalor in which millions of human beings are trying to keep their heads above water. At such moments I fear for this great nation as one fears for a dear friend."

Fellow Americans and fellow Christians, we are not surrounded by dear friends. We are surrounded by hungry, envious, greedy nations who await in impatient silence our ultimate ruin as we continue to pile up our surplus wealth.

Why, in a world situation like this, should not the Christian colleges uphold the Christian way of life, full of kindly mercy and exact justice and humility of spirit, seeking peace and brotherhood and the well-being of all mankind?

"If any man will come after me, let him deny himself, and take up his cross and follow me." Why not give to the youth in our colleges and to our faculties, and through them to the community, this picture of the good life, endorsed by our words and our lives?

It won't work? Under the providence of the living God, it is the only plan that will work and save us from destruction.

The 1961 sessions of the Pacific District Conference

Fellowship in Spite of Separation

SEPARATION BECAUSE of distance is a fact of life in the Pacific District Conference. Twenty-five churches are peppered widely over the geography of California, Idaho, Oregon, and Washington. Mountains are added to the miles. But in spite of this, the Pacific District Conference has preserved a feeling of fellowship and unity. This spirit will be in evidence when the group meets for its sixty-second session, June 8 to 11, in the Onecho Mennonite Church at Colfax in eastern Washington.

In response to a survey made by the district's executive committee, delegates expressed themselves in favor of rotating conference sessions to the various members congregations. While a central meeting place might seem more advisable, the eighty-two people who responded felt that fellowship was one of the important ingredients of the conference experience. These people like to see other churches and they like to travel. Many delegates use conference time as a vacation time.

Since the number of people able to attend the annual conference is limited, the congregations in each of the four states are moving toward state fellowship groups. This, at least, gives more opportunity for fellowship beyond the local congregation for a larger number of people.

A Council Helps Solve the Problem

Distance also limits the work that the churches can do together. If congregations are going to work o
a common task, they must be rep
resented in planning. This mean
committees. Pacific District commi
tees have been small, but even s
they have had a hard time gettin
themselves together.

An attempt to remedy this prob
lem has been a council of commi
tees meeting that is held every Ja
uary. This has been helpful—whe
all persons on a three-member com
mittee have been able to attend
Operating at this disadvantage, th
work of the churches moves on.

Five congregations are supporte
in part by the Home Missions Com
mittee — Fresno, Shafter, Winto
(all in California), Filer (Idaho)
and Warden (Washington). Th
Warden church dedicated its nev
building on February 26 and ha
also built a new parsonage. Aid i
given to these congregations unti
they are able to carry their ow
programs.

The district's education commi
tee has promoted the use of the Ger
eral Conference's Living Faith Grad
ed Bible Lessons. Arrangements ar
being made for Conference repre
sentatives to visit churches in Wash
ington and Oregon this summer t
provide help in using these lesson

Most active among the district'
committees has been Christian serv
ice. It has promoted interest in tem
perance. It has helped to establis
the West Coast Relief Committee a
Reedley, California. Besides this th
needs of the aged have been studie
and voluntary service has been pro
moted.

An early effort to draw th
churches of the district closer to
gether was the development of
district paper—first called, *Th
Workers Exchange,* now *The Mes
senger.* George A. Fast serves a
the editor of this monthly. It is pub
lished by the education committe

Like other district conference
this group is examining the poss
bility of employing a field secr
tary. Should a man be chosen, he a
least would be guaranteed a larg
field. An alternate plan of selectin
a team of men—one in each state
to give part-time service to confe
ence promotion will also be studie

THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and Decem ber 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; editori correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, Kansa**

Program Features Discussion

Besides a number of lectures by visiting speakers, the Pacific District Conference sessions will feature a one-hour discussion period. The conference will be divided into four groups for this purpose. Discussion leaders will be Lester Janzen, Ritzville, Washington; Ramon Jantz, Reedley, California; Allen Tschiegg, Salem, Oregon; and Albert H. Epp, Downey, California.

Officers of the conference are: Peter J. Ediger, Fresno, California, president; Lester E. Janzen, vice president; Rudolph A. Lichti, Parlier, California, secretary; and Joe Jantz, Ritzville, Washington, treasurer. Highlights of the conference program are given below.

THURSDAY, JUNE 8. Conference sermon by Peter J. Ediger; initial business session.

FRIDAY, JUNE 9. Message by Erland Waltner, Mennonite Biblical Seminary, Elkhart, Indiana; report and election of conference officers; reports by Bethel College and Mennonite Biblical Seminary; discussion groups; meeting of Mennonite Men.

SATURDAY, JUNE 10. Message by Orlando Waltner, Board of Missions associate executive secretary; auxiliary meetings; youth banquet with message by Erland Waltner.

SUNDAY, JUNE 11. Messages by Erland Waltner and Orlando Waltner; celebration of the fiftieth anniversary of the Congo Inland Mission.

God's call to us in Jesus Christ
Is a two-directional one.
He calls us out of our world
And sends us back into the world.
He calls us out of the world's estrangement from God
Into His kingdom of fellowship with God,
And sends us, in His name,
Back into the world's separation from God.
He calls us out of our self-centered world
Into His God-centered kingdom,
And sends us, in His name,
Back into the anxious and fearful world.
He calls us out of our divided world of towers of Babel
Into His united kingdom of truth,
And sends us, in His name,
Back into the babbling confusion of a divided world.
He calls us out of our world of vengeance and power by threat
Into His kingdom of forgiveness and power by love,
And sends us, in His name,
Back into a threatening, vengeful world.
He calls us out of our world of proud and prejudiced dogma
Into His kingdom of humble and heart-searching discipleship,
And sends us, in His name,
Back into the dogmatic world.
He calls us out of our sin-stained world
Into His love-cleansed kingdom,
And sends us, in His name,
Back into the sin-stained world.

Peter J. Ediger in the Pacific District Conference sermon.

THE DREAM OF A BOOKSTORE

Wilfred Unruh

THE CHACO MENNONITE Bookstore in Filadelfia (Fernheim Colony, Paraguay) reports a brisk business in Christian literature, books and supplies. The response of Chaco Mennonites to this opportunity to buy new German Christian literature is fresh evidence of the need being served.

A woman's touch is clearly evident in the bookstore. Cheery curtains on the windows put sparkle into the modest home which serves as the bookstore. Attractive displays of books, records, games, cards, and teaching aids also reflect the personal touch of someone devoted to the task. This person is Susie Isaak, manager of the bookstore and colony librarian.

The Chaco Mennonite Bookstore was Sister Isaak's dream. The need was obvious. As she met people in her work as librarian, they asked for Christian literature and adequate supplies for writing and read- of the things we take for granted ing. But in a pioneer society, some must wait until the time is right. The time for this dream to come true came in 1959, when J. W. Fretz visited the Chaco. He heard of her vision and told her tha Christian mutual aid was an answe to a long awaited prayer.

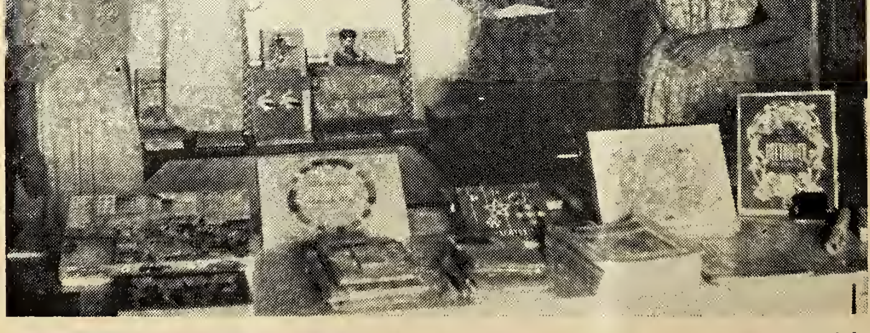
Fretz wrote to the office of M tual Aid Services in Newton, Ka sas: "It is the kind of ventu which might stimulate a good de of interest throughout the colon I think we should explore all po sibilities of seeing this aspect colony life move ahead."

Interest soon built up amor concerned persons in North Ame ca. In a few months $1,500 w available in modest-interest-ra loan funds for the bookstore. The funds were advanced through M tual Aid Services to Susie Isaak a the dream of a bookstore for t Chaco became a reality. With the funds a new inventory of books, l erature, records, and stationery su plies has been secured. Other sma articles otherwise not available the colonies like small musical i struments, games, and greeti cards were also ordered for sale

The bookstore itself remai property of Fernheim Colony, though not directly responsible the co-operative, which manages other retail and marketing matte A management committee direc the operations as a private ent prise, somewhat similar to a boa of directors.

The printed word is perhaps o of the most important methods which the Christian church c communicate the gospel. Thus t bookstore is a vital Christian se ice. In the remote, green wilderne of the Paraguayan Chaco we a able to provide the materials f Christian education and nurture well as supplies for better fam living. This is an example of m tual aid across international borde —using our plenty so that othe may have enough for their need

Mutual Aid Services of the Ge eral Conference sponsors other si ilar projects of brotherhood aid. linking investment funds with sou financial needs of others in t brotherhood, it provides a practi expression of the church in acti Loans for domestic and forei projects are made as funds a available. Christian investment fers for the work of the church a provided so that savings can used to support the mission of t church.



Susie Isaak, Heinrick Duerksen, and Matilda Jantz (l. to r.) proudly display materials in Chaco Mennonite Bookstore. Christian books, literature, and supplies for the family are provided to Mennonite settlers in this private enterprise in Christian Mutual Aid.

Our Values and Heroes

Focus on Christian Concerns

A MAN BY THE name of Leo Loewenthal has found that the heroes of our society are not the same today as at the turn of the century. He bases his conclusions on an analysis of leading biographical names, featured in several popular magazines, like *Saturday Evening Post.*

Half a century or more ago, he says, the leading names represented men and women of work. Biographical heroes featured were from industry and from the professions.

More recently, the biographical articles have represented people at play, the leading names being from the movies, the ball parks, and the night clubs.

The mass media—such as magazines, newspapers, films — serve a dual role with respect to the values and heroes of our society: 1) they reflect our values, and 2) they dictate our values. If this is true—and it is—consider the meaning of these additional facts.

News editors have estimated that during the first ten days of Actress Elizabeth Taylor's illness in England, they received twenty times the amount of reporting on her condition than they received on the death of Doctor Tom Dooley, the medical missionary to Laos.

Is that a reflection or a dictation of the values of our society? Either interpretation is far from comforting.

Consider next the results of the annual motion picture academy awards. All of the top four winners —Peter Ustinov, Shirley Jones, Elizabeth Taylor, and Burt Lancaster—performed in roles involving rascality and sex.

It is true, the awards were for acting ability, but we know and everybody knows, that neither the industry nor the patrons differentiate between form and content of role-playing.

Of Rome, before the fall of Rome, it is said that people said, "Let us eat and drink and play, for tomorrow we die." And on the morrow Rome died!

—Frank H. Epp

An Exchange of Ideas

Women in the Ministry

"Should women serve the church as ministers? Could they? They have done other jobs. Why not this one?" Thus our editorial for May 9 opened the discussion of women in the ministry of the church, implying that we saw no barriers to such service. In response to our invitation, several readers shared their views.

Dear Editor: I wish to state that I do not believe in women preaching because Jesus said I suffer not to come to women. I don't believe in women working on any job that a man can do because a man is supposed to be the head of the house and a woman's place is in the home raising children. That was to be her punishment for her sin in the garden of Eden and man was to be the breadwinner. Women want to boss men when man is supposed to be the basic. The Bible says that if a woman wants to know something about the church let her ask her husband when she gets home. Make a law demanding that only one in the family work on a job and you will see unemployment right itself because there will be plenty of jobs to go around for men only. When a woman takes a job she cuts her neighbor's children out of something to eat. A woman's education is the same as a man's but that is where our churches and our nation are bound for a fall because of women taking the place of men. She can get listeners because of her sex, but it is not what God would have her be and do, and this is the truth. *Everett Cecil Wilson, Enid, Oklahoma.*

A Woman's Highest Calling

Dear Editor: When I first learned to walk with God, so much was revealed to me that within my being I too felt the call to serve my God in preaching, teaching, or even the ministry. Then as I continued walking with my Father in heaven (always asking to be guided into His ways only), God showed me where I could serve Him best. I could see how greatly our many youngsters were in need of good sound teachings.

Then there came before me the women in their prison garbs, and I saw a deep need for a woman's ministry. Here, I was told, I could and should preach. Then too, there stood our teen-agers. Here I was given to see a need for more counseling than any woman had within her power to give.

All these and more, were shown to me. But God said, "Woman, never speak in the church, for a woman preaching in the church becomes Eve in the garden of Eden," and I found then too, that woman's highest calling, is to be woman, and let man remain the man. *Catherine Schellenberg, American Falls, Idaho.*

Plenty of Work Outside the Pulpit

Dear Editor: As soon as the postman leaves *The Mennonite* at the door, you are read and then often re-read or quoted for breakfast the following morning. We consider the items mentioned both well said and challenging.

In regard to your discussion on women ministers, I was reminded of the play entitled "Susan and God." During this drama Susan never heard God's voice at home but always in some enterprise outside the family circle. At the conclusion of this play, every Susan in the audience was inspired to go home to her little foxhole (previous week) with renewed enthusiasm. Most churches have plenty of work for women with children and older people outside the pulpit. And all women would agree with you that middle-aged men could be a problem.

Maybe some childless women would do well in the pulpit, but mothers? No thank you. Again I say, "Give me my little foxhole." *Mrs. D. W. Fireoved, Berne, Ind.*

Believers But not Apostles

Dear Editor: Concerning the question, "Should women serve as ministers?" I think this is not a matter of greater intelligence or ability on the part of men, but of the Divine order. Certainly women are just as capable as men, but that is not the issue.

"God said, It is not good that man should be alone; I will make him an help meet for him. The Lord God . . . made . . . a woman and brought her unto the man. Neither was the man created for the woman; but the woman for the man. Let the woman learn in silence with all subjection (not as a slave). But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve" (Gen. 2:18, 22; 1 Cor. 11:9; 1 Tim. 2:11-13). Biblically, I think there are teaching positions for a woman such as the places filled by such women as Jochebed, Hannah, Anna the prophetess, the women who were the first witnesses of the resurrection of Christ, and the women who were in the prayer meetings. But they were not the preachers on the day of Pentecost, nor later. Biblical principles do not fluctuate with our changing times.

God has always held the man responsible for the place of leadership. After the fall God said, "Adam . . . where art thou? Hast thou eaten. . . ?" (Gen. 3:9, 11). God talked to Adam first (not to Eve), and then to Eve. "Ye fathers . . . bring them (your children) up in the nurture and admonition of the Lord" (Eph. 6:4).

The qualifications of a ministe as set forth in the Scriptures, appl to men, and not to women (1 Tin 3:1-13; Titus 1:6-9). It was Aaro and his sons and other men wh were the priests, apostles, and spi itual leaders of the Bible. Jesu called twelve men to be His di ciples. Women became believer but not apostles. God has used bot men and women in His work, in H appointed places.

I believe to put women into th ministry would increase the prol lems of the home, which are a ready serious, because it would tak the mothers out of the home eve more. Children need mother a home. (Note Eph. 5:21-25; Col. 3:1 19; Titus 2:3-5.)

Important and vital as the mi istry is, I believe that men will r spond to the call of God, if they ar brought face to face with the mi istry, just as they readily respon to the medical profession and t business professions. Then perhap it would not seem necessary to tak women out of their God-given plac and put them into the ministry b cause of a shortage of men as mi isters. *Herbert M. Dalke, Alse North Dakota.*

the reader says

SPACE FOR CHURCH NEWS

Dear Editor: On March 15, I mailed in a "jotting" for [our] church. To date it has not appeared in *The Mennonite*. About two weeks ago I wrote in, asking whether or not you had received this—if not, to please let me know, and I would send in another one. I still have not received an answer. This is not consistent with the instructions you gave us, namely, to send in the news while it is new. Then it gets stale before it is published. *A Kansas Correspondent.*

[Two months of good intentions finally bore fruit and the correspondent's article was published on the day we received the above letter. We are sorry that we left the first inquiry unanswered but we thought publication would come sooner. It didn't. But this raises a problem. *The Mennonite* has carried sixteen pages weekly since 1937. (Actually space has been about the same ever since 1900.) In this time many things have changed. Congregations have become more active, therefore more news. But in the last twenty-four years we have cut back on church news. We made the following spot check on use of space in April 1937 and in April 1961. It shows that Brother Thierstein used his monthly sixty-four pages differently than have his successors. Figures represent approximate pages devoted to each category:

	1937	1961
Editorials	4	4
Feature articles	19	25
Conference news	6	12
Youth features	15	12
Church news	17	6
Advertisements	3	0
Cover features	0	4
Mennonite Men	0	1

This is a random sample and does not prove much. It does show that we are printing less church news, almost two-thirds less. We hav more news than we can use at ce tain periods. All of it must take i turn, and as a result, much of it older than we would like. There ar varied solutions. Everyone is willin to sacrifice the features that do n interest him. Obviously we woul save space if we did not discuss th problem. We are looking for sol tions. *Editor.*]

ALCOHOLISM IS SIN

To *The Mennonite*: Alcoholism now pictured as a *disease*, like T. or cancer. It is unfortunate tha this view of the alcoholic is give such prominence in your recent a ticle, "The Alcoholic Is Not Alone (May 9). The article compares th alcoholic to a diabetic, unable control his disease or to keep fro reaching for his insulin.

We have surely gone too far this non-judgmental, amoral a proach to alcoholism. In an artic

Continued on page 3

AFRICA CAME TO BLUFFTON

Michael G. Badu, Bluffton College student, is en route from his home town of Asiakwa, Ghana, to his goal of becoming a doctor of tropical medicine. Educated in a Scotch Presbyterian mission, Mike came to Bluffton from New York, where he attended high school. He chose Bluffton for his college education "because of its Christian principles, its high academic standard, the size of college and town, and because I thought my experience might be enriched here." As it has happened, Bluffton College has been enriched by Mike Badu. This account tells part of the story.

Juliet Blanchard

MIKE ON A BICYCLE has become a familiar sight on the Bluffton streets during the past four years. So familiar, in fact, that probably no one dreamed that he was quietly working on a big idea in the months before Thanksgiving last year. Had people known, they probably would not have believed that it was an idea that would bring an invasion to Bluffton.

A Bluffton homemaker, Jean Triplett, wrote a letter, and slowly the town and college came to life. This is what the letter said:

"On the campus of Bluffton College there is a young African student from Ghana named Michael Badu. He has become involved in quite a situation. He has invited about seventy African students from Ohio colleges and universities to come to Bluffton over Thanksgiving recess for a discussion of Afro-American relationships. Then this enterprising fellow wrote to Dag Hammarskjold and Governor Rockefeller asking them to participate in this adventure. (Unfortunately they sent regrets.) Mike thought the students might be allowed to stay in a college dormitory, and he planned to do all the cooking for them himself. While carrying the responsibility for all the planning for this meeting, he kept up with a full load of college studies. Now he needs help. This affair has all the possibilities of an exercise in brotherhood. Could you. . . ?"

Mike Badu sought the advice of Bluffton College's Dean, Robert S. Kreider, in making the final plans for the conference which stirred the town of Bluffton, Ohio.

Bluffton Opened Its Doors

Of course everyone could. The town of Bluffton opened its doors, its churches, its hearts to Africa. No one will accept the credit for what happened; everyone says everyone did it.

President Lloyd Ramseyer put the facilities of the college at the disposal of the conference. The usual dollar fee for dormitory rooms was contributed by the community. The United Church Women took over the problems of meals and put moneymaking aside. Breakfasts were furnished at the expense of the Businessmen's Association. Sunday dinner was planned as the final personal touch: all students were entertained in private homes of Bluffton's 2700 residents.

There Wasn't Any "Catch"

As the time drew near, Mike worried. Disturbances in the Congo increased. African nations at the United Nations were bitterly divided. Violence in New Orleans over integration of schools made headlines. All of this was reflected in phone calls and letters from the students to Mike. Their mood was belligerent and suspicious. Who was "back of" this conference, what was "the catch"?

Nevertheless, on the afternoon of Thanksgiving Day, the first carload of students rolled into town. The students were cautiously curious as they got acquainted and looked at the conference program.

One said impatiently, "We don't want to listen to all those speeches; we just want to wire protests to the United Nations and the U.S. government and go home." Mike adjusted the plans, putting in more time for closed meetings and more participation by the students.

Friday and Saturday the conference was in full swing. Registration showed forty students attending fifteen Ohio institutions, and coming from twelve nations and territories: Nigeria, Ghana, the Congo, Tanganyika, Rhodesia, United Arab Republic, Algeria, Angola, Nyasaland, Uganda, Kenya, Sierra Leone.

Everyone Spoke Up

On Saturday afternoon, the floodgates of pent-up resentment against racial discrimination in the U. S. burst open. All the students had experienced some indignity, embarrassment, or even violence at the hands of citizens of this "nation under God, with liberty and justice for all." It got hot under American collars, but it was good to get this out into the open. Gradually the sheer pleasure of being able to have such a discussion in an interracial group relieved the tension. As one student said, "One thing we will be able to take home from America—freedom of speech."

That evening a banquet was served at the First Mennonite Church complete with candles, pine branches, and special music. The speaker was Dr. Frank Wilson of New York City, of the staff of the Commission on Ecumenical Mission and Relations.

Dr. Wilson had recently attended the celebration of Nigerian independence, and he could call African leaders Namdi Azikwe and Kwame Nkrumah by their first names, since he had known them as students when he was dean of religion at Howard University. The dissensions of the afternoon melted in the deep warmth of his loving spirit. The room was very quiet and emotions near the surface as he spoke of fellowship, community love.

"We cannot escape our responsibility for making the world what God meant it to be," he concluded

One student said softly, "He belongs in the Bible."

It Won't Be the Same

Although it was distinctly a letdown, Mike—as master of ceremonies in his yellow and black striped national robes—knew he had to announce the next item on the program: "Where do we go from here?" Jean Triplett, speaking for Bluffton said, "We go home But don't expect it to be the same You have changed and we have changed. We are part of each other."

And so forty Africans will eventually complete their education and return home. They will never forget the quiet little Ohio town which finally convinced them that its hospitality was a free gift from friendly people. They couldn't comprehend its outpouring of kindness and one said, "We Africans wil have to change our thinking; som of you do care about us." Anothe said, "I have been in Columbu two years, and this is the firs time a white person has reall wanted to shake my hand."

Bluffton — town and college — learned, too. Bluffton folks foun out it was easier to be missionarie in their own front yards.

Mike, who started the whole thing should have the last word, "I wan ed African students to experienc the same kind of fellowship wit individual American Christian which I found in Bluffton," he explained, "and they did."

This was taken during one of the conference sessions. Names famiiar to readers of The Mennonite are Russell Lantz (at far end of the row) and the I. W. Baumans (directly under the lamp shade). Mr. Lantz and Mr. Bauman both teach at Bluffton College.

TALKING TO THE PASTOR

Dear Pastor,

I just got to thinking that you've spent a lot of time already writing letters to me. I want you to know that I appreciate it, but I'm sure that by now you think I'm a big bother. I guess what I mean is that I sort of feel I'm imposing on you and would not feel at all bad if you should tell me you're too busy for any more letters. *Joe.*

Joe, I'm glad you find my letters helpful, and I don't want you to stop writing to me. Pastors often are quite busy—true, but not too busy to talk to someone.

I have a feeling that a pastor's role is sometimes misunderstood. His main purpose is to help people and share with them the meaningful experiences of life, leading them to a full life in Christ. Answering questions like yours is what he wants to do. It is what he has prepared his life for.

The pastor is often busy with so many things that people like you feel he is too busy to take time for their problems. So they never ask for help or talk matters over with him. He finds himself simply running an organization and not helping the people he wants to serve. This is especially tragic when you realize how very many people in our churches have lots of questions.

I enjoy answering your letters, Joe. Keep them coming.

Your pastor

The pastor who writes this column welcomes your letters. His mailing address is Donald Wismer, 10102 64th Place, Arvada, Colorado.

Youth News

Recently the youth fellowship of First Mennonite Church, Nappanee, Indiana, collected ties from the men of the congregation (150 of them) and jewelry from the women, and wrapped them up in individual packages for the people at the Elkhart County Old People's Home.

The youth fellowship then went to the home and presented a program of singing and instrumental ensemble numbers. The members of the ensemble were Eddie Stump, Cheryl Mullett, Nancy Peltier, Barbara Guard, and Denny Yoder. All are in the eighth grade band. Following the program, the young people distributed the gifts. They were glad they had come when they saw the smiles of deep appreciation.
panied the group.

Margie Pletcher, youth sponsor, and Gordon Dyck, pastor, accom-

---

The youth fellowship of Zion Church, Souderton, Pennsylvania, presented a meaningful Easter drama, "The Boy Who Discovered Easter," on Easter evening. The play was directed by Arthur Isaak, the church's director of religious education. *Norman Benner*

Is It Necessary to Make a Decision?

Jacob T. Friesen writes the sixth in a series of discussions by members of the Young People's Union cabinet on the question, "Who Is a Christian?"

STOP AND THINK. Everything you have done so far today was preceded by a decision. Some might have been so routine that you gave little thought to them. But this is how we are made. We can't escape it.

What about becoming a Christian? Is decision necessary? Is it possible to wake up some morning to discover that you've become a Christian without knowing it?

Most of us have the advantage of being born into a Christian home. We do not remember the time we first went to church or first heard about Jesus Christ. Repeatedly we have been asked to let Jesus come into our hearts.

We have listened thoughtfully as someone prayed that Jesus might come into the lives of each one present. We said yes inwardly and felt good about it. Who can question the fact that as children or as subteens we made decisions that were meaningful, even though we were limited in understanding and emotional depth. Now you are in your teens. Your decisions in all areas of life take on added depth both intellectually and emotionally. For this reason your church speaks to you about making a decision for Christ. You are now able to make decisions that will commit both your mind and your emotions to a definite course of action. If you at this age take Jesus Christ seriously accepting Him as Saviour and making Him Lord of your life, He will give direction in all subsequent decisions.

Your church will now invite you to consider uniting with other Christians who have made this same decision. Uniting with the church links us with other Christians. This should help us to be stronger Christians. Baptism is an act of the church by which you are initiated into membership. It follows your public statement of your decision to follow Jesus Christ because it would be meaningless with such a decision on your part.

You will be making decisions as long as you live but a decision as a teen-ager or adult to follow Jesus Christ will give direction for all the rest.

Jacob T. Friesen, commonly known as Jake, is advisor to the Young People's Union. Among his other responsibilities are the pastorate of First Mennonite Church in Bluffton, Ohio; membership on the Board of Education and Publication; and various retreat duties.

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

our schools

BETHEL MUSICIANS WIN

Bethel College vocalists swept all three positions in the finals of the Wichita Symphony Society's Naftzger Young Artist's Audition in Wichita Saturday, May 20.

Rita Fliginger of Hurley, South Dakota, was named winner of the $100 Naftzger Vocal Award in the finals. Elaine Banman of North Newton and Gerald Loewen of Altona, Manitoba, were the other two finalists in the vocal division. All three are seniors at Bethel College.

The audition, made possible by a fund created by Mr. and Mrs. M. C. Naftzger, is open to young musicians who are residents of the state of Kansas or enrolled in a Kansas college or university. They must be under 23 years of age in order to qualify.

MAY DAY ROYALTY

Sandra Strotheide of Flanagan, Illinois, reigned as queen over the May Day activities at Bluffton College on June 3. Elizabeth Clemens, Sellersville, Pennsylvania, was maid of honor. James Benner of Bethlehem was chosen most popular man by the student body, and John Gundy, Graymont, Illinois, was the queen's escort. Glenn Baughman of Bloomfield, Iowa, served as May Day chairman.

May Day is a yearly event at Bluffton College, having become part of the tradition surrounding commencement week.

BLUFFTON GRADUATES 62

Sixty-two seniors graduate from Bluffton College on Monday, June 5. A. Blair Helman, president of Manchester College is the commencement speaker.

FJC RECEIVES BEQUEST

Freeman Junior College recently received a check for $6,573.18 from the estate of the late Rudolph Preheim of Freeman. Mr. Preheim, who died last October, served as custodian at Freeman for sixteen years until 1948 when he continued for several more years on a part time basis. He was outstanding in his devotion to the school. During times of economic difficulties he frequently "dug into his own pocket" to get necessary supplies and equipment for his work. He was a quiet and unassuming man, with deep Christian conviction and concerns. To help keep these concerns alive he bequeathed his entire estate to worthy causes—one of which was Freeman Junior College. He has set a fine example for the rest of us to consider.

STEEL GRANT TO BETHEL

Bethel College has received a $1,000 grant from the United States Steel Foundation's 1961 aid-to-education program.

The grant, which was received through the Kansas Foundation for Private Colleges, is unrestricted. Bethel has designated the money for current expenses.

The thirteen other member colleges of the Kansas Foundation for Private Colleges also receive grants of $1,000 each.

SUMMER PASTORATES

Eight seminary students will b serving in summer pastorates i various churches.

Assignments to summer pastorates are under the supervision o the Practical Work Department (o which Leland Harder is director and are counted towards the completion of practical work requirements necessary for the B.D. degree

The following students will serv as assistant pastors in the specifie churches: Herman Enns, First Mennonite Church, Mountain Lake, Minnesota; Helmut Harder, Bethel Mennonite Church, Mountain Lake, Minnesota; Bernard Retzlaff, Oak Grov Mennonite Church, Smithville, Ohio Gary Stenson, First Mennonit Church, Beatrice, Nebraska; Helmut Bartel, First Mennonite Church Aberdeen, Idaho; and Harold Regier, in the West Zion Mennonit Church and the First of Christia Moundridge, Kansas.

Ernest Sawatzky and Ronald Rop will hold positions as interim pastors at the Eicher Emmanuel Mennonite Church, Wayland, Ohio, an First Mennonite Church, Reedley California, respectively.

In addition two other student will continue in student pastorate where they have been servin throughout the school year. The are Reuben Siemens and Gerhar Peters. Both have two-point charge in the EUB denomination abou thirty miles southwest of Elkhar

MCC news

NEW UNIT HOUSE IN HAITI

On "the Mennonite Hill" in Grande Riviere, Haiti, ground was broken on April 17 for a unit house. With the purchase of land and the building of a house, MCC is established in Haitian soil. This house will serve as home and office for Field Director Silas Smucker, from where he will direct activities of the various MCC units serving in Haiti.

MCC began work in Haiti in 1957 with the arrival of two nurses at Hospital Albert Schweitzer. Twenty-four workers now serve in three different units. Agricultural services, community development, and a beginning in education with the broadcasting of health lectures have been added to the original medical aid.

PEACE CORPS CO-OPERATION

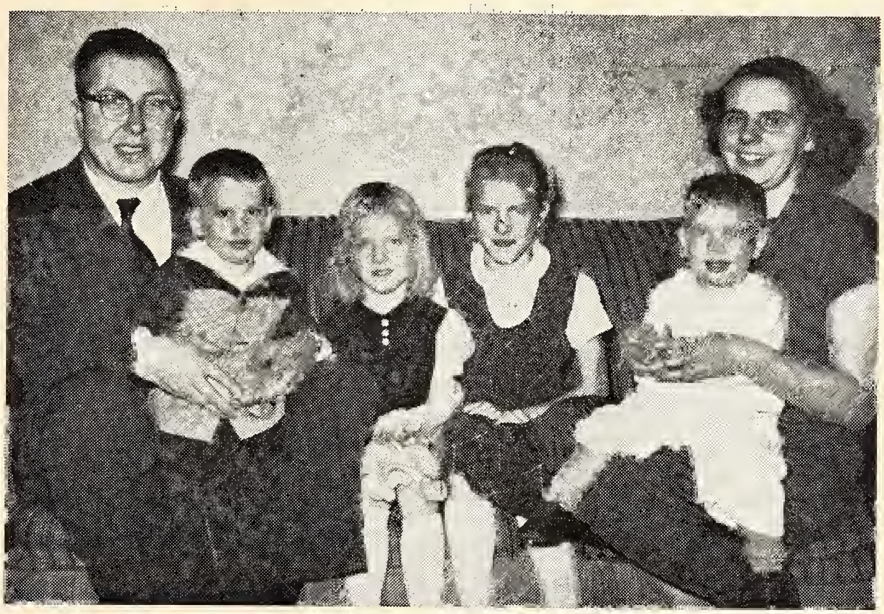
Co-operation with the U. S. Peace Corps was the subject of discussion at a May 12 meeting held in connection with MCC Executive Committee meetings in Chicago, May 11-13. Persons attending the Peace Corps discussion, in addition to the Executive Committee, included all Mennonite mission board secretarie presidents of Mennonite college members of the 1-W Co-ordinatin Board, and members of the MC Voluntary Service Advisory Committee.

Papers were presented by J. Winfield Fretz representing the colleges, by Paul Kraybill for the mission board secretaries, and by Robert Miller on voluntary agency co-operation with the Peace Corp The mission boards as such want n relationship with the Peace Corp but the secretaries did not discou age MCC from co-operation. The Mennonite colleges are interested in a relationship with the Peace Corps through MCC.

It was agreed that co-operation with the Peace Corps should be given further study by a committee of six officers of organizations represented in the meeting. Th MCC Executive Committee, meeting the following day, authorized the Executive Secretary to negotiate experimentally with the Peace Corps, but did not make a decision to establish a relationship.

The recent statement from the Peace Corps on "Private Voluntary Agencies and the Peace Corps" indicates that contracts will usually be for expansion of existing programs, although an agency may be asked to develop a new program. MCC has recently learned that Peace Corps support to voluntary agencies will not be in the form of grants-in-aid but rather in support of individual volunteers through contracts.

WILLIAM KEENEY FAMILY GOES TO HOLLAND



The William Keeney family of Bluffton, Ohio, is going to Holland for two years. Dr. Keeney, presently professor of Bible at Bluffton College, will represent North American Mennonites to the Dutch Mennonite Church. He will also serve as MCC Peace Section representative in Europe. L. to R.: William, William Jr., Carol, Lois, Richard, Willadene.

PAX PROJECT IN SALZBURG

Pax construction of a new settlement for Nazarene (Apostolic Christian) refugees near Salzburg began in early April and is progressing well. (See *The Mennonite,* April 25, 1961.) The new Pax project will provide six houses and a chapel for Nazarenes now living in the "Friedheim" refugee barracks. Unit leader Wayne Yoder wrote on April 24 that two basements were finished and the foundations for three houses poured.

Fellows working on the Salzburg project are John Arn Jr., Lansdale, Pa.; Lowell Bender, Bittinger, Md.; Richard Boshart, Goshen, Ind.; Merle Brenneman, Kalona, Iowa; John Driedger, Leamington, Ont.; Klaus Froese, Germany; Gilbert Friesen, Mountain Lake, Minn.; Ervie Glick, Minot, N. D.; Corney Klassen, Vineland, Ont.; Glen Showalter, Broadway, Va.; Wilmer Weaver, Hartville, Ohio; and Wayne Yoder, Hartville, Ohio. Fokje Hendricks of The Netherlands serves as housemother for the unit.

'axman Gilbert Friesen, Mt. Lake, Minn., talks with Austrian project boss about Pax onstruction project (Salzburg) for Volksdeutsch Nazarene refugees from Yugoslavia.

ANGOLA REFUGEES NEED FOOD

A new relief need developing from the flight of Angolan refugees to the Congo has been reported by MCC Congo director Ernest Lehman. The refugees are civilians fleeing the indiscriminate reprisals of officials following attacks by a terrorist element in Angola.

The first 6½-ton shipment included rice, milk powder, and beans from Church World Service; fish from Norway; and meat from MCC. Additional shipments are planned in the near future.

APPLY NOW FOR TRAINEES

Fifty-two European young people under the MCC Trainee Exchange Program are due to arrive in New York on Aug. 17 to spend a year in America. This is by far the largest number to come during the program's eleven years of operation. At present there are 37 trainees in the United States and Canada.

Again this year a great variety of professions and interests are represented. There are eight mechanics and machinists who would like to work in auto repair shops or machine factories. Two electricians want jobs in line with their training. A number of bookkeepers and secretaries are hoping for office placements. There are also teachers, nurses, artists, carpenters, salesmen, housekeepers, and a few farmers in the group.

The Trainee Program gives Christian young people from abroad an opportunity to observe life in Mennonite churches and communities here and to cement ties of brotherhood.

This is your opportunity to sponsor a young person from Germany, Holland, Switzerland, or France for six months and take part in this experience of international living. The sponsor provides work, room, board and $15 per month spending money to the trainee. The sponsor also remits monthly to the Akron office $50 to cover ocean and inland transportation, medical, and overhead expenses.

For more information write to Mennonite Central Committee, Trainee Program, Akron, Pennsylvania. Applications should be in before July 1.

MCC NEEDS BEDDING

There is a need at present for bedding—quilts, blankets, and sheets—to replenish the supply recently depleted by shipments to Jordan and the Congo.

THE READER SAYS

continued from page 376

in the Canadian magazine *Macleans* (July 30, 1960), A. J. Maclachlan (a chaplain to an Ontario Mental Hospital and instructor in pastoral counseling) argues effectively for some change in our thinking on this point. He pleads for real sympathy for the alcoholic but insists that "the scientific, nonjudgmental approach to the alcoholic amounts to mollycoddling." He asserts that "the basic fallacy in our handling of the alcoholic is that we use the disease approach. It is now fashionable to think of his difficulty primarily as a medical problem, when in reality it is predominantly a moral and spiritual problem." It seems that some attention should still be given to this "old-fashioned" view of the matter. *Reinhard H. Vogt, Elkhart, Indiana.*

CHURCH CLOTHES

To the Editor: I wish to commend you for your timely and well-expressed editorial "Sunday-Go-to-Meeting Clothes" in the May 2 issue of *The Mennonite*. I believe we hinder the ministry of the Holy Spirit when we go along with the world and cease to be a "peculiar" people. May we have the courage, by our example and our testimony, to speak up for consistent Christian living, especially for the sake of our youn people. *Mrs. P. R. Schroeder, Mou tain Lake, Minnesota.*

THINGS THAT WERE READ

To the Editor: The suggested sy bol for the General Conference su mitted by Werner Geiser is n only meaningful but artistic—cur lines with the cross springing up a tree from the two sections. T Hopi Indian Christians and othe would understand that too, I thin without much explanation. "T Church Tower Over the Home" the May 2 issue by George S. Sto back is excellent and timely esp cially when so many homes a being begun in May and Ju *Helen A. Penner, Oraibi, Arizon*

To the Editor: Thank you for t fine work in *The Mennonite.* hardly know which part I enj most—it is all so informative a helpful spiritually. I find that t section "Our Conference" is a go method to keep us informed abo our missionaries. *Anne Isaac, agara-on-the-Lake, Ontario.*

To the Editor: Many thanks for t good article on the current Easte District Conference sessions in t May 2 issue. This is really mu appreciated. For that matter, I joyed the coverage on other distri too. Makes a person feel that belongs. *John E. Fretz, Telford,*

our churches

GOERING WAS EASTER SPEAKER

Bethesda, Henderson, Nebraska. Roland Goering of Halstead, Kansas, was the guest speaker at our pre-Easter services from Palm Sunday through Good Friday. On Good Friday morning the Chancel Choir presented the "Messiah." Sunday school teacher training classes have been conducted for all departments during the winter months to enable us to better understand and use the Living Faith Graded Sunday School Material and to learn more effective methods of teaching. Easter Sunday was a memorable day for our congregation in that a special offering was received which liquidated the debt on our church building. On May 6 we observed the "burning of the note" at our morning worship service. An all day workshop was held on April 29 to develop a theme for our summer retreats and to help resource leaders and counselors plan the camp programs. Guest speaker at Ascension Day service was Miss Huldah Myers. In the afternoon she spoke to the women of the church and showed slides of the mission work in Colombia. *Mrs. Howard Buller.*

TWELVE RECEIVE BAPTISM

Bethel, Mountain Lake, Minnesota. On Pentecost Sunday nine young people from the catechism class and three adults were baptized. One of these gave her testimony in the Russian language. She had been baptizd in the Russian Orthodox Church as an infant, but wished to have the rite upon her personal confession of faith. She and her husband have lived in our community for some years, coming as displaced persons from Russia. On May 18, C. N. Hostetter, chairman of MCC, reported to the Mennonite churches of our area on his world-wide trip. We expect Mr. and Mrs. Helmut Harder, now students at our seminary, to assist in chur work during the summer mont Children's Day and Mission F tival are scheduled for June 4, w Han Vandenberg of Formosa guest speaker. Our Sunday sch addition is making good progr in spite of rain and wind. John singer has gone to Kenya, East rica, to teach science under the rican-American Institute arrang by the British government. Mr. a Mrs. Stanley Pankratz have start work in Mexico among the Mezah Indians under MCC. *Mrs. P. Schroeder*

MEAT CANNED FOR RELIEF

New Hopedale, Meno, Oklaho We again participated in meat c ning for relief when the MCC c ner was at Deer Creek. Mr. a Mrs. H. U. Schmidt celebrated th 40th wedding anniversary on F ruary 19. February 26 the ch gave a special program in the ening after which everyone was invited to a brief fellowship in the basement in honor of Mr. and Mrs. Joe Eck who moved to Sedgwick, Kansas. The Grace Bible Institute quartet and their speaker gave a program March 22. Edmund Miller, Bethel College public relations director, presented a series of messages during Holy Week and Easter Sunday. Oklahoma Bible Academy presented their choir in the evening of April 16. Carilyn Krehbiel, teacher in Moundridge, Kansas, High School was the speaker at our mother-daughter banquet on April 28. A co-teacher, Mrs. Hilda Voth, accompanied Miss Krehbiel on her trip and assisted her in showing slides of her term in VS in Newfoundland. Richard Boehr gave the morning message April 30 while Pastor Ben Friesen and a group attended the Men's Retreat at Camp Mennoscah. Communion and feet washing were observed in the evening May 3. *Mrs. H. J. Becker*

HARRY YODER VISITS

Hereford, Bally, Pennsylvania. Harry Yoder occupied the pulpit on Mother's Day and solicited our members in the interest of Bluffton College following his service in our church. The men prepared the mother-daughter meal which was served on Saturday evening. May 20 at 6:30. We are pleased to have Dr. Ella Bauman, recently returned medical missionary from Champa, India, as the speaker. The men expect the women to prepare a meal for them on Saturday evening, June 17. They have secured C. N. Hostetter as their speaker. He has just returned from a visit to the various MCC centers in the world. *Mae Latshaw*

MRS. HERMAN WALDE SPEAKS

Herold, Bessie, Oklahoma. At our regular Mission Society meeting on February 2, Mrs. Herman Walde of the Christian Indian Mission was our guest to tell of the work there. She was given a grocery shower by the society. The painting and placing of drapes in the living room of the parsonage also was sponsored by the Mission Society. This and other repair work was completed the early part of March. Our church took part in the MCC beef canning project at Hydro March 6 and 7. April 9 the Oklahoma Bible Academy choir presented their sacred concert in our church. That Sunday morning was the beginning of our revival meetings with J. J. Esau. These came to a close with the message "Christ the Lord" on the evening of April 16. The last of three meetings of our Young Mission Workers directed by Mrs. Otto Nickel was held Friday evening May 5. The offerings of the meetings will go for the support of an orphan at Grace Children's Home, Henderson, Nebraska. Five men from our church have gone on separate days to Hammon to help with the remodeling of the missionary parsonage. *Mrs. Ferd Harms*

LUSTRE MUSIC FESTIVAL

The annual Lustre Mennonite Song and Music Festival will be held June 25, 1961, at the Lustre Bible Academy, Lustre, Montana, with morning and afternoon sessions. There will be many special musical selections brought by the local churches and other invited churches. The local churches include the Mennonite Brethren, General Conference Mennonite, and Evangelical Mennonite Brethren. Guest speaker will be Homer Edwards of the Briercrest Bible Institute, Carronport, Sask. A male quartet from the Briercrest Bible Institute will also bring special music.

25TH ANNIVERSARY

Bethel, Aldergrove, B. C. Thanksgiving was the theme of our twenty-fifth anniversary service on April 30. It was a day of praise for the marvelous leading of God during these difficult twenty-five years. In the congregation were many who had returned especially for this day, thus making it also a day of reunion. There were about twelve people present who were responsible for erecting a little church although their homes were not nearly completed. Among these pioneers were three ministers, two of whom still serve this congregation. They are Henry Dueck and Aaron Jantzen. Also present was the first couple to be married in this church: Mr. and Mrs. Otto Guggenheimer. Nick Friesen, our elder, read a report on the developing and spreading of this community and its church. The high point in the history of our church was the erecting of our new and large building in 1957. At present the church has 270 members which come from 115 families.

J. Wiens, pastor of the Vancouver Mennonite Church, was the guest speaker for the anniversary service. He, too, is an old-timer who remembers well the hard and primitive conditions under which this community was begun. In his message he made reference to this in contrast to the wealth and abundance so much in evidence now. He called us to praise and glorify God's name for His goodness and guidance. He left the congregation with the sobering and answer-demanding question: "Have you grown, my child?" *Margaret Neudorf*

into the beyond

Solomon R. Funk, member of the First Mennonite Church, Hillsboro, Kansas, was born Feb. 25, 1895, and died May 10, 1961. He was a retired farmer who was doing carpentry work in the town of Hillsboro.

Howard Basinger, member of St. John Mennonite Church, Pandora, Ohio, was born November 23, 1912, and died May 10, 1961, of a heart attack following surgery. He was the father of four children.

Daniel H. Egli, member of the Boynton Mennonite Church, Hopedale, Illinois, was born July 5, 1895, and died April 20, 1961.

Mrs. H. A. Schmidt, nee Mathilda Bartel, was born September 29, 1884, and died May 18, 1961. She was a member of the First Mennonite Church, Hillsboro, Kansas, and the mother of five children.

GROUNDBREAKING SERVICE FOR SWIFT CURRENT (SASKTACHEWAN) MENNONITE CHURCH

"Except the Lord build the house, they labour in vain that build it." These were the Scriptures as read to a group of close to two hundred people, by Pastor Abe Neufeld at the official groundbreaking ceremony for the proposed new church to be built this summer.

George Toews, chairman of the building committee, made the opening remarks, saying that as a church of Jesus Christ we are proceeding to erect this building for worship, and that we are asking for the prayerful and financial support of the members. Pastor Neufeld read Psalm 126 and verse 1 of Psalm 127. He paid tribute to the older generation who had labored at the old building which has served since 1937. He also said that many people have found their salvation while attending services in the old church. The Lord has done great things in the past and we trust Him to continue to do so in the future. He said that the responsibility had been heavy for the building and finance boards and that each individual member shared in this once-in-a-lifetime privilege and responsibility. After the prayer of dedication by our pastor, the sod was turned. The singing of the hymn, "Praise God from Whom All Blessings Flow," closed this short impressive groundbreaking service on Sunday, April 23, 1961. *Mrs. Herman Epp*

our conference

CULTURAL CONFERENCE

The thirteenth Mennonite cultural conference will be held at Tabor College, Hillsboro, Kansas, on June 8 and 9, 1961. The public is invited. There is no registration charge.

Guests wishing overnight accommodations should write to Professor Jacob Loewen at Tabor College.

Morning sessions will be from 9:00 to 12:00; afternoon sessions from 2:00 to 4:30; and evening sessions from 7:00 to 9:00.

Program for the conference is as follows.

June 8, morning: "The Question of Attrition in Our Colleges" by P. E. Schellenberg, dean of Bethel College. Afternoon: "Mennonite Students in Non-Mennonite Schools" by Albert Meyer, professor of physics, Bethel College. Evening: "The Relation of Research to the Sectarian Self-Image" by Calvin Redekop, professor of sociology, Hesston College.

June 9, morning: "The Implications of Research for Mennonite Faith and Culture" by Erwin Hiebert, professor of philosophy of science, University of Wisconsin; "The Role of Research among Mennonite College Faculty Members" by Carl Kreider, dean of Goshen College. Afternoon: "Research on Communicating Our Faith through Public Worship" by Paul Miller, professor of practical theology, Goshen College Biblical Seminary; "Research on Cross-Cultural Communication of Our Faith" by Jacob Loewen, professor of modern languages, missions, and anthropology, Tabor College. Evening: "The Meaning of the Mission of Mennonites on New Frontiers" by Paul Peachey, professor of church history and sociology, Eastern Mennonite College (on leave).

SALARY BASE FOR MINISTERS SET

The Eastern District established $3,600 as a minister's basic salary. This action was taken at the district's recent meeting at Quakertown, Pennsylvania, May 4 to 7. It was a result of a study and recommendation made by a ministerial salary committee. Details on this proposal were given in the May 2 issue of *The Mennonite*.

In other action the Eastern District voted to build a new church building in suburban Philadelphia, encouraged the Commonwealth of Pennsylvania to abandon capital punishment, and began a study on juvenile delinquency.

An estimated $70,000 will be invested to erect a building for the Church of the Good Samaritans, Churchville, near Philadelphia. The congregation was organized several years ago by the Eastern District mission committee.

Delegates to the sessions urged the abolition of the death penalty in Pennsylvania. In doing this, they gave their support to a bill currently before the state's legislature. Capital punishment was recognized as an ineffective deterrent to homicide and an obstruction to the proper execution of justice.

SERVICE OPPORTUNITIES LISTED

Leo Driedger, director of Voluntary Service, reports a need for volunteers in three aras. A 1-W man is needed to work at Lame Deer, Montana. Such a person would serve in the program for Indian young people, a work begun by 1-W Lyman Mueller several years ago at one of the mission stations. Recreation activities, crafts, and Bible clubs are included in this project.

A missions Paxman is needed in India for three years. It is preferred that the applicant be a carpenter who can work at several of the mission stations in India. Paxman John Pauls now in India will finish his term this fall.

One man is needed to work in the community center in Gulfport, Mississippi, in activities with Negro young people and to do some maintenance work. All of these positions qualify as alternative service and are particularly suitable for single men. Write to the Board of Christian Service, 722 Main Street, Newton, Kansas.

TRAVEL FOR MISSIONARIES

Forty-six missionaries will have traveled to and from some foreign country before the end of the five-months period from April 15 to September 15 this year. Sixteen o these will come home and thirt will return to their field of servic or embark on missionary careers

ADDITIONAL BAPTISMS

Arnaud Church, Arnaud, Manitob Elizabeth Marianne Enns, Marti Victor Penner.

West Zion, Moundridge, Kansa Chester Koehn.

Niagara United, Niagara-on-th Lake, Ontario. Dora Bartel, Mar Ann Dyck, Hannelore Goerzen, Mar Janzen, Lilly Klassen, Frieda Paul Irene Pauls, Erica Pries, Rudy A dres, Gary Koop, Gerhard Peter David Redekop, Ronald Reime Kenneth Willms, Teddy Wiens, Pete Wall.

Stirling Avenue, Kitchener, O tario. Sandra Boshart, Carol Shant Margaret Musselman, Margare Cameron, Peter Musselman, Davi Ulrich, Bruce Bauer.

Brudertal, Hillsboro, Kansas. Vi let Jean Funk, Deloise Ann Fun Carolyn Ewert, Weldon Epp, Edd Schmidt, Judith Nickel.

Eighth Street Church, Goshen, I diana. Julie Troyer, Philip Bende Ellen Kreider, Lous Etta Yode Rodney Pletcher, Duane Gueng rich, Douglas Risser, Richard Kre der, Bruce Johnson, Michael Oye Nancy Sharp, Susan Lantz, Marth Plank, Russell Schnell, Lyle Hars berger, Larry Harshberger, Ju Harshberger, Diana Parse, Nan Carlin, Elaine Jennings, Ned Brookmyer.

Bethany, Busby, Montana. Irv Risingsun and Frances Risingsun.

United, Rosthern, Saskatchewa Carolyn Andres, Harry Dahl, Ro ald Dahl, David Epp, Edna Fa Sharon Friesen, Martha Fehr, Car Hamm, Marjorie Hildebrandt, Jo Klassen, Menno Klassen, Eri Lehn, Alma Martens, Kenneth Ne feld, Isaac Peters, AnneMar Schmidt, Dianna Zacharias.

Inman Church, Inman, Kansa Donna Sue Duerksen, Nancy Bulle Diane Schierling, Mary Schierlin Jolene Regehr, Connie Toews, De nis Willems, Eugene Paul Ral Dennis Ratzlaff.

Faith Church, Minneapolis, Min Della Merriet.

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

JUNE 13, 1961

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

WHAT CAN WE THINK ABOUT CUBA?

What can we think about CUBA?

Sidney Lens

On April 17, 1961, the world tottered on the brink of World War III. The war nobody wanted did not come. But with the United States-supported invasion attempt, a bad situation has become much worse. Need to understand the Cuban situation has never been greater. Information has never been harder to get.

THE AMERICAN EGO has been badly pierced by the quick defeat of the Cuban invasion. Our national image of Cuba today, molded by an unsympathetic press, is of a totalitarian regime, killing off its original democratic leaders, ruling by terror, betraying its avowed goals, and for all practical purposes a Soviet Communist satellite that threatens our security. Its leader, Fidel Castro, we are told, is power-hungry, ruthless, and either an actual Communist or a captive who is manipulated like a puppet from Moscow.

This sweeping view is made up of some truths, some half-truths, many omissions, and a few total inaccuracies. To accept this estimate *in toto* is to offer a justification for a policy of military intervention that runs against every proclaimed American principle. For Castro is neither an angel nor a devil, and Cuba, under him, is neither a paradise nor a hell.

Has Cuba Gone Communist?

The superficial answer here is simple. There can be no question that the Castro regime is moving into the Soviet orbit, or has arrived there. The abortive invasion, with American help, will accelerate the pace. We gave Castro little other alternative.

The Communists did not endorse Castro's revolution until October 1958, less than two months before he came to power. The strain between Communism and Fidelism was evident. Fidelistas were bitter because the Communists helped break a general strike called by Castro for April 9, 1958. That the Cuban leader was himself not a Communist was attested to by none other than General C. P. Cabell, deputy director of the Central Intelligence Agency.

Not too long after he came to power Fidel considered hiring Dean Acheson as his foreign policy advisor. When Mikoyan was in Havana in February 1960, the Soviet leader was bitterly criticized over television and radio for the 1956 Russian invasion of Hungary. The Cuban revolutionary leaders, while leftists in their ideology, could not be classed as Communists. Certainly there were some Communists among them, and this sector has continued to grow. But it did not start that way. The ideological hero of the revolution was not Marx or Khrushchev, but the Cuban nationalist of the nineteenth century, Jose Marti.

The reliance on the Popular Socialist Party (Communist) has grown in direct proportion to the deterioration of United States-Cuba relations. Cuba's exports are eighty-two per cent sugar. She must sell sugar overseas to buy food, textiles, and other products to survive. Most of that sugar went to the United States, and when the United States cut off the purchase of sugar the Cuban government turned to the only other large customer for available: the Soviet bloc. In 1959 trade with Russia accounted for only two per cent of Cuba's total. But as the United States withdrew its sugar quota, Cuba faced actual hunger unless she found other markets. She turned to the Soviet Union.

When Cuba's very existence depends on Russian trade, it would be unreasonable to expect that Castro simultaneously take internal measures against the Communist party. Most Americans would concede this. But they rejoin quickly: "Isn't it Castro's fault that the United States broke off all relations?"

The Record Is Not One-sided

Few Americans look at the total record. That record is absolutely clear in at least three respects: 1) The United States had decisive influence in Cuba from the turn of the century until January 1, 1959,

uba is moving into the Soviet Orbit. The April 17 invasion left little choice. Troops carry Czechoslovakian as well as Belgian rifles.

nd it worked hand-in-hand with many dictators durıg that period to hamper the island's development;) The United States did all that it could to prevent 'astro's revolution from succeeding: 3) The United tates had certainly written off Castro by the spring f 1960 and had approved the training and financing f an exile force to invade Cuba.

Cuba gained its independence during the Spanish-merican war, aided by United States military forces. ut, as a condition for ending American occupation, uba had to accept the Platt Amendment to its con-itution. Under this amendment the United States ad the unilateral right—on its own motion—to inter-ene in Cuba militarily whenever in its opinion there as a danger to life or property on the island. Under ıe Platt Amendment the United States administered ıe nation directly four times, three times by military ›rce, once by the threat of it.

In 1934 the Platt Amendment was thrown out. But merican influence was still paramount. Former mbassador Earl E. T. Smith, testifying before the astland Committee, August 30, 1960, stated: "The merican Ambassador was the second most important man in Cuba; sometimes even more important than the [Cuban] President."

Batista made a bid for power—for a second time—in 1952 by a *coup d'etat.* For when it was obvious to him that he would run a poor third in a pending election he seized the reins of government by military force. The United States immediately recognized him. When Castro began to fight him four years later the United States continued to aid Batista with arms. Only toward the end, when his fall was imminent, was this policy altered. It is quite clear then that up to the time Castro came to power the United States not only did not support him but attempted to keep him from power.

The second indispuable bit of evidence of American attitude relates to the period since the spring of 1960. At that time, according to the *New York Times,* April 23, 1961, President Eisenhower approved the preparation of the Cuban exiles for an invasion of the island. "The exiles," says the *Times,* "were trained by U. S. military specialists and armed with U. S. ground, sea and air weapons." The activities of the Frente, largest of the exile groups, "were directly supervised by the Central Intelligence Agency. Bases were set up in Florida, Louisiana, Texas, Guatemala, Panama, Swan Island (off Honduras), the Corn Islands (off Nicaragua) and elsewhere."

The Push for Bulldozers

Clearly Castro could not have come to terms with United States before January 1, 1959, nor after the spring of 1960. The only unaccounted period is that between these two. According to Castro the United States turned a cold shoulder to him in 1959. He asked the United States for a four million dollar loan for bulldozers, but was turned down. He was also turned down for a one million dollar barter deal. When he came to Washington in April 1959—uninvited by the United States government—he told the State Department that he intended to go through with land reform and that American landowners would be adversely affected. Castro claims that he proposed to give American corporations twenty year bonds at four and one-half per cent interest for their property. The American position, according to the Fidelistas, was that the United States wanted quick payment and wanted it on inflated values placed on the property by the United States corporations.

Where then could Castro turn for economic and military help to ward off such pressures? Where, but to the Soviets? And if he had to accept Soviet help, how could he simultaneously abolish the Cuban Communist Party or fail to draw closer to it?

It is said now that Castro has betrayed the Cuban revolution. Here again we come out with a blurred picture. In the economic and social field Castro has carried out a noteworthy program of reform. He took over all land holdings above 1,000 acres, distributed plots to 65,000 peasants, organized 200,000 more into co-operatives, diversified agriculture, and utilized millions of acres that had been kept fallow. The exiles claim that he has not yet given title to the individual landholdings, and this is likely true. But it is a fact that tens of thousands of peasants who never had access to their own land before now do work individual holdings. Castro has increased—in two years—the number of schoolrooms from 18,000 to 30,000, and doubled the number of children in schools. He plans to eliminate illiterarcy by the end of this year. He has reduced the 700,000 unemployed (33 per cent of the work force) by 300,000, and according to United Nations sources will eliminate unemployment entirely by 1962. He has illegalized racial discrimination, built nurseries, beach homes, and the like. Tens of thousands of new concrete homes for the poor are going up all over.

Politically the Picture Is Black

Civil liberties, at first extensive, are now curtailed. The press is certainly controlled. Castro has reneged on the promise of early elections. Seven hundred people have been executed by military courts without civil safeguards. These are certainly transgressions on t original aims of the revolution, and all liberal op ion in the United States should be brought to bear change this direction.

Fidel Castro has carried out a noteworthy program of r form. increasing the number of schoolrooms from 18,000 30,000 and doubling the number of children attending scho

But a number of words of justification must be corded here. First, almost all under-developed cou tries in the process of revolution use compulsion a abrogate civil liberties. Even Venezuela, headed a true democrat, Romulo Betancourt, recently s pended civil liberties because of the threat of ci war. The right of *habeas corpus*—now a dead let in Cuba—is also a dead letter in Ghana, Egypt, In nesia, and many other non-Communist revolutiona countries. The amount of true democracy in an und developed country depends on the size of the mid class, on education, economic progress, and the sence of hostile external and internal pressures. Cuba's case the external pressures clearly have be weighty. Could any regime, threatened by civil w fighting guerrilla action aided by so great a pow as the United States, have granted total democra rights?

The true test for Castro would be if the Unit States relaxed its pressures. Would Castro then hor his promise of elections and civil liberties? We not know. So long as severe American pressures c tinue, the regime can only travel in a negative directi

American opinion is alienated by the execution 700 people in Cuba—and the possible execution many more. Those who are pacifists or against capi punishment have a clear moral obligation to critic such acts. I feel they are a mistake. Castro argu however, that most of these people are Batista-i and that if he hadn't taken quick action against th there would have been wholesale lynchings of th men by the families of the 20,000 people who w killed in the seven years of Batista's rule. He poi out that the United States did not raise its voice agai Batista's executions, or those in Trujillo's Domini Republic or Perez Jiminez's Venezuela or elsewh in Latin America. Our American position would

THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and De ber 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage pai North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; edit correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, Ka**

Castro remains the favorite of the majority of the people of Cuba. Teen-agers have enlisted to defend their country against any invaders.

on much firmer ground if we had taken a moral stance against the persecution by rightists.

Many Americans concede all this, but they argue that what makes Cuba different is that it is becoming a Soviet satellite. There is no doubt that Cuba is moving rapidly into the Russian orbit—particularly as American pressures fail to abate. But Cuba is not Hungary or Poland. A Russian military force cannot and will not occupy it.

Castro may be entirely under Soviet influence today, but so was Tito. Nasser and Kassim too, to varying degrees, leaned on Russia for a while. But history shows that such leaders can and do break away from the Soviet fold. Should not our policy be to relax tensions, to renew relations, to offer help, so that Castro can be encouraged to take the neutralist road? It would be utterly impossible for him to do so now, with the threat of new invasions over his head. But suppose that threat were eliminated? Economically, it would be infinitely preferable for Castro to forge his trade alliances with the United States rather than Russia. We have surplus consumer goods, which the Soviets do not; we are only ninety miles away, instead of many thousands of miles; and the quality of our product is probably much better than that of the Russians or Chinese. If tensions relaxed would there not be a considerable group within Cuba urging a re-examination of relations with the United States? There were and are, after all, many non- and anti-Communists in important positions in Cuba—Foreign Minister Raul Roa, to name just one. Would not such elements press for a changed attitude to the United States if there were some possibility of success?

THE EMBASSY
OF THE
UNITED STATES OF AMERICA

Cubans flocked to the United States embassy building before its closing in January, seeking to leave Cuba. The number of people deserting the Cuban revolution is high, but the defectors from the American Revolution in 1776 was even higher.

There Is Hope in Mediation

The direction of the Cuban revolution, it must be clear, will be determined more by what happens in United States government circles than by ideologies inside Cuba. A nation of 6.8 million, with only a $3 billion national gross product, is clearly at severe handicap in a contest with a nation of 180 million and $505 billion product.

Must David appease Goliath? Or must Goliath take steps which will make a rapprochement with David possible?

In justifying our opposition to Castro we refer frequently to the number of defectors. Castro claims there are 11,000; the largest United States estimate is 150,000. But this should not warp our judgment. Every revolution has defectors: the thirteen American colonies back in 1776, with only 3.5 million people, had 100,000 counter-revolutionaries defect to the British and run off to Canada or to Britain. The defectors from Cuba today are not a single group. Some are former officials under Batista. Some are middle-class elements who lost their property. Some are men who believe the revolution has come to an end. In themselves they prove little as to the merits of the revolution.

The point at issue in all this, however, is to what extent the mass of Cuban people support Castro. Democratic Senator Frank Church of the Foreign Relations Committee stated on April 23, 1961: "It is altogether likely that Castro remains the favorite of the majority of the people of Cuba because he has undertaken many of the reforms that have been so badly needed in that country."

Do we really have a right to help overthrow a government that, while not politically democractic, has such popular support? Can we put our military security—even assuming, which we do not, that it is in jeopardy from Russian bases on Cuba—above the moral principles of self-determination which we ceaselessly profess? Should we not try mediation and conciliation rather than bluster and hostility?

The Northern District Conference

Church Extension in the Middlewest

Two new Mennonite congregations have been started in the northern states. They are the product of the Northern District Conference. When its delegates meet in the Bethel Church, Mountain Lake, Minnesota, June 15 to 18 (on daylight saving time), they will review the work developing here as well as other items that concern this fellowship of thirty-seven congregations. Its 6,000 members are scattered throughout Minnesota, Montana, Nebraska, North Dakota, and South Dakota.

New City Congregations

The Faith Mennonite Church in Minneapolis was chartered in a service held just last week on June 4. Regular services were begun in homes on October 30. Sunday school and weekday meetings were added. Attendance has been averaging about thirty per Sunday with meetings held in a rented building. A building fund of $2,000 has been raised by the congregation and the supporting churches from the Mountain Lake and Butterfield communities. Frank H. Epp has been serving the group as pastor.

The Good Shepherd Mennonite Church, Sioux Falls, South Dakota, is the older of the new churches. Its new building, built with funds supplied by Church Extension Services, was dedicated on December and will accommodate up to 2 people. Membership is now twent six with attendance averaging ov fifty. Max Miller has been t group pastor.

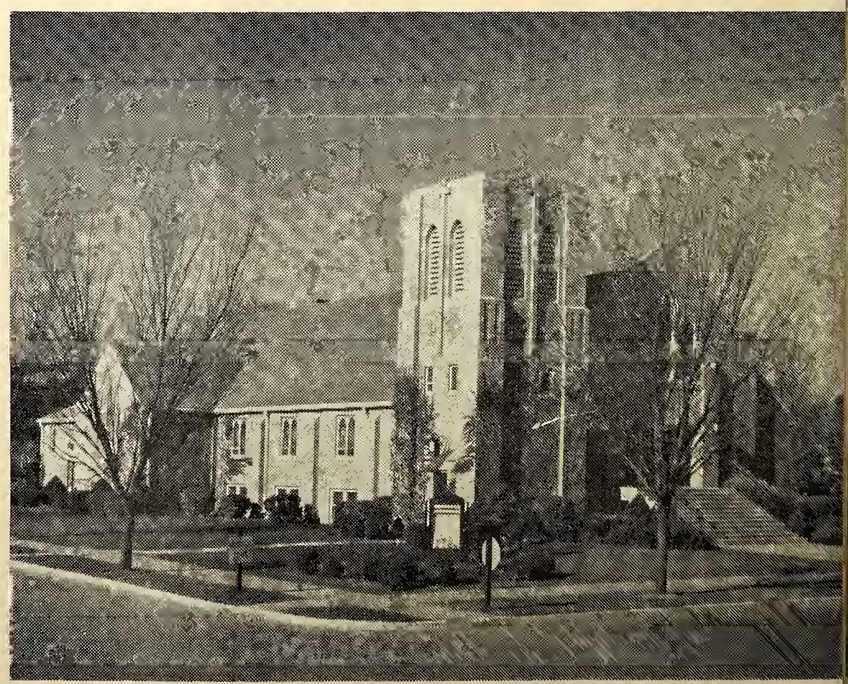
Leadership for both of the groups is their immediate proble Frank Epp completes his studi in August and will return to Alton Manitoba, where he is editor of t *Canadian Mennonite.* Max Miller also terminating his period of ser ice in August.

The home mission committee w ask the conference at this sessi to underwrite a loan for a chur building for the Minneapolis grou While the committee has explor the possibility of establishing c gregations in Mankato, Minneso and Lincoln, Nebraska, no acti has been proposed.

Rural Churches

But most of the Northern Distri congregations are rural church They are supporting a varied min try in this area. Three rural churc es are receiving support: Fir Madrid, Nebraska; Zion, Arena; a Bethel, Dresden, North Dakota. Madrid the pastor, B. H. Janz also serves the Madrid Mennon Brethren Church. The two church shared communion services on I cember 29.

In Pitt, Minnesota, the conferen



Bethel Mennonite Church, Mountain Lake, Minnesota.

supports a ministry aimed at revitalizing a community church. Herman Friesen is at work in the congregation that has an average attendance of forty. This church is not a member of the conference.

For a number of years the committee has sponsored a series of summer Bible schools in isolated communities in northern Minnesota. In one community a church was reopened partly as a result of this ministry which is directed by Arthur F. Ortmann, Warroad, Minnesota.

Other Activities

A quarterly newssheet called the *Northern Light* is published by the group's education committee. H. M. Harder, Butterfield, Minnesota, is the paper's editor.

The education committee has promoted the use of Conference Sunday school materials as well as a music festival which will be presented at the conference sessions.

Officers of the Northern District are: president, Willard Wiebe, Mountain Lake; vice president, Bruno Penner, Glendive, Montana; secretary, Carl Epp, Henderson, Nebraska; financial secretary, Erwin Gross, Freeman, South Dakota. Features of the conference program are listed below.

Thursday, June 15. Conference sermon by Willard Wiebe; music by Freeman Junior College.

Friday, June 16. Two messages by Vernon Neufeld, North Newton, Kansas—"Be Ye Separate" and "Love One Another"; reports from district conference committees and General Conference boards; men's meeting with message and slides by Willard Wiebe and offering for a tractor for Mexico.

Saturday, June 17. Message by Vernon Neufeld—"Go and Do Likewise"; completion of conference business; auxiliary business meetings; play by Butterfield church, "Do Missions Pay?"; Youth rally with drama, "Which Way the Wind?"

Sunday, June 18. Celebration of the Congo golden anniversary with message by Tina Quiring; six selections by the conference mass choir led by LaVera Schrag; message by Vernon Neufeld, "Be Witness of Me."

A Prayer for Missions

Our Father, we would pray for missions:
for Thy Kingdom to come,
for Thy will to be done on earth as it is in heaven,
that the gospel of Christ may reach the distant,
needy areas of the world as well as the
needs in our own hearts.

Our Father, we would pray for our missionaries:
for young missionaries who are still in years of preparation,
for new missionaries who have recently arrived on their fields,
for mature missionaries who are in active labors for Thee,
for retired missionaries who have borne the burden of the years.

Our Father, we would pray for our mission board:
that wisdom might be given them,
that faith might be their working principle,
that they may ever be led by Thy Holy Spirit,
that they may bring vision and dedication to their task.

Our Father, we would pray for all mission supporters:
we all need faithfulness,
we all need inspiration,
we all need to take time for intercession,
we all need a readiness to sacrifice,
we all need a correct appreciation for life's values.

Our Father, we would pray for new mission converts:
strengthen them in persecution,
nurture them in Thy Word,
help them in temptation,
challenge them to become missionaries to their own people.

Our Father, we would pray for open doors for missions:
guide in this time of upsurge of the spirit of nationalism,
help us to be more worthy of the opportunities we have,
help us to enter the open doors that are before us,
So guide the affairs of the nations
that peace may prevail,
and Thy Kingdom may prosper everywhere. Amen.

Willard Wiebe

the reader says

WEDDING MUSIC

To the Youth Editor: Concerning the article on wedding music in the May 23, 1961, issue of *The Mennonite*, I wish to say this:

What's all this fuss about not using the beautiful Mendelssohn and Wagner marches for weddings? I think they are no worse than playing fugues, intermezzos, or sonotas which many people cannot appreciate. I see nothing wrong with bringing into a wedding some secular music such as "Because" or "Oh Promise Me." "Trumpet Tune" is nice, but is that any less secular . . .? Or were the composers of such tunes as "Trumpet Tune" and others more saintly than Wagner or Mendelssohn? Maybe we should really purge our Mennonite church music — and go to the Lutheran style. They don't sing such things as "I Surrender All" and many others which are not very worshipful and absolutely not in line with the way most of our Mennonites live.

Let's not call the weddings in the past generations a farce or say they were done to the accompaniment of wrong music. *Leontine Kintzi, Mountain Lake, Minnesota.*

To the Youth Editor: Please send me twenty-four copies of "Music for Your Wedding." It seems to me that this is a good way to bring to the attention of young couples, as they plan their wedding, just what they can choose in respect to music so that also this part will be to God's glory and honor. *P. Schroeder, Drake, Saskatchewan.*

REBUILD THE SPIRITUAL HOUSE

To the Mennonite: Many claim to be righteous, but there is only one way to become righteous, and that is through Jesus Christ. Jesus says that we must be born again. Many have asked the question, "What does it mean to be born again?" When Adam and Eve ate from the tree that was forbidden them, they lost their spiritual life and their fellowship with God. They died spiritually. In other words their spiritual life was destroyed. We are now all guilty from Adam and Eve to the very last child that is born.

If a house is burned down the thing to do is to build it up again. We need to be built up. Christ is available today to rebuild our spiritual house. Whoever has accepted Christ and received Christ in his heart he is born again—or built up. But this is not the end of faith. According to the Bible, a Christian can die spiritually if he neglects his Bible and prayer. Even though he is born again he needs instruction. He needs to grow in the Spirit that he may become a stronger and healthier Christian. *Dietrich Olfert, Mountain Lake, Minnesota.*

CHRISTOLOGY

To the Youth Editor: Because of the poor mail service here, we do not receive nearly all the issues of *The Mennonite*, but we read with interest those which do come through.

In the April 11, 1961, issue we read the following statement by Esko Loewen. "I would like to make the claim that if you want really to be free, if you really want to examine human experience and knowledge, you need to make a commitment to that which is above all else, namely the God of Jesus Christ."

Our immediate heart cry was, "O God, can our Mennonite people believe that Jesus Christ is not God?" It seems that the writer only added one more frustration to the many already confronting our college young people, by implying that Jesus is not God. Our young people need to do more than make a commitment to God. They need salvation in Jesus Christ. Thank God, there are still some who will not accept such a statement and what it implies even though it is printed in our own paper, *The Mennonite*. *Mrs. Joseph Goossen, Nova Russas, Cera, Brazil.*

We asked Esko Loewen, author of "More than Education" in the April 11 issue, to answer Mrs. Goossen's letter.

To the Youth Editor: The criticism of my statement brings out a very significant question of Christology —or the study of who Christ is in relation to the trinitarian doctrine of God (How is it that God is Father, Son, and Holy Spirit?).

Some views on this have bee early established as heresies in th church's experience. One has bee to make the claim that Jesus is no God; the other has been to mak the claim that Jesus *is* God. Fo in reality, Christian orthodoxy ha from the earliest days held tha Christ is "very God of very God, an very man of very man," and onl when these two seemingly irreco cilable views are held together our understanding of Christ hig enough and holy enough to be rea ly Christian.

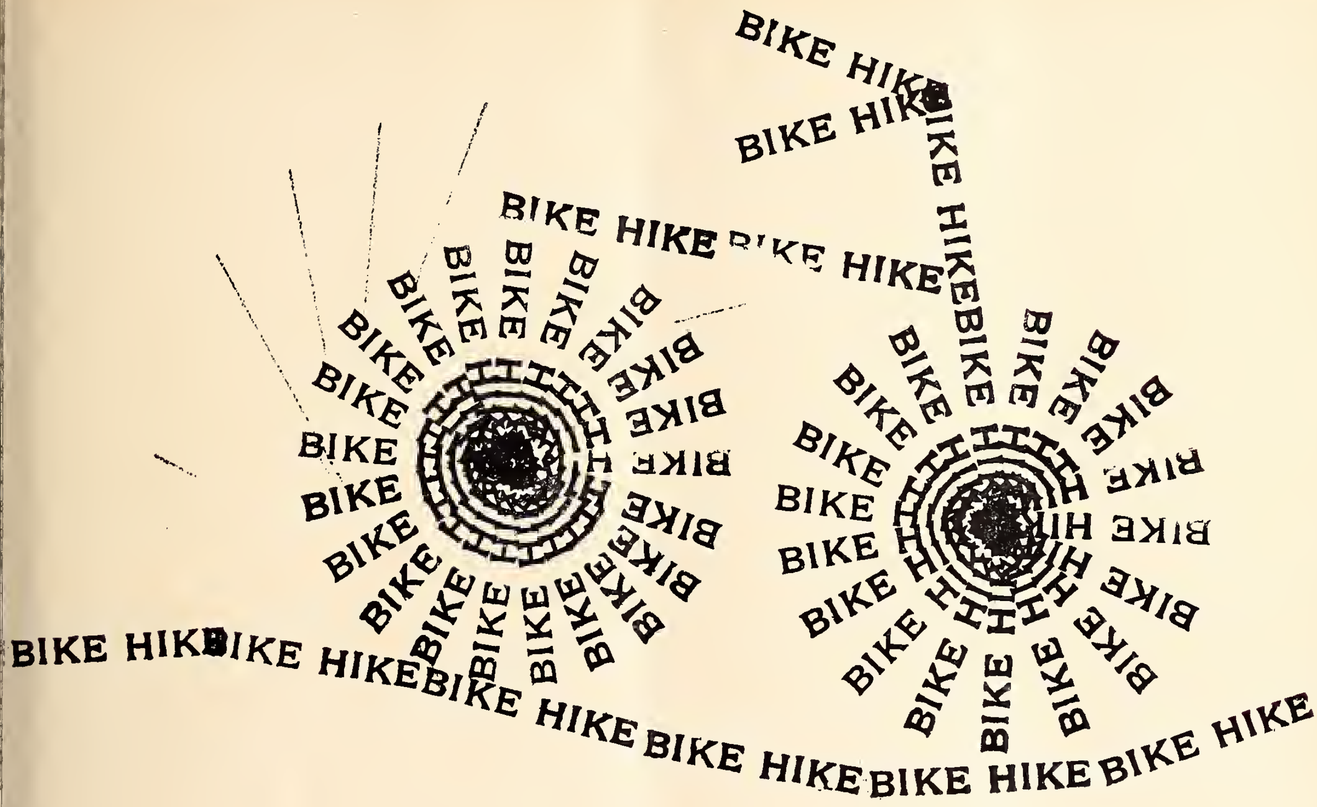
It is because of this that at or place Jesus can say, "I and the F ther are one," and Peter at anoth place can say, "Blessed be the Go and Father of our Lord Jesu Christ." The terms used in my a ticle were those of Peter's.

Unless these two views of the n ture of Christ are fused, we do n worship the Christ of the gospe If we can hold to the full humani of Christ while at the same time His divinity in which with Paul v can say "God was in Christ reco ciling the world to himself," v come to a full comprehension Christ's nature.

Curiously enough, if the stateme criticised in my article were take as the sole view of Christ on m part, I could well be charged wi a kind of humanism. At the san moment, if my critic's stateme "Jesus is God" were taken in and itself without the trinitarian do trine of God, this also could be le than Christian. All of this sugges how profound the Christian doctri of God really is in its trinitari form.

One of the most meaningful boo on this subject which I know D. M. Baillie's *God Was in Chri*, using the Pauline declaration fro Second Corinthians, chapter five, his book's title. I think this e change of letters might be fruitf if out of it would come either series of articles or discussion co cerning the nature of Christ which ancient heresies would studied and we would become miliar with Docetism, Ebonitis, Monophysitism, Arianism, and ot er views of Christ as compared wi classical Christian orthodoxy. *Es Loewen, North Newton, Kansas.*

continued on page 3



It seemed to be an obstacle course at the beginning. But it changed. Here is the whole story by Marvin and Ruthann Dirks.

WHY NOT TAKE a bike hike? We did!

Necessary equipment includes one bicycle per person (both in reasonably good shape), one sunny day—not too windy, one destination which has been investigated ahead of time, one road to travel which doesn't have too much traffic, the materials for one hobo dinner, one well-planned devotional, and one group of energetic adventurous people—the more the merrier.

Such a hike might go like the one which the Bethel Mennonite Senior High Fellowship took in Mountain Lake, Minnesota, last summer. We'll tell you about it.

A more beautiful afternoon you never saw for a bike hike. Fourteen enthusiastic hikers met in front of the church with their machines. After waiting for a few late arrivals who decided to go at the last minute, and after rearranging the packs with food and water so that the boys with more energy could do the extra work, we set off enthusiastically. Our destination was Bingham Lake, a short five miles away.

Our first obstacle bounced its way into our group when one of the fellows found out that he had a bubble in his front tire. We stopped at a filling station at the edge of town to see what could be done. Tape was tried, but it only made the bubble worse. We tried taking some air out but that didn't work either.

So after a few bottles of pop, the rest of the group headed for Bingham Lake while poor Jack turned around and made a dash for town to see if he could get another bike. A few minutes later he came back still riding the same "bubble bike." We discussed whether he ought to keep on going and decided that if the tire went flat he could run probably as fast as we were going to ride so we set off to catch up with the others. After peddling madly for about a mile and a half, we caught up with the others.

Obstacle number two made itself apparent as soon as the others had left Jack and turned into the country. Yes—you guessed it—it was a blast of wind which maintained itself at about a steady 20 mph.

No sooner were we used to obstacle two then number three showed its head directly in front of us. The road we had chosen to go on turned out to have been recently graded because of heavy rains, which meant that there were soft pockets of sand and gravel every once in a while. Just as soon as you thought you had a good start against the wind you'd hit a sand pocket and would have to get down and walk. Or else, you would be slowed down so much that

Marvin Dirks, Jr., together with his wife Ruthann, spent last summer in Mountain Lake, Minnesota, helping with the work at the Bethel Mennonite Church. Marvin has finished his second year at Mennonite Biblical Seminary in Elkhart, Indiana. Ruthann, originally from Wadsworth, Ohio, is a high school business teacher. Both graduated from Bluffton College in 1959.

you could hardly keep going. More tired and ex-enthusiastic hikers you never saw than those who dropped themselves under some trees by the side of the road to rest for a few minutes.

After a few more moments in which water and Kool Aid were passed around, life and energy began to flow back into the tired muscles and minds of this valiant group of young bike-hikers. Pushing our machines back upon the road, we were once again met with the wind and the sand.

Although we started the hike together, it was soon noticed that a small group of cyclists from the "weaker sex" thought it might be well if they made sure no one fell behind them. This gave some of the more muscular members of the opposite sex a chance to push them to "show off" their strength.

And so it went until the final turn was made and we all raced madly for the lake shore. Bingham Lake —what a refreshing sight! Bicycles were soon all abandoned for the shade of the trees along the shore. That strong wind blowing across the lake felt much more enjoyable as we were stretched out in the shade of the trees there on the shore.

An exploration party went out to find water as most of the water we had started with had already been used up. We found some at a neighboring farm. Hunger also soon overcame the feeling of tiredness, so we set to searching for wood and making things ready for our hobo dinner. After devotions and prayer, hamburgers, carrots, potatoes, onions were cut up and placed by each individual in aluminum foil and then placed in the fire. Some were burnt and some were raw, but we devoured every scrap. All kidding aside, most of our hobo dinners were absolutely perfect. At least they tasted perfect.

After the main course we had shmores for dessert which are crackers with Hershey bars and melted marshmellows made into a sandwich. After cleaning up and putting out the fire we were all reenergized for the short trip home and, believe me, it was much shorter going home than away from home. You never saw a more happy group of young people when we hit the road again and found out that the wind had not changed directions and was blowing on our backs. We rode along quite rapidly on our way home. As a matter of fact abou twice or three times as fast as we had ridden on the way out to the lake.

There is nothing quite so wonderful as a full stomach with the wind blowing on your back while you are going downhill. If you would like to share in our experience we would suggest you also plan a bike hike for some sunny afternoon this summer.

P. S. Some hints: if you are going to pick back roads in order to stay away from fast highway traffic make sure you don't get a road tha has just been graded. Second, it' advisable to go with the wind rathe than against it!

Youth News

WE HAD A WORKSHOP

What in the world is a workshop? This is the question that buzzed around Henderson, Nebraska, when the Christian Youth Fellowship and the Junior Youth Fellowship from the Bethesda Mennonite Church received an invitation to attend a workshop on May 27-28 sponsored by the Youth Fellowships at Beatrice, Nebraska.

Came Saturday afternoon about twenty-seven Hendersonites arrived at Beatrice, full of curiosity and anticipation. They were met by the young people from Beatrice, and the worshop began. After meeting together in the Fellowship Room of the First Mennonite Church (a few miles of Beatrice), the group divided into three discussion groups: "Service," led by Anita Warkentin, who does secretarial work for the Board of Christian Service; "Fellowship," led by Paul Isaak, assistant minister at Henderson's Bethesda Mennonite Church; and "Faith and Life," led by Milton Harder, Director of Youth for the General Conference. These groups were in session for an hour and then met together for a workshop choir rehearsal.

After a period of games, we had a wiener roast in the church yard. Evening recreation included Walk-a-Mile. (The name is deceiving; we walked almost four miles.) We closed the evening with a camp fire service.

Sunday morning was spent attending church with the people we spent the night with. Sunday afternoon the group met and divided into four groups to go singing at various old people's homes in Beatrice. After that, an hour of free time was spent sightseeing at such places as "The First Homestead in Nebraska," the miniature golf course, and other places in Beatrice.

The evening service was conducte by the workshop participants fo the people of the community. Th workshop choir sang three number Muriel Thiessen, youth editor of *Th Mennonite,* spoke on the purpos of the youth section and some o the questions discussed in it. Moody science film was shown.

I thought this workshop was very worthwhile and enjoyable e perience. New friends were mad and much new knowledge gaine Inspiration was given and receive making this workshop a benefit all and a witness for Christ, whose name it was held and whose name it was attended. *Elai Kroeker, Henderson, Nebraska.*

YOUNG PEOPLE'S UNION RETREAT, JUNE 19-2

Support the retreat with your prayers. Support the retrea your youth group, and your church, by sending a you leader from your church for a week of learning and sharin The registration blank on page 398 is a last call.

Talking with the Pastor

Dear Pastor,

I need help. Last night my boy friend and I could hardly keep from going all the way. I've asked the Lord to help me, but when I was with my boyfriend Jesus didn't talk to me.

I am 15½ and he is nearly 18. If we were old enough to get married I wouldn't stop to think about it, but we are too young.

What's going to happen is depending on this letter. If you say to break up, I will do it even if I'll miss him terribly.

Please help me. I can't sleep. I'm scared stiff. What if something should happen. I'll take any advice I can get.

Name withheld

P.S. I can't give my name because I can't risk having my folks know or anybody else.

Dear ....:

I am glad that you decided to write about your problem. Too many times young people do not get the help that they need simply because they feel that no one will understand them. Let me assure you that your problem is in no way unique. All young people have to face this sort of problem in one way or another at one time or another.

I will try to say a few things very briefly. I would suggest that if you have further questions you write to me directly and give your name and address so that I can speak to you better. But I want to say emphatically that it would be best for you to be able to talk with your parents or pastor or another person whom you feel would understand your problem. Everyone was a young person once and would have things to say from his own experiences that I am sure would be helpful. It is always difficult to help a person that you do not know because problems are always attached to people. Who the person is makes a lot of difference in how you would answer any question even though the answer might be the same.

Now to the answer. Since you are asking for someone to tell you what to do, you probably should not be involved in experiences that make it hard for you to control yourself. A person who is mature is able to decide what is right and wrong. By asking what to do, you are saying that you are not yet grown up. Yet you want to take part in what would normally be an adult experience.

I would think that you would want to keep your dating—what you do, where you go—on a much lighter level and plan to avoid places or situations where petting becomes a problem to you. Petting sometimes comes from boredom, from lack of anything more interesting to do. You may need to stop seeing your friend altogether for a couple months, or at least see him only occasionally and plan to be home early.

Why don't you and your boyfriend decide before your date where you are going to go and what you are going to do. Then promise yourselves to stick to this all through the evening. Chances are you won't decide then to go "almost all the way." You will decide what will be more proper for you. This is one way God helps us.

You mentioned that you really love your boyfriend. I would think that if you really do love him and if he really does love you, you would not find yourself in this difficulty. Let me explain. When one loves another, he cares very much about the other person. He cares about the effect his actions will have on the other person. For example, take a fellow driving a car. If he really loves the girl he is with, he will drive carefully so that her life might not be endangered by any possible accident. The same thing applies to this whole area of "being in love." If you really care about each other, you will both be very careful not to get yourselves in a situation that will be bad for you both. He will not make demands on you that will make it hard for you to control yourself. And you will not act in ways that will make it difficult for him to control himself.

God has created us with these desires and emotions. But God has also created us with minds and with capacities for holding on to ideals. Animals give free expressions to their passions, but humans must exercise control over their physical bodies with their minds to preserve their ideals and to enable them to reach their goals. They need to decide when a certain action is all right (in this instance, in marriage only).

If you really care about making a happy home and having happy children, you will want to avoid anything that would possibly force you to establish a home before you are ready for one. You should not get married before you are sure that you are financially able and mature enough to carry out the responsibilities of a home and to provide an atmosphere where children will be wanted and loved. The worst thing that we can do to our children is to bring them into life before we are ready for them, especially if we really do not want them. We then only bring them into the world because we had a fit of passion that we could not control. This is certainly no basis for parenthood.

If you think about these things and decide beforehand what is right and wrong—what you want for your future home and future children—then you will find it easier to control yourself. With these ideals firmly in mind and using our God-given minds to control our God-given emotions, God speaks to us in our difficulties.

I should just say one more thing. No matter what wrongs we might have done, God is always ready to forgive us if we see that we have made a mistake. He is also ready to help us to avoid making the same mistake again.

Again I would suggest that you try to talk this over with your parents, pastor, or someone else that you feel could understand you.

Your Pastor.

The pastor who writes this column welcomes your letters and questions. His address is: Donald Wismer, 10102 West 64th Place, Arvada, Colorado. Your name and address must be enclosed but need not be printed.

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

our schools

KLIPPENSTEIN APPOINTED

Lawrence Klippenstein, Altona, Manitoba, at present a middler at Goshen College Biblical Seminary, has been appointed as student assistant in the instruction of Greek at Mennonite Biblical Seminary for the fall semester, 1961-62. He will teach a course in beginning Greek.

FJC SUMMER SCHOOL

The summer school sessions at Freeman begin on June 12 and continue through July 14. Present prospects are for a good enrollment.

Leland Suderman of Hillsboro, Kansas, has been named to the Freeman faculty for the coming year. He will have charge of the academy music program and will direct the choir and the band. He is a 1961 graduate of Tabor College.

The Mennonite history and the senior Bible classes and their instructor, Leola Schultz, visited church services in several Sioux Falls churches recently. They attended an afternoon meeting of a Bahai group, a world faith fellowship; a youth meeting of the Church of the Bible; and an evening service of a United Pentecostal Church. They also visited two Hutterian Colonies as part of a class field trip.

SEMINARY SENIORS GRADUATE

Fourteen seniors graduated at commencement exercises of Mennonite Biblical Seminary on May 29 at the Hively Avenue Mennonite Church.

Seniors receiving the Bachelor of divinity degree: Peter Fast, Winnipeg, Manitoba; John R. Friesen, Winkler, Manitoba; Ralph Graber, Marion, South Dakota; William Kruger, Dalmeny, Saskatchewan; Harold Regier, Burrton, Kansas; Jay Shelly, Allentown, Pennsylvania; Reinhard Vogt, Steinbach, Manitoba; Lawrence Voth, Walton, Kansas; and Marvin Zehr, Gridley, Illinois. Reuben Krehbiel, McPherson, Kansas, graduates as of June 30.

Catherine Snyder, Guelph, Ontario, Helen (Mrs. William) Kruger, Dalmeny, Saskatchewan, and Edwin Peters, Newton, Kansas, received the master of religious education degree. Hugh Sprunger, missionary in Formosa, completed requirements for the master of religious education degree at the end of January and graduated in absentia.

Graduates will begin work in various parts of this country and Eu rope. John R. Friesen and famil will leave in June for a two-yea term of service with the Mennonit Central Committee.

Serving as pastors will be Ralp Graber at the Bethel Mennonit Church, Marion, South Dakota Lawrence Voth at the Markha Mennonite Church, Markham, Ill nois; and Marvin Zehr, assista at the First Mennonite Church i Berne, Indiana. Before Reinhar Vogt assumes pastoral duties at th First Mennonite Church in Winn peg, he will pursue a further yea of theological studies at Hambur Germany.

Harold and Rosella Regier wi work in Gulfport, Mississippi.

Three graduates will be going t Rosthern, Saskatchewan. Willia and Helen Kruger will begin the work in fall as members of the Ro thern Junior College teaching sta Eddie Peters will take up admini trative and chaplaincy duties at th Rosthern Youth Farm.

Catherine Snyder will marry Ro er Siebert who will be a middler seminary next year.

Peter Fast, Jay Shelly, and Re ben Krehbiel have not announce their plans.

THE READER SAYS, *continued from page* 392

RACE RELATIONS

To the Editor: When Jesus said, "I must needs go through Samaria," what did He mean? He was perhaps concerned to show that He bore no prejudice against the Samaritans; perhaps He wanted to offer the water of life to the people of Samaria; and perhaps He also wanted to tell them about some of their own faults.

This latter thought is not brought out very much when people use this story of Jesus in writing about race relations. Here we do not hear Jesus bemoaning the ill treatment that the Samaritans got from the Jews, but we rather find him getting down to the basic causes of bad race relations.

"Go call thy husband and come hither." "I have no husband." "Thou hast well said, 'I have no husband': for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidest thou truly."

This was no mushy fraternizing or even Christian fellowship where we often close our eyes and mouth to anything that might harm the beautiful fellowship. This was getting at one of the root problems of the Samaritan people. I am sure this woman was not the only one among the Samaritans that had had many husbands.

But let us read a little further and here we hear Jesus say: "Ye worship, ye know not what: we know what we worship, for salvation is of the Jews." Not very polite language to better race relations. Jesus in dealing with this woman offered her the water of life, but he tried to show her that her dirty cup was not fit to hold this water of life.

Reading further in John, chapter 4, we come to verse 29: "Come see a man which told me all things th ever I did." This clinches th thought that Jesus had not ha just a pleasant social conversati with this woman. He had touch on the two most prevalent ev among the Samaritans. If we stu the history of the Samaritans that time we will see that moral they had fallen very low and the worship was a mixture of idol wo ship and Jewish worship.

In Genesis God said to Cain: ' thou doest well, wilt thou not accepted?" Perhaps we may accused of taking this verse out its context, but it was vividly lustrated in the case of the Ja nese people in America. Race pre dice is deeper than skin color. T fears of people are *not always* ima inary. We should love as Jes loved and maybe also teach as Jes taught. *John T. Neufeld, Chica Illinois.*

our churches

SCHOLARSHIP FUND BEGUN

Hoffnungsau, Inman, Kansas. The Vernon Neufelds and several students from Bethel College were guests at our morning worship service on Christian College Sunday. Dr. Neufeld brought the message. His sermon topic was "Making Our Education Christian." A fellowship dinner for the guests, our college students and families, and high school seniors and families followed the service. At our last annual meeting our congregation decided to establish a Christian Scholarship Fund for a young person attending Bethel College and preparing for a church-related vocation. On April 23 it was our privilege and joy to present this scholarship to Sara Penner, a member of the Bethel Mennonite Church of Inman, Kansas. Pastor Lamont Woelk attended the Western District Mennonite Men's Retreat at Camp Mennoscah. Anna Marie Peterson, Bethel student who attended Spelman College for Negro women, Atlanta, Georgia, was the speaker on the Sunday Pastor Woelk was absent. Ten young people received baptism and joined our church on Pentecost Sunday. Mrs. Richard Ediger was received by transfer of letter from the Pleasant Valley Mennonite Church, Harper, Kansas. *Mrs. Abe Dyck*

UNION SERVICES

First Church, Reedley, California. This year our church opened its doors to the Christians of the community for the Union Good Friday services. The young people had an Easter sunrise service and the Adult Choir gave an Easter program Sunday evening. Roland R. Goering of Halstead, Kansas, has accepted the call of our congregation to begin his duties Oct. 1, 1961. Ronald Ropp, who was our intern pastor last year, will again serve us in the summer months since Pastor and Mrs. Aaron Epp are leaving us July 1, 1961. Brother and Sister Norman Wingert, MCC relief workers, stirred our hearts to the great needs in other lands when they were in our midst. For our Spiritual Renewal Week, Leland Harder from the Mennonite Biblical Seminary used the Gospel of John for our inspiration. The members of the baptism class gave their testimonies of their conversion experience in connection with our Ascension Day Services. "What makes a Home Christian?" was the theme for our mother-daughter banquet in which 249 participated. Twelve children were dedicated to the Lord on May 14. That evening the high school graduates of our church were responsible for the services. Nine young people were taken into the church by baptism and seven joined by letter on Pentecost. The Carol and Junior Choirs presented their spring concert on May 21. On May 28 the young people of the Fresno Community Church presented the play, "The King's Byways." *Mrs. Rudolph Lichti*

ELBERT KOONTZ SPEAKS

Tabor, Newton, Kansas. Lauverta Bartel was united in marriage with Alferd Schmidt on March 24. Elert Koontz, pastor of the First Mennonite Church in Hillsboro, spoke to us on "The Great Divide" during the week before Easter. Easter sunrise services for the young people of the Goessel area churches were held in the Goessel park. A mission supper was sponsored by the Willing Helpers Society on Easter Monday evening. The film, "Gates Ajar," was shown. John R. Schmidt presented the leprosy work in Paraguay at a mission program sponsored by our church society. A parent-child consecration service was held on May 14. Fourteen children were consecrated. At a recent congregational meeting a building program was adopted for an educational addition plus a new kitchen. *Mrs. Arnold Klaassen*

PEACE PLAY PRESENTED

West Swamp, Quakertown, Pennsylvania. The play "Which Way the Wind?" was presented by the Bluffton College Peace Club, for our area in the Souderton Mennonite Church and in the Asbury Methodist Church in Allentown. Quite a few of our people attended and were greatly challenged by this excellent play. On Feb. 15 a dinner meeting for S.S. workers was held. Ralph Rosenberger of the Souderton congregation was the speaker, and the Zion Hill Male Quartet rendered several selections. The meeting proved very helpful to our teachers and officers and others interested in the Sunday school. Loris Habegger, representing our Mennonite Biblical Seminary, spoke to us on Feb. 19, and showed the seminary film, "This Day." We were glad to hear firsthand reports of our seminary and learn to know the problems and also the joy of victory and accomplishment. March 19-22 special pre-Easter services were held with the following ministers preaching: Curtis Bedsworth (First Church, Philadelphia), Ernest Neufeld (Second Church, Philadelphia), Ronald Krehbiel (Deep Run), and Paul Wikerd (Emmanuel Church, Denver). The Bluffton College Choir presented a concert for this area at the West Swamp Church on April 6. On April 20, a group of our church women spent a day at Ephrata helping with the work at the MCC clothing center. Seventy Christmas bundles had been prepared by a committee appointd by the S.S. superintendent and ten were prepared by various families of the church. Our congregation voted to buy a new Ford car for Harvey and Ella Bauman, to show in part our appreciation of their faithful service on the mission field and for the inspiration they have been to us. Dr. Ella Bauman was our speaker for the mother-daughter banquet on May 18. She brought to our attention, in a vivid way, the great difference between Christian and non-Christian homes in India. Many of our people attended the presentation of the Eastern District Junior Choir Festival held at the Deep Run Church. Seven choirs participated with Marvin Wasser directing and Robert Rosenberger accompanying. It was a thrill to listen to the well-trained young voices. The rendition of this fine program speaks well for the future of good music in our churches. *Mrs. Harold L. Rosenberger*

ORGAN DEDICATED

Inman Church, Inman, Kansas. On April 23 our congregation rejoiced to join in the dedication of our new Allen electric organ as an aid to our worship of God, to the service of the church and its mission in the world, and to respond with a dedication of ourselves to a renewed song of praise and adoration in our heart and with a high resolve to do His will. The Youth Fellowship of our church drove to Ransom, Kansas, to share in a program of service and recreation with the people of that church. All husbands were invited guests for a covered dish supper and fellowship hour at our April Women's Fellowship meeting. The laymen sponsored a father-son banquet with Dwight Wiebe of Tabor College as guest speaker and Eldon Franz as toastmaster. On Sunday morning our entire congregation traveled to our Western District Retreat grounds at Camp Mennoscah for a worship service followed by a fellowship meal and recreation. On May 21 nine young people were baptized upon their faith in Christ as their personal Saviour. Each one of these young people was presented with a new Dickson Analytical Bible by an anonymous donor. *Mrs. John Klassen*

SELMA UNRUH SPEAKS

Johannestal, Hillsboro, Kansas. The Women's Missionary Society invited the Young Mennonite Matrons to an afternoon meeting May 3. Selma Unruh, missionary to Africa now home on furlough, shared her thoughts. A mother-daughter tea, sponsored by the Young Mennonite Matrons, was held May 4. Mrs. John R. Schmidt very interestingly told of their work and their motor trip from Paraguay, S. A., to the United States. Parents of the Youth Fellowship members were guests at their meeting May 7. P. E. Schellenberg, professor of psychology at Bethel College, was guest speaker. Child consecration was held May 14 for Tamara Kay, daughter of Mr.

and Mrs. Melvin Bartel. Dean Bartel, a high school student, designs and prints covers of our church bulletins. Ten young people were baptized and joined our church on May 21. Vacation Bible school was held May 29 to June 9. Forty-eight children and eight teachers participated. Holy Communion was observed on May 28. The marriage of Arley Plennert and Joan Martin takes place at the First Methodist Church, Chatsworth, Illinios, on June 10. A program was arranged and presented by a group from our church at the Cedar Rest Home on Sunday afternoon, April 30. *Mrs. Ed. Plenert*

into the beyond

Mrs. Herman Krehbiel, member of Bethany Mennonite Church, Kingman, Kansas, was born April 8, 1914, and died May 26, 1961.

Anna Bartel Gerbrandt, member of First Mennonite Church, Saskatoon, Saskatchewan, was born February 3, 1892, at Moundridge, Kansas, and died May 25, 1961. She was the mother of nine children.

Mrs. Ellen Rand, member of the Immanuel Mennonite Church, Downey, California, was born February 14, 1892, in Dodge County, Minnesota, and died May 14, 1961. She was the mother of four children. One daughter, Mrs. Ralph Wetmore, and her family are doing mission work in Nevada.

William Leisy, member of First Mennonite Church, Paso Robles, California, was born in Donnellson, Iowa, May 24, 1874, and died March 20, 1961.

Alvin Peter Leisy, member of the First Mennonite Church, Paso Robles, California, died May 6, 1961.

Abraham F. Toavs, member of Bethel Mennonite Church, Wolf Point, Montana, was born September 5, 1878, in Mountain Lake, Minnesota, and died May 7, 1961.

mutual aid placement

Farm for rent. Iowa livestock an corn farm of 230 acres for rent Modern house, machinery, an equipment. Contact: Mutual Aid, 72 Main, Newton, Kansas.

Directors of Christian Education We receive frequent requests fo persons to serve as directors o Christian education in local congregations. We are interested in contacting persons who could fill such positions—persons who are committed Christians interested in servin the church. Formal training i Christian education is preferre Those who lack such training, bu who have training and experienc in general education — particularl in the elementary grades—can als be used. Address inquiries to th Board of Education and Publicatior 722 Main Street, Newton, Kansas.

our conference

GRADUATE PAPERS FOR SALE

Papers presented to the Mennonite Graduate Student Fellowship meeting in Philadelphia on December 28 and 29 are available now from Mrs. Mary O. Martin at the Mennonite Board of Missions, 1711 Prairie St., Elkhart, Indiana.

Based on the general theme of the meeting, "Psychology and the Christian Faith," the following papers are available for 75 cents a set or 25 cents each: "Basic Constructs of Contemporary Psychology" by Oren Glick; "Implicit Common Factors in Mental Illness" by Willis Hallman; "Christianity and Problems Faced by Psychiatrists," by A. M. Hostetter; "The Soul Struggles of Herman Melville" by John Ruth; "Freud's Contribution to Psychology and Psychiatry," by Jacob Goering.

STUDY GROUPS PREPARE PAPERS

The ten study groups meeting in various areas of the Conference over the past six months to discuss vital social concerns have prepared a total of sixty-two papers. General areas which the groups have studied are Penology and Capital Punishment, Labor-Management, International Relations (Underdeveloped Countries), Biblical and Theological Issues, Race Relations, Church and State, Civil Defense, Alcoholism, Urbanization, and Agriculture.

From research done by individual members of the groups on specific aspects of their topics, each of the ten groups is preparing one final paper for presentation to the study conference on Church and Society in Chicago October 31 to Novemb 3.

William Keeney, co-ordinator o the groups, says, "The study an concern for these problems will n stop with the fall conference, bu will make a great contribution t our Conference's sensitivity an readiness to act on these issues

GENERAL CONFERENCE RETREAT, JUNE 19-25, 1961
REGISTRATION

I am registering for the following group (check one):

_____Ministers and Christian Workers Retreat
_____Missionary Orientation School
_____Young People's Union Retreat

Name..
Address..
Church..
Children and ages.......................................
....

Type of accommodations preferred:.........................
Do you wish to rent sleeping bags or linen? ___Yes; ___No.
How do you plan to arrive (car, bus, etc.)?..................
Send Reservations and pre-registration fee of $1.00 (for each pers age 8 and over) to—

Rocky Mountain Mennonite Camp, Divide, Colorado.

ADDITIONAL BAPTISMS

First Church, Saskatoon, Sask. Lois Dyck, Lorraine Epp, Jacob W. Elias, Peter G. Friesen, Raymond Hamm, Caroline Martens, Reginald Rempel, Margaret Sawatzky, Alvin Schellenberg.

First Church, Saskatoon, Sask. Thea Funk, Valentina Medic, Wolfgang Bergmann, Henry Isaac.

First Church Burns, Kansas. Janice Stucky, Karen Hess, Fern Schmidt, Gary Sommerfield, Richard Martens, Roger Martens, Robert Stucky.

First Church, Chilliwack, B. C. Garry Goertzen, Mrs. Garry Goertzen, Mrs. Helen McKinnley.

North Star, Drake, Sask. Albert Siemens, Mervin Kline, Rudy Driedger, Marilyn Funk, Janice Elias, Irene Funk, Ella Heinrichs, Marjorie Schroeder.

CONFERENCE FOR THE BLIND

A Bible conference will be held in St. Louis, Missouri, July 24-27. It will be a conference for blind people. Eight sessions during the four day meeting will be used for Bible study and discussion of the Christian witness among the blind. Bible teacher for the conference will be Robert Means, pastor of the First Baptist Church, Iola, Kansas. Persons interested in attending this meeting may secure more information from the sponsor: National Church Conference for the Blind, Box 6999, Fort Worth 15, Texas.

BEQUEST FOR CONGREGATION

According to the *Bethel Monthly Review and Outlook,* May, 1961, the Bethel Mennonite congregation at Lancaster, Pennsylvania, became excited over a newspaper report that designated them as the recipients of a $2,600 bequest. It was later discovered that the paper had recorded the name incorrectly.

Nevertheless, there was good news for the church. The congregation was informed that another bequest had been to the Bethel Mennonite Church in the amount of $1,000 by a former member, Mrs. Anna Rosenfeld.

Says the editor of the congregation's paper, "If this gives us a thrill and the supposed bequest of $2,600 was exciting 'news,' we might well consider what we ourselves can do to produce some of these thrills in the years ahead. It seems to me that all young couples (older ones too) will want to consider their church or missionary work when they make their wills. In this way we will be able to speak loudly to future generations of our sense of stewardship in the gospel."

FOUR MISSION WORKERS RETURN TO INDIA

Four missionaries are returning to India in June for the third time. They will continue service under the Board of Missions. Leaving from Montreal on June 2 will be Leona Cressman, Kitchener, Ontario, who will be secretary to the principal of Woodstock School at Landour, Mussoorie, U. P.

Anne Penner, Plum Coulee, Manitoba, and Edward and Ramoth Burkhalter and their children of Berne, Indiana, leave from New York on June 5. Miss Penner will return to her work as a nurse in the Jagdeeshpur, M. P., hospital. The Burkhalters will also be stationed at Jagdeeshpur to give direction to the work of the rural churches of that area.

editorials

HOW BIG IS A CHURCH? Abraham Lincoln popularized many clever sayings. Teased about his long legs, he raised the question, "How long should a man's legs be?" His answer was: "Long enough to reach the ground."

The size of a congregation may have a similar answer, but we don't know. We do know that there are different points of view. A popular view is that the best church is a small church. Spokesmen for the large church are not so vocal. They don't need to be; the drift is toward larger congregations. Here are some arguments:

Small church. Everyone knows that a small congregation is friendly. The people know each other well. There is a feeling of kinship. Because the church is small each person has a job to do—perhaps a dozen jobs. He may not always feel capable, but he knows that he has to pitch in. He not only feels that he is needed. He knows it. The small church is forced to grow because it is always in need of help. And it can grow because strangers coming into it soon sense that they are wanted.

Large church. A congregation needs a lot of people and a lot of resources to do the work of a church. It should have a well-trained minister, perhaps even two or more. Depending on the situation, the church can have part-time or full-time specialists in music, youth work, Christian education, and counseling. Paid assistants to help with administrative and clercial work can also be hired. A large church is also able to provide special groups, for example, for unmarried adults or for older people. When it comes to youth work, it always has enough young people to form not one but several groups. The large church keeps on growing because more members have more contacts with more outsiders. Strangers and new members may not learn to know all the members, but they can learn to know as many or as few as they want.

But how big is big and how small is small? We have no answer. We know that we have many small congregations in the General Conference. Many of them are too small. This is especially true if they cannot support a capable minister even part-time. Some of them are in rural areas where population is shrinking. Perhaps these should be closed for the sake of the people involved. Their ability might be used more profitably some place else. Other small churches in growing communities should receive more Conference support. But we have many large churches—at least, they seem large to us. (In some denominations our largest congregations would barely be middlesized.) Would the cause of Christ be better served if some of these churches would regularly subdivide themselves by starting new churches nearby? Some people think so. On the other hand several of our socalled large churches in certain communities might well be combined to make one super-congregation of two or three thousand members.

These are some of the things we have heard said on both sides. We know there are many more things to be said. We will publish letters on this subject in our July 11 issue if received by June 24. Address letters to: Editor, *The Mennonite,* 722 Main Street, Newton, Kansas.

in this issue

COVER

One of the main streets in Havana, Cub

CONTENTS

WHAT CAN WE THINK OF CUBA? 3
NORTHERN DISTRICT CONFERENCE....3
A PRAYER FOR MISSIONS 3
THE READER SAYS 3
BIKE HIKE 3
YOUTH NEWS 3
TALKING WITH THE PASTOR........3
OUR SCHOOLS 3
OUR CHURCHES 3
INTO THE BEYOND........3
MUTUAL AID PLACEMENT 3
OUR CONFERENCE 3
EDITORIAL 3

CREDITS

Cover, Monkmeyer; pages 387, 388, 3
World Wide Photos; page 390, George
Hess; page 393, Robert W. Regier.

CONTRIBUTORS

Sidney Lens, a labor union official visi Cuba in December. His article origina appeared in fuller form in **Current Issu** a monthly newsletter published by Fellowship of Reconciliation.

of things to come

June 15-18—Northern District Conf ence, Mountain Lake, Minn.
June 16, 17, 18—75th Anniversary Salem Church, Dalton, Ohio.
June 19-25—General Conference treats, Divide, Colorado
Oct. 21-24—Western District Conferen Kansas City, Kansas.

THE MENNONITE

Editor: Maynard Shelly. **Associate Edit** Claude F. Boyer, Cornelius J. Dyck, Herbert Fretz, Robert W. Hartzler. **Edito** **Assistant:** Muriel Thiessen. **Art Direc** Robert W. Regier.

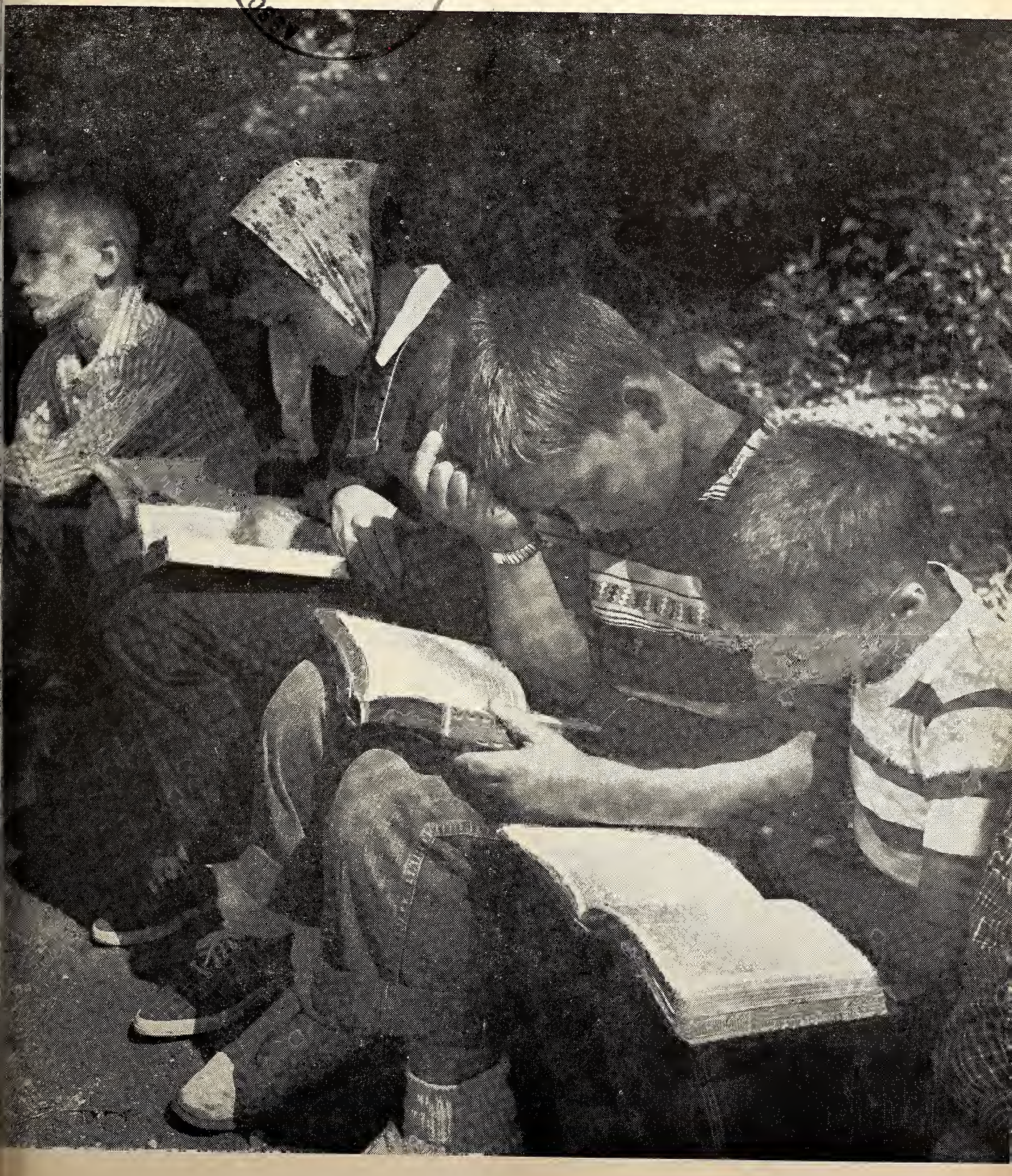
VOLUME 76 **NUMBER**

JUNE 20, 1961

THE MENNONITE

ASSOCIATED MENNONITE BIBLICAL
ELKHART
LIBRARY

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST



in this issue

COVER
Bible study in a discovery group at camp.

CONTENTS

EDITORIAL 402
THE MIGHTY POWER OF LOVE........403
CAMP CRAFTS 404
PARAGUAY INDIANS 406
THE NUMBER ONE PROBLEM...........408
THE READER SAYS..............................408
COOKOUTS ARE FUN 409
OUR SCHOOLS 412
MCC NEWS 412
OUR CHURCHES 414
OUR CONFERENCE 415

CREDITS
Cover, Hays from Monkmeyer; page 405, 406, and 407, photos supplied by the authors; pages 410 to 411, Robert W. Regier.

CONTRIBUTORS
George S. Stoneback, pastor, Congregational church, McPherson, Kansas; Darvin Luginbuhl, professor of art, Bluffton College; Eleanor Matthies, mission worker in Paraguay; Frank H. Epp, editor, "The Canadian Mennonite."

of things to come

June 19-24—"Faith and Life" radio speakers (KJRG, Newton, Kansas): Mr. and Mrs. John R. Schmidt.
June 19-25—General Conference Retreats, Divide, Colorado
Oct. 21-24—Western District Conference, Kansas City, Kansas.
June 26-July 1—"Faith and Life" radio speaker (KJRG, Newton, Kansas): Roland R. Goering.
July 3-8—"Faith and Life" radio speaker (KJRG, Newton, Kansas): Andrew Shelly.

THE MENNONITE

Editor: Maynard Shelly. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. **Editorial Assistant:** Muriel Thiessen. **Art Director:** Robert W. Regier.

VOLUME 76 **NUMBER 25**

BIBLE BOTANY Modern botany developed in 1735 with th work of Karl von Linne, the Swedish naturalist. It was he wh started the system of giving two Latin names to each plant. (I the process his own name became latinized into Carolus Linnaeus. His scientific approach to plants enabled botanists to identify plan and their parts with more certainty. Unfortunately this researc was not available to the translators of the Authorized Version in 161 As a result some Palestinian plants were identified as English plan In other cases general terms were used instead of specific nam

Elizabeth C. Hall, research librarian of the New York Botanic Garden, has been reading the New English Bible. She rejoices note that the names of plants have been given more accurately this most recent translation. In Matthew 23:23, "anise" has be changed to "dill." In Luke 15:16 we now read that the lost s wanted to fill his belly not with "husks" but "pods." The pods th he was feeding to the pigs were from the carob tree, an evergre tree that grows in Mediterranean countries. It has long edible, fles seed pods that are often used as fodder. They may be even m tasty than corn husks—to the hogs.

Matthew 13 contains a lengthy discussion about weeds in the p- able of the wheat and tares. The crop that is planted is whe But what does the enemy sow? It is called "tares" in the older En- lish versions. The context implies that this is a noxious weed, though the tare is actually a fodder plant like vetch. In its r meaning it may have actually referred to wheat itself. The Revis Standard Version substitutes "weeds" for "tares," but to read " enemy came and sowed weeds among the wheat" makes a Pen- sylvania Dutchman stumble. The New English Bible says "darne This may be a new word to some of us, but it is a good one. Dar is a weed that resembles wheat. It is sometimes called rye gr This is helpful in understanding the parable. The two plants lo alike while growing. But at harvest time the reaper can tell difference.

A plant that has caused some difference of opinion is hyssp. What kind of plant was this? Botanists think this was marjoram a plant of the mint family. This is the word used in Hebrews 9:19 the New English Bible. In John 19:29 they use it for a marg al reading. (For their main reading they write "javelin" which a conjecture disputed by most scholars.) The Revised Standard V sion retains hyssop in both the New Testament and the Old Te ment. Hyssop is also a plant of the mint family. In America he term is applied to certain thistles.

The most colorful reference is to the "lilies of the field" of M thew 6:28. Botanists say that here Jesus was referring to the " mone" or windflower. No biblical translator has consented to identification so far. It is possible that Jesus had no specific flo in mind when He used the word translated "lilies." He mean imply all flowers—the autumn crocus, the turk's cap lily, the gl olus, the anemone, and all the beautiful flowers of the Galilean and meadows. Of all of them it could well be said that, though toil not, they have garments more beautiful than Solomon's r

The Mighty Power of Love

George S. Stoneback

NEAR THE CLOSE of the Song of Solomon, the maiden says to the youth, "Set me like a seal upon thine heart, as a seal upon your arm; for love s strong as death; many waters annot quench love, neither can the loods drown it." That theme of the Song of Solomon says that love is mightier than floods, more powerful han death—love is the most powerul force. That was spoken in the passion of young love, in the bloom f youth. Is it true? Is love the mightiest force in the world?

Hosea found it to be true. Its truth was tested by bitter experince. Hosea met Gomer and married er. But they did not live happily ver after. They ran into troubles. Gomer left Hosea. But Hosea could ot forget her—degraded at the itter end of a lustful life and for ale at the slave market.

Some husbands might have loated. Some might have had muer in their eyes. Still others might ave turned to drink. But Hosea wanted to restore rather than kill. He overcame his great domestic ragedy by love. And then he realzed the object lesson. If he, a mere man, could overcome by love the ragedy in his own family, how much would God deal similarly ith faithful nations like Israel?

Tennyson, in his "Idylls of the ing," gives beautiful expression o this same truth. King Arthur, nd his lovely wife, Guinevere, faced grave marital tragedy. Arthur, ery much in the spirit of Hosea, urns to Guinevere and says, "I love hee still. Let no one dream but hat I love thee still!"

John and Jessie Fremont fell in love with each other in Washington. They spoke to each other in the bloom of youth, in the passion of young love, for all the world as the maiden spoke to the youth in the Song of Solomon. Was it true? Would it last? It lasted through separation—when John was exploring the Rockies. Jessie stood by him when he faced opposition and treachery, stood by him when he faced court-martial, stood by him when he refused the nomination to the presidency because he would not compromise his ideals. Then in the winter of 1873, that dark year of depression, his mines gone, his railroad stock worthless, his bills and debts piling higher and higher, his property all gone, John and Jessie had to live in a rented house in New York.

One morning they faced separation once more. John had to go away again, to try once more to regain some of their property. They were seen coming down the steps of their humble home. She had to stay behind. John set down his suitcase and turned to his wife as he said, "Now that we are to be separated I can think of nothing to say but that I love you, darling. I have loved you every hour of every day, in good times and bad." The early morning streets were deserted. The air was quiet. Behind closed doors and shuttered windows of the houses the world still slept. They were alone—two withered figures alone in the universe. Then suddenly they were locked in each others arms, and their tiny figures merged into a large one—the figure of love indestructible and immortal.

When two souls really discover each other, a new life begins. It is a life so radiant, beautiful, stimulating, and mysterious that poets have failed to find sufficient and adequate words to describe it. Yet in their innermost being two lovers know that this is what they were made for—that this is the very core and essence of human existence, the answer and end of all living. I think they know that they are being ushered into a house of life of which they are quite unworthy, and that they take their first steps therein in reverence and in awe.

O gracious Father, at every turning of life's way we stop to seek Thy guidance and plead Thy blessing. We thank Thee that Thou art love, and that Thou hast planted love for woman in the heart of man and love for man in the heart of woman. We thank Thee for the heroic lives that have had this love as their motive. We thank Thee for all the gladness that has radiated from this rock of inspiring hope, faith, and trust in other lives. Thou hast kindled in our hearts the fire of a divine love. Keep it always aflame upon the altar of our souls. Make thou the inward and upward aspirations of our hearts the outward reality of our home, making it a place of light and truth, a place of beauty and joy where Christ is the constant guest and love is the ruling passion. In the spirit of Jesus. Amen.

camp crafts

Darvin Luginbuhl

A CAMP PROGRAM includes many things. There are learning and devotional experiences. Campfires, sings, cookouts, recreation, and study add to the exhilaration of being part of the great out-of-doors.

Our society is developing spectators rather than participants. More free time is becoming available to increasing numbers of people. With more spare time, attendance at all types of shows, carnivals, and ball games (along with television) make spectators out of us. A person is seldom involved with a direct experience. He remains on the edge of things and seldom gets to the core where the experience can be most meaningful. He begins to fear activity.

Camping changes this. It provides close experiences with nature, crafts, other people, and God. The camp's program should not be designed to do things *for* campers but rather *with* campers. It is not enough to be entertained; one must become involved with a material. Ideas must be transplanted in and through the material.

In our camp program during the past two years, we have tried to reduce the amount of commercial material used for crafts. We have done this for two reasons. First, the camper needs to discover the uses and values of particular materials without having the manufacturer providing all the answers. A product that comes in "kit" form leaves little for the camper to discover.

In the second place the camper should have freedom of expression. Whenever possible ideas should be related to the camp experience. This is not possible when a bill-fold "kit" is thrust at the camper and he is told to follow the enclosed directions.

Let us see how this works out in experience. Plaster of Paris is a powder which, when mixed with water and poured into a mold, holds its shape and becomes hard as a rock. Molds of all descriptions can be purchased. Even DaVinci's "Last Supper" is available in mold form. Some might conclude that the easiest and quickest way to use plaster would be to purchase a quantity of these molds and let campers pour and paint the castings. The type of experience the camper has or what he thinks about is not important in this procedure. Merely giving him something to do is supposed to take care of his needs.

We Made Our Own Molds

With the theme "Explorers" in one of the summer camp groups, we talked about marl, a soft putty-like substance found below the surface of the ground. Small groups hiked to the marl pits and each camper scooped up a handful of marl and softened it in his hands as he walked back to camp. Along the camp sidewalks the campers pressed the marl into a flat pancake and and proceeded to form a mold about camp experience or some other idea. Later the molds were filled with plaster and a model was taken out. The total cost of the entire project was a very small amount but the total experience was most meaningful.

Campers also enjoyed going to the beach where they used out-dated photographic paper to make pictures and prints. A photographer supplied hundreds of sheets of sen tive paper for camp use. The r ture of the paper was explained the campers. By putting wax cray directly on the paper, a protecti surface prevented the photograph chemicals from affecting the pap surface at various points. In th way, designs and printing show up in white as the rest of the pap exposed to sunlight turned black a gray when put into chemicals. wash the prints the campers lean over the edge of the pier and wash the prints in the lake. Camp s sent the postcard size prints ho to their parents by mail.

Use the Stones Around You

Many different colored stones a fossils can be found on our be or in the gravel pits. Mosaic p tures and designs, bookends, tra s and other items have been ma e using these stones for decorati .

Recently certain craft compan s have put on the market compl e "kits" for stone mosaics. Sm ll stones of many colors can be p rchased by the pound. Obviou y there is nothing wrong with sell g stones, but it is another example f how a simple material, used ef ctively with camp experiences as s basis, can become commerciali d and devoid of real meanings. C npanies even go so far as to prov le mosaic-aid group kits with eformed designs. The fun for ca pers lies not in gluing gravel to eformed designs, but in finding th ir own materials and applying e material to an idea of his c n that has real meaning.

Sharon Irion, a camper from C ngerville, Illinois, observed the la ge stone cross made by campers a a group project in a former sum er camping period. She admired e cross as a devotional aid and lt that she would like to make a s ilar cross for her Sunday school c ss where she was an assistant teac r. Sharon started searching for dif rent colors of stone that would e appropriate in size and surface xture. After the cross was constr ted out of wood and carefully sa ded the stones were glued into pl e. Larger stones were put on the x-

THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and De ber 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage pai North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; edi correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, Ka s.**

Cork was sunburned with magnifying glass.

Sharon Irion from Congerville, Illinois, nade this mosaic cross to be used as a levotional aid in her Sunday school class.

James Simcox and John Pannabecker, campers from Bluffton, Ohio, try a hand at reed basketry at the pier.

treme ends of the cross and smaller stones converged on the center. At he center was a large stone. The result was a beautiful cross with subtle implications of meaning that help center the observer's interest on the heart of the cross. Sharon did much of her craft project in the early hours of the morning. At home she was in the habit of getting up early to help with the milking of cows in the family herd. Not able o sleep in the early morning hours he found satisfaction in working on her craft project.

Reed weaving is a very old craft. Almost everyone has had some experience with braiding or weaving ogether strings of fiber or grasses. Numerous reed "kit" projects are available, in many instances preormed wooden bases or wrought ron forms are provided with instrucions. In the camp craft program t was decided that groups would be taught the initial step for beginng the weaving and that, from that point, individuals could form the work into either flat objects or the ides could be brought up to make ounded forms. A good number of he campers were available to complete their forms, but many campers had to try a second time in order o have success with the manipulaive dexterity required in the work.

Baskets Became Hats

Several interesting things happened as a result of this work. It was found that the best place to do this type of work was at the beach or on the edge of the pier. In this way the reed material could be kept damp and limber at all times. This also became a popular way to get a sun tan, swim, and do craft work at the same time. Soon some camper inverted his reed bowl or basket on his head "for the fun of it" and found that a comfortable sun hat could be made. The new rage spread and soon numerous campers were wearing beach reed hats. Some very beautiful and practical hats were made by the mothers during our family camps.

Sun burning with a small magnifying lens is popular with campers. Wood, felt, cork, and numerous materials can easily be burned by converging the sun's rays at the focal point of the lens. This is a very natural camp media and is ideal for quiet periods and for waterfront activities. The friendship stick is simple to make by burning in the names of camp friends.

Crafts Can Have Meaning

One of the most pleasing camp experiences has been a joint effort in which the camp naturalist and crafts leader work together on a project. On a hike the group was asked to look for dried materials suitable for a nature plaque—lichens, small branches and roots, leaves, seed pods, snails, and shells. Later the campers arranged these things in wet plaster.

For many campers the plaque was only a collection of items. Some developed artistic arrangements. In most instances the plaques were safely tucked between soft blankets and carried home as a remembrance of a camp experience.

The camp craft program can help campers find a more meaningful experience—one that will help them feel more secure because they have done something creative. A "bag of tricks" or a neatly packaged craft "kit" cannot supply the vital experience gained from having taken part in a new discovery.

Family portrait. This mother's one-yea
old baby is sleeping in the bag at lef

New Life for Paraguay's Indians

Eleanor A. Matthies

THE PAST DECADE has seen progress in mission work and mission interest in Menno Colony. There are now three established mission stations with work mostly among the Lengua tribe although Sanapana Indians have been coming to one station the past year.

In June 1952 John M. Funk, a Menno Colony preacher, began work among the Lenguas who were living near his farm. Last year the Indian settlement of approximately 400 was moved to within fifty-five miles from Loma Plata (Sommerfeld), Menno Colony's central village, and the mission station was named Nueva Vida (New Life). Each Lengua has a plot where he can raise his own cotton, sweet potatoes, and squash. A large new church building serves as both school and church. There are now 131 baptized believers in the church there.

There was a need to do work among a group of Lenguas working near Loma Plata, but finances to support a worker were not available. Walter Dyck's visit to South America in 1955 gave the General Conference Board of Missions a closer contact with the mission interests of Menno Colony. The General Conference lent a helping hand and Bernhard D. Toews, a Menno Colony preacher, took over this work in October 1955. The
following month, the colony gav
sixty acres for a mission statio
and later fifteen acres more wer
purchased. Loma Plata has approx
mately 400 Indians with 104 ba
tized members. A church and
school building are centrally locate
in the village, and services are hel
Sunday morning and Tuesda
Thursday, Saturday, and Sunda
evenings. In 1959 an area of 17
acres, Loma Paloma, was partial
donated and purchased to serve
a farm for the Loma Plata statio

Another group of Lenguas wor
ing for Mennonites near Geldbru
asked the colony to send someo
to teach them also. Therefor
Bernhard W. Toews was appointe
in August 1957 to visit the India
of that area, about thirty-eight mil
from Loma Plata, every month. A
area of land was purchased for t
Lengua settlement, Nueva Espe
anza (New Hope). Two Leng
men, who had originally lived in th
area but had been converted a
baptized at a Fernheim Colony m
sion, came back to live among the
group in order to help with t
preaching and school work. Jo
Toews, a farmer who lived ne
these Lenguas and who knew t
Indian language took the respo
sibility of seeing to the needs the
for the first two and a half yea
The Mennonites of Geldbrun ar
built a schoolhouse and later aid
in the building of a small hospit
Last year a church building w
added. In March 1959 Henry Toe
returned from Canada and in Se
tember went out to be a missiona
at Nueva Esperanza. Sara Loepp
from Manitoba joined the group
do medical work.

"I'll Come When I Get Clean"

Since the beginning of the missi
work among the Lenguas, most
the first converts have been fr
twenty-five to forty years of a
The older ones seem so tied to th
old ways that they are not recepti
to the gospel. But recently it h
been marvelous to see the Lord
work in their lives. Bernhard Toe
talks frequently to these oldst
and they have many excuses for n
coming to the services. Many w
say, "It is just for the young
ones." Another said, "Look at wh

happened to old Simon when he went to church, he fell over the bench and got hurt real bad. That is what happens when we old ones go to church." Some old men say, 'I'll come when I get clean inside. I'm still too smoky and dirty inside."

One Sunday morning in March, Toews went to old Peter's hut and nvited him again to come along to church. But the old medicine man Wasu had just come with his pipe and yerba (tea) for a visit. This ime old Peter said to Wasu, "You go home. I'm going to church." Of course the missionary invited Wasu lso but he went home. Old Peter's vife and three other old men went long to church.

That morning the sermon was on Luke 5 about the great draught of ish. The preacher said that the vord of God was just like that fish net because those who heard the vord were drawn to the Lord just ike the net caught the fish.

The Lenguas do not usually reveal heir emotions but a few big tears olled down Peter's cheeks and he nodded his head in affirmation. After the evening service four of those five accepted the Lord as their Saviour. They were then questioned by the other believers. Old Curly Head (who really has no hair) was asked what he expected to do after his conversion. He said, "Learn more about Jesus." It is at times like this that one's heart bubbles over with joy and thanksgiving to our gracious Redeemer.

Our School May Seem Peculiar

The Indians work for the Mennonite farmers in the colony and are often gone during the week. This makes it difficult to keep school attendance regular. There are many who make an effort to see that their children attend school from May to October. Grandmother is given some food and the children stay at home with her while the parents are away.

The school day begins with singing, a Bible story, and prayer. Besides the three R's, we are beginning a bit of geography and art. At times it is impossible to keep the students in class and they will hop out the big windows, run around a bit, and then hop back in again. The door seems more difficult to use. A favorite sport at recess is a form of 'kickball' although it is legal to bounce it on the head too.

After the heavy rains the children are busy making clay balls to serve as ammunition for their slingshots. They also make clay trucks, jeeps, and tractors. The girls make clay dolls, wrap an old rag around it and swing them in miniature hammocks which are made from cactus fibre.

We do not have a hospital at Loma Plata but clinic hours are held every morning and late afternoon. The women seem to enjoy coming with their children. There are sixteen cases of tuberculosis under treatment. Isolation seems impossible at present, but we have big plans for the future. The Lord has provided wonderfully already and we are looking to Him for even greater things.

ne of the streets in **Loma Plata.**

The Number One Problem

Focus on Christian Concerns

It is difficult to rank the nation's moral problems by gravity and priority. The list is a long one: crime, alcholoism, corruption of public officials, vice, low ethics in big business.

But every day seems to say with greater clarity and urgency that radical discrimination and prejudice is number one of the moral problems. Every sit-in, stand-in, kneel-in, and shoe-in reveals the deep injustice with which Americans have treated their colored neighbors nigh on three centuries.

The emancipation announced a hundred years ago still awaits complete fulfillment. In 1961 the Negro still carries the burden of unemployment: in the United States, 13.0% Negro and 6.3% white; in the eleven-state South, 9.4% Negro and 4.8% white.

The Negro in 1961 still has not achieved his full civic liberties with 4,400,000 of 5,900,000 eligible voters still unregistered in the south. And of 3,096,000 innocent Negro children, only 188,000 study in the superior, unsegregated classrooms.

This mistreatment of our next-door neighbors is now being felt by our international neighbors, the new African nations, whose diplomats to the United States are now making their homes in Washington—some 100 families expected in the first year.

"Landlords will not rent to them; schools refuse their children; stores will not let them try on their clothes; beaches bar their families."

And in South Africa, the misguided Afrikaaner gains strength for his apartheid policy by citing the American experience as evidence that "it is more practical to keep the races apart."

The tragedy of it all is that it takes "loss of world prestige" to wake us and shake us into realizing that we have denied one of God's children (races) his human dignity, his social equality, and his economic opportunity.

A moral awakening which th
Holy Spirit has not been able t
accomplish through the church an
the enlightened American commu
nity, is now being accomplished b
world opinion. Perhaps the voice o
world opinion is the Holy Spirit
second-best. One thing is certai
He spoke more clearly through th
1954 Supreme Court decision tha
through a hundred years of preac
ing in the Bible belt.

Our reaction to our internation
discomfort, of course, is to stop th
Freedom-Riders. What they reve
is damaging to our world presti
and disarming for summit negoti
tions!

But why should we react thus?
this not like blaming the mirr
when it reavels a dirty face? It
always better to wash the face tha
to smash the mirror. Here,
course, it is a washing of the hea
that is needed.

So let the church, the instrume
of the Holy Spirit, polish the mirr
of God's righteousness and hold
high without weakness and witho
apology. Perchance, the revelatio
will lead to a more thorough clea
ing of the nation's heart. *Fra*
H. Epp

the reader says

ON TOLERANCE

To the Editor: This is in regard to the letter on attitudes to other faiths (May 16 issue). The writer says that he isn't acquainted with religions of the world. I take it from the rest of his article that this also includes the Christian religion. He says that Jesus came to inform the people and show them the way to God. Jesus certainly did show us the way to God but the way that He showed us was *the* way, not *a* way.

In John 14:5 and 6, we find these words, "Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way, Jesus saith unto him, I am the way, the truth, and the life, no man cometh unto the Father but by me."

The writer says that we as Christians are to be more tolerant. I would ask him this: Are we in the name of tolerance going to deny that our salvation depends wholly on the substitutionary death of our blessed Lord? He failed to point out what this narrow way was of which he spoke. I would suggest that anyone who is interested in searching out the truth—and I hope that he will be—would turn in his Bible to Galatians 3.

I would agree that we should emphasize the essentials of our religion, and the first essential of the Christian religion is the blood atonement. Let's not throw this away in the name of tolerance and with it the whole foundation on which the Scripture and our religion rests. *Roy Enzs, Dolton, South Dakota.*

To the Editor: I read with great interest the article on "Atitudes to other Faiths" by Sam Regier. I must say that I for one disagree. He is lowering Christianity to the level of the religion of the Moslems. If we have no more than that, then
we should leave the world alo
and not send missionaries to oth
lands. I would like to know wh
Brother Regier does with the wor
of our Lord when He says, "I a
the way, the truth, and the life,
man cometh unto the Father b
by me" (John 14:6). This sure
dicates only one way. Satan war
us to believe that other people w
get to heaven with their religion, b
not according to the word of G
Our brother says that Jesus is n
anxious to be honored, but Jes
says in John 5:23b, "He that h
oureth not the Son, honoureth n
the Father which hath sent hin
If we give Jesus the right place
our lives then we will follow H
other teachings and so will we kn
the will of God. There is no oth
religion that can offer eternal l
for there is no other name und
heaven given whereby we must

Continued on page 4

Cookouts Are Fun

rom material provided by Betty van der Smissen

F YOU LIKE campouts, you'll love ookouts. If you haven't done ei- her, why not give them a try? oth are fun, and they have a heap f side benefits. This goes for fam- lies, youth fellowships, or maybe or you and your friends.

You don't have to be an expert turn out delicious food. There re many intriguing and easily-pre- ared menus for even the begin- ing outdoor cook.

Preparing your own food outside a group adventure. A group of our, for example, can team up— vo to build and keep the fire go- ig and two to prepare the food or cooking. When you're ready to ook, *everyone* does his own food ccording to his particular fancy. Take this page with you when our family leaves for vacation or ie next time you have a chance at ie world out-of-doors.

luminum Foil

Aluminum foil cookery is perhaps e easiest and most versatile type of outdoor cookery. All you must do is prepare the food, wrap it in foil (heavy duty), place it in a bed of coals, and let it cook to a delicious morsel.

BAKED APPLE: Core the apple, fill with brown sugar and butter, top with marshmallow, wrap in foil.

BAKED POTATO: Wash, make a hole, put some butter and salt in, cork the hole with a piece of potato, and wrap.

CASSEROLE: Take generous patty of hamburger, slice thin a potato, add thin strips of carrots, add a few drops of water, season, and wrap well.

HAMBURGERS: When you don't have a grill, just form patty and wrap in foil.

Several layers of heavy foil may be used in place of a frying plan or grill for making hamburgers, hash brown potatoes, eggs, and bacon.

Here are a few tips for making foil cookery more successful. Be sure to have a bed of coals—not flaming logs. Seal the foil well by bringing two sides together above the food and rolling them down together. Then roll in the ends. Be sure no steam can escape. Leave a small air space inside the foil bag to allow for steam expansion. On food which tends to cook dry, such as the casserole above, add a couple drops of water. Turn the package once while it is cooking. Heavy work gloves make good hot-pads. If you use a stick, be careful that you don't puncture the package.

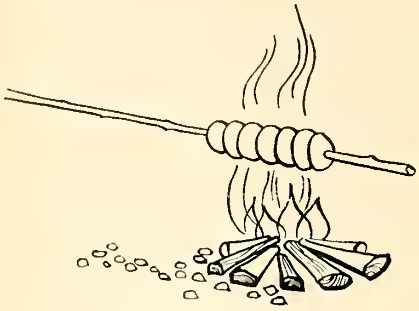
Variations on a Stick

This is fun and different! See if you can cook your whole meal on a stick.

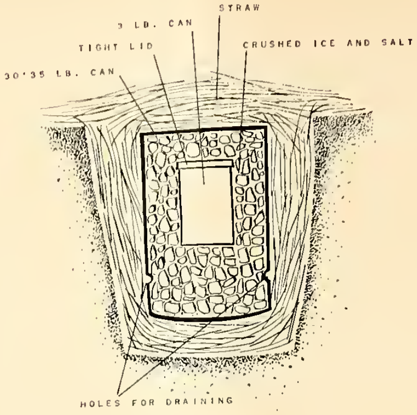
KABOBS: Cut stick as thick as your little finger. Peel off bark on one end and whittle a point. Cut meat into chunks about one inch in diameter and thrust stick through the chunks, placing four to six on one stick. If you like rare meat, shove them close together; if well done, leave a little space between. To add flavor, alternate onion, partially boiled potatoes, and tomato with meat. Weave in a strip of bacon to provide "basting."

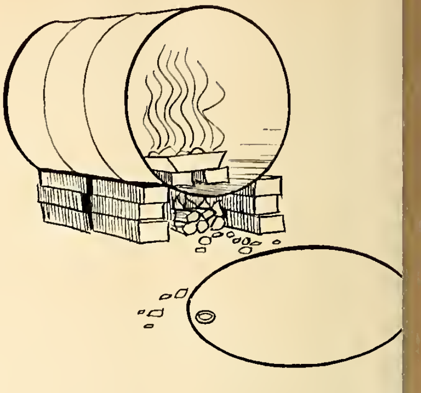
BREAD TWISTS: Cut a stick about one inch in diameter and peel off the bark on one end. Wrap tinfoil around the end. Make a biscuit mix into fairly stiff dough. Smear dough thinly around peeled and tin-foiled end of stick. Bake slowly over coals, like roasting a wiener. When done, slip off the end of stick by

etty van der Smissen teaches physical ucation at the State University of Iowa. e is active in church camping and is ich in demand as a speaker at camp rkshops. This article grew out of the rkshop which I attended at Camp Menscah at the beginning of May. It was re that Betty gave some ideas for outor cooking, but I had the feeling that e could have gone on for hours. It was o at this workshop that Betty verefied e reputation she has established for be- "unsurpassed" at camp cookery. —Ed.



It's called a **Kabob**.





twisting slightly and fill the inside with butter, jam, or other filling. Grated cheese may be mixed in the dough—delicious! For breakfast, insert a sausage.

Mock Angel Food: Take old, left over wiener buns, cut them into two-inch cubes after the crust has been trimmed off. Dip in sweetened condensed milk and roll in shredded coconut. Brown over coals on a stick. It will taste like a coconut macroon.

Dressed Up Wieners: Why bother with buns? Twist some biscuit dough around a wiener and roast slowly. Or bake bread twist and slide roasted wiener inside. Or slit a wiener and insert a narrow slice of cheese; close by wrapping a slice of bacon around the wiener; hold bacon on by a small wood sliver or toothpick. Roast as usual.

Cooking in a Hole

Bean Hole: Dig a hole that is twice the size of the bean pot and twice as deep. Line the hole with rocks and build a hardwood fire in the hole. When you have some good coals, spread the coals around the bottom and place the bean pot on top of them. Build another fire on top of the bean pot. When there are enough coals to cover the pot, take out all the large sticks and cover the pot over with dirt so that no steam is allowed to escape. The bean hole should be dug in dirt soil, not sandy soil. Press dirt down over bean pot. Leave it this way for half a day while you go hiking, or preferably all night. The bean pot should be a kettle with a tightly fitting lid. (Put up a marker so you can find your hole afterwards.)

Hay Hole Ice Cream: Dig a hole in the ground large enough to pack six inches of hay or straw below and around a 30-35 pound can. Put ice cream mixture in a three pound can with a tight fitting lid. Place the small can into the big can with crushed ice and plenty of salt underneath and all around it. Cover. Put about six inches of hay on the entire hole. You may open the hay hole to peek and stir and to replenish ice. A few nail holes may be added to sides of the large can so that ice water can drain out. Put the holes about four inches from the bottom. Allow three to four hours for freezing.

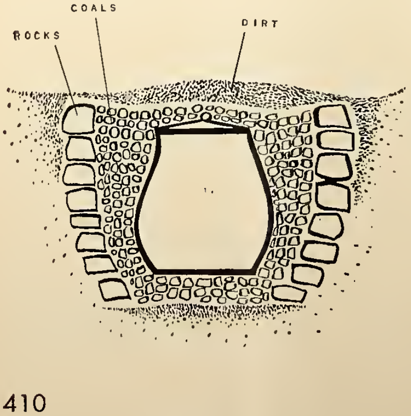
And If You Want to Bake—

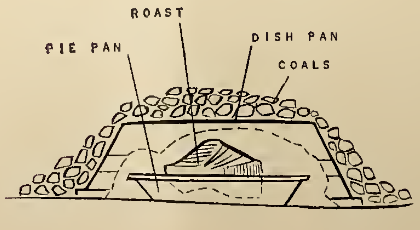
Dishpan Oven: Place roast
whatever you wish to bake in
greased pie pan. Rake away coa
of fire and set the pan on t
ground. Then put a dish pan ov
the pie pan and cover with h
coals. Cook about twenty-five mi
utes for each pound of meat, tur
ing it once or twice during cookin
Pies may be baked in the sa
manner.

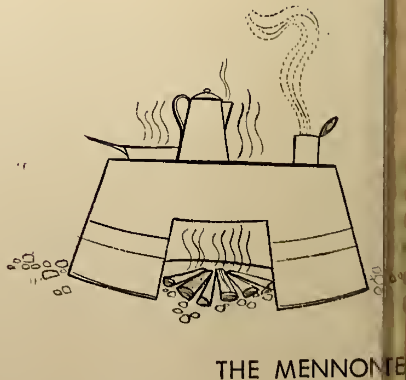
Cylinder Oven: Use a large c
with lid, such as a heavy oil c
that has been thoroughly clean
Build up two rows of bricks to ho
cylinder and build a fire under
Place one or two bricks inside t
cylinder to hold pan of food. Ke
lid on until can is hot inside. Th
place food inside, replace lid, a
bake.

Washtub Oven: Cut a door
the side of an old eighteen-gall
washtub and cut a hole in the t
A bottomless tin can will serve
a removable chimney. Build a f
underneath. Place your baking d
on top. Cover with a large can.

This can be on a smaller sc







vith a buddy burner—a gallon can nstead of a tub, tuna fish cans for aking dishes, and a coffee can to over the tuna fish can.

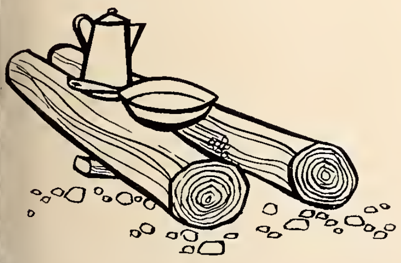
For an ordinary stove, just use he surface of the tub or can.

ints for Packing

Measure small ingredients such is baking powder into the flour for ransporting. For puddings, put anilla, tapioca, and nutmeg right n with the sugar.

ire-Building Hints

Use logs which are about three eet long and six inches thick. Place ogs close enough together to sup-ort cooking pots. Place logs closer ogether at one end with wide end oward the wind. Place damper tick under one of the support logs. uild the fire on top of logs and hen knock it between the logs as it urns down.



lace logs together at one end with wide ıd toward the wind. Use stick for damper.

ome Things You Never Thought of

Boiled Egg: Put water in a paper ıg or paper cup. Place it right in ıe fire, and slowly put your egg in.

Potatoes may be wrapped in wet ewspapers and mud and baked in ot coals. Wrap waxed paper around e potatoes first; this makes them fter and it moistens the skin.

Sometimes just plain mud can be olded around a potato and baked.

ave No Trail

The unwritten law of the out-of-ors is that you must leave no ace behind you. Everything must cleaned up—all papers burned, tin cans flattened and buried, d all garbage burned or buried, d be *sure* your fire is out.

YOUTH NEWS

CAMP CLEAN UP

EQUIPPED WITH RAKES, rags, and plenty of food, eleven young people of the Steinbach, Manitoba, church motored to Assinboine Mennonite Mission Camp May 27 to assist in raking leaves and general cleaning of the premises. A special appeal is made annually to the young people of the various churches in this area to help in the big clean-up program. A group from Sargent Avenue Mennonite Church in Winnipeg, and a group from Lowe Farm were also helping. The work could not be completed in one day, so other groups will be continuing in coming Saturdays. *The Canadian Mennonite*

MEXICO REPORT

A GROUP OF TWENTY-three young people from Cuauhtemoc, Mexico, met for their monthly meeting on May 22 for a ball game, refreshments, and a camp fire. Andrew R. Shelly spoke at the camp fire service on "The Higher You Go the Further You Can See."

MID-YEAR SUMMARY

COMMUNITY CHURCH, FRESNO, CALIFORNIA. We are working hard to make our youth fellowship enjoyable and useful for its members, so we are anxious to learn of the other fellowships' experiences as we tell you of ours.

Since the first of the year we had a car wash, a work day at the church in preparation for Easter, a progressive supper, a panel discussion with the theme "Youth in the Church," and the Herb Krauses (teachers in India) as guest speakers.

More recently we presented a two-scene play in the following Mennonite churches: Downey, Upland, Fresno, Reedley, and Dinuba. Members in the play are Janelda Friesen, Rudy Jantzen, Loralee Weinbrenner, Mary Kay Koop, Gary Epp, and Arleta Hines.

The fellowship committee planned a banquet honoring the high school graduates in our church. On June 2 the youth fellowship was in charge of the morning worship service. We used "God's Creation" as our theme. *Rozella Hofer, Fresno, California.*

A CABIN IS BEING BUILT

ZOAR, WALDHEIM, SASKATCHEWAN. As a project for 1961, our young people's group is raising money for a cabin at the Pike Lake retreat grounds. So far we had a car wash, box social, and work-a-day to help raise money. *Lyllian Epp, Waldheim, Saskatchewan.*

PROGRESSIVE SUPPER

BETHESDA, HENDERSON, NEBRASKA. On May 26, eighty- five members from the Junior Youth Fellowship had a progressive supper. We met in the church basement and after prayer divided into six groups. These then went to the homes assigned to them and ate one course of their meal.

The appetizer was served in the homes of Paul Friesens and the J. H. E. Friesens. The main meal was served at Oscar Otts and Albert Goertezns. The dessert was served at D. P. Ratzlaffs and Carl Friesens.

Some groups had their main meal first, others their dessert or appetizer. Each group was allowed thirty to forty minutes for each course. After the supper we returned to the church for recreation and fellowship.

Fellowship sponsors are Pastor Paul Isaak and Mr. and Mrs. Elmer Friesen. Special guests were Pastor and Mrs. John Gaeddert. *Eulene Friesen, Henderson, Nebraska.*

TRIP TO THE CAVES

FIRST CHURCH, ABERDEEN, IDAHO. On may 28 our sponsors, Mr. and Mrs. Eldon Harder and Mr. and Mrs. Maurice Wedel took our C. E. group out to the lavas. We went through Lariat Cave and then Pastor Walter Dyck gave a short talk on caves in the Bible. Our sponsors furnished us with food for a wiener roast inside the cave. We enjoyed every minute of it including the dusty truck ride, the water fights on the way home, and our bumps and bruises from the rocks. *Barbara Friesen, American Falls, Idaho.*

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

our schools

CAPPING FOR NURSES

Twenty-two students, members of the Bethel Deaconess Hospital School of Nursing class of 1963, received their caps at a service held May 26.

Robert Carlson, associate pastor of the Bethel College Mennonite church, was the speaker for the occasion. Arnold J. Regier, chaplain of the hospital, presided. Ruth Specht, director of nursing, presented the caps. The pledge and song of dedication, "O Master Let Me Walk With Thee," was given by the class.

Members of the class who received caps are Elsie Baerg, Butterfield, Minn.; Aleta Bergthold, Reedley, Calif.; Karen Graber, Marion, S. D.; Barbara Louthan, Vilas, Colo.; Judy Janzen, Enid, Okla.; Jaunita Hartzler, Elkhart, Ind.; Evelyn Friesen, Bradshaw, Neb.; Carolyn Kay Friesen, Velma Kroeker, Roine Mierau, and Verla Thiessen of Henderson, Neb.; Sherril Graber, ElDorado, Kan.; Laurel Klassen, Lehigh, Kan.; Irma Neufeld, Inman, Kan.; Agnes Reimer, Fowler, Kan.; Helen Rempel, Hillsboro, Kan.; Elnor Troyer, Harper, Kan.; Phyllis Wiebe, Conway, Kan.; Julia Entz, Valley Center, Kan.; Kathryn and Janet Woelk of Newton, Kan.

HONORS FOR GRADUATES

The 1961 graduating class of Bethel College included 80 men and 41 women. Graduates came from eleven states, four Canadian provinces, and two countries in Africa.

Graduating with distinction were George J. Dick, California; Ralph Kauffman, Crystal Springs; Lawrence Kehler, Abbotsford, B. C.; Peter Letkeman, Waldheim, Sask.; Margaret Wiens, Hershel, Sask.; Marlo Ortman and Anne Preheim, Marion, S. D.

Rating high distinction were Ronald Lee Friesen, Inman, Kan.; Melvin Goering, Moundridge, Kan.; Dorothy Harms, Whitewater, Kan.; and Jerry Perisho, Newton, Kan.

Achieving highest distinction were three graduates from South Dakota: Rita Fliginger and Dianne Waltner from Hurley, and DeLayne Graber from Freeman.

Of these, six met the scholastic, residence, and citizenship requirements for election to the Order of the Golden A. These were Rita Fliginger, Ronald Friesen, Dorothy Harms, Jerry Perisho, Melvin Goering, and Dianne Waltner.

The degrees and honors were confirmed by President Vernon Neufeld.

12 BLUFFTON STUDENTS HONORED

Twelve Bluffton College seniors have been elected to the college Pi Delta honorary scholastic society. Requirements for Pi Delta include three semesters, at Bluffton College carrying at least fifteen hours each semester no grades below C, one year with no grades below B, a minimum of 25 percent A and a maximum of 15% C, and good standards of campus citizenship.

Members who were elected are Jacqueline Berry, Bluffton; Phyllis Bixler, Kidron; Marsha Staley Brown, Bluffton; Elizabeth Clemens, Sellersville, Pa.; Homer Gerber, Dalton, Ohio; Marilyn Gerber, Perrysburg, Ohio; Von Hardesty, Uniontown, Ohio;; Harlene Hicks, Continental, Ohio; Kathlene Kindle, Bluffton; Anna Kreider, Wadsworth, Ohio; Thomas Lehman, Berne Ind.; and Doris Liechty, Berne, Ind.

113 ENROLL IN SUMMER SCHOOL

Bluffton College Summer sessions started for the first three week term on June 6 with a total of one hundred thirteen enrolled. Visiting instructors included Paul Hughes of Shawnee teaching survey of American history and Evelyn Koffel of Lima teaching a course on teaching of reading.

Other courses being offered by members of the Bluffton College faculty are introduction to literature taught by Naomi Brenneman, music appreciation taught by Russell A. Lantz, music education taught by Earl Lehman, and principles of economics taught by Howard Raid.

The present term ends on June 23. A children's choir workshop will be held from June 19-23 with Mrs. J. J. Enz of Elkhart, Indiana, as the leader.

The second three week term will run from June 26 to July 14. The following courses will be offered: physical science, teaching of skill materials, local flora, educational psychology, speech for elementry teachers, history of economic thought, Christian education, ar games in elementary school.

LEAVE OF ABSENCE

Marvin J. Dirks, professor of churc music at Mennonite Biblical Semi ary, has been given a special lea of absence for the 1961-62 scho year. He plans to spend this ye at the Boston University School Theology pursuing special studi in areas related to the work of t church and human relations. He w enroll in selected courses at Ha vard University.

Dirks has been with Mennoni Biblical Seminary since 1946 teac ing both privately and in larg classes in the areas of voice, speec and practice preaching. These la two years at Elkhart he has be director of the fifteen-minute rac workshop program which w broadcast from Elkhart every Su day.

During the absence of Dirks, R Umble, head of the department f speech at Goshen College, will ser Mennonite Biblical Seminary on part-time basis.

SEMINARY STUDENTS' PLANS

Besides the graduating seniors t Mennonite Biblical Seminary s eral other students are enter g the Christian ministry or service stead of returning to seminary n fall. Among these are Mar a Boschman and Han Vandenb g who will be married in late fall a d then hope to return to their field f work in Taiwan. Also going to T wan under the Conference Board f Missions will be Edward and B bara Senner. They expect to le e in early August. Edward was a junior student at seminary this y r. John Esau, has accepted a call to the Faith Mennonite Church, Min apolis, Minnesota, and will be s suming pastoral duties there in te August. Lothar Fromm will be e turning to Germany in fall to n tinue his studies in Hamburg, r many.

SCHOLARSHIP AWARDED

Warner Lee Jackson, Clevel d, Ohio, has been named as the re i ent of the special scholarship w ch is provided by the students of M nonite Biblical Seminary for a e gro student for the 1961-62 sc ol year. He is a 1960 graduate of Goshen College.

MCC news

ENKENBACH PAX UNIT CLOSES

Joyce Shutt, Baltic Ohio, has been serving as matron for the Enkenbach Pax unit while her husband, Earl, worked on the project. The Enkenbach unit is closing temporarily until legal papers are cleared for he last two houses. This is Joyce's description of the event.

“Good trip, Ervie, God bless you.” A last check to see that the sleeping bag was fastened securely, an anxious glance at the grey sky, and Ervie gunned his moped and roared down the street and out of sight.

With a sigh I went back into the Pax house. Ervie Glick's leaving signalled the end of a wonderful experience for me. In just a few days the other Paxmen would be leaving for Salzburg and a week later the rest of us would be going to Frankfurt. The Enkenbach unit was closing out. Pax would return to finish the project when all the papers had been cleared but by then Earl and would be in the United States.

I had to smile to myself when I remembered coming to Enkenbach. thought that I wouldn't be able to do the job and that we wouldn't fit in since we were a married couple. But now I was very sorry to see the fellows leave, and Earl was jokingly referred to as “the only married Paxman in the world.”

So much has been written of the facts concerning Pax in Enkenbach. Approximately 140 Paxmen and five matrons have served long term assignments there since the project began in 1953. Many others have worked in Enkenbach for several days or weeks while waiting to move on to their regular assignments. There is no way of knowing just how many fellows have called Enkenbach “home.”

Joyce Shutt

But statistics such as “nine houses were completed in 1960” do not give you an adequate picture of a Pax unit. Did you ever hear how the boys loved to gather around the dining room table in the evenings, set up the projector and criticize each others' slides? At these occasions the favorite Pax phrases and slang got a good working out. And no picture, regardless of quality, escaped the scathing judgment of the fellows. Out of it all came not only fun but a new concept of photography that resulted in better pictures.

What about all the fun the fellows had with their mopeds? They were usually wrecks but that just gave the boys a good excuse to tear the motors apart. More than once, too, a wheel would fly off during a race down a field or the moped simply stopped dead far from home.

Did anyone ever tell you about the Monday evening visits of the Paxmen in the German homes? This was not only a good way to learn the language, but a chance to learn to know the people who lived in the Seidlung. The Tuesday evening Bible study and game night with the German youth resulted from the effort of several ambitious Paxmen in the early years of Enkenbach. Unit Bible studies were held Wednesday and choir practice at the church—another outgrowth of Pax—on Thursday.

When you hear that the matron is to be “a mother away from home,” can you imagine the number of worn-out socks she darns “for the last time” so there will be enough money for that vacation or film, the patches upon patches she sews on the work pants; the number of pies or doughnuts she makes? Can you understand her happiness when the fellows pitch in and help when they notice she is tired and behind in her work, her pleasure in hearing the boys laugh and joke, the strength she gains from living in an active Christian fellowship?

So, when you read the brief notice that the Enkenbach unit closed on May 8, please don't accept it as just a passing news item. For us, the closing-out signified the breaking up of a family, the separating of a group of young people from many different branches of the church who had learned to work together, to play together, and to pray together.

For myself, the Pax experience can be summed up in the farewell words of one of the fellows as he moved on to his new assignment. His words dispelled any doubts I might have had as to whether I belonged to the Pax family. “Thanks for everything. You've been a good Mom.”

8 PAXMEN WORK IN NEPAL

United Mission to Nepal has set out on a program of opening Christian services in such areas as medicine, education, and village development. These projects are all young, which means there is need for much work in construction, maintenance, and transportation. This is an ideal situation for Paxmen to make creative contributions in a wide variety of ways.

The Paxmen have the opportunity of observing Nepal's change from a remote and static country to an active and developing one. Nepal's current Five Year Plan includes development in forestry, industry, hydro-electric power, agriculture, tele-communications, radio, roads, ropeways, airfields, health, education, malaria control, and cottage industry.

The towns in which the Paxmen work are scattered quite widely in the heart of the Himalayas.

United Mission to Nepal is very thankful for the varied contributions of the Paxmen. At present eight men are serving with U.M.N.: Paul Clemens, Lansdale, Pa.; Karl Enns, Waterloo, Ont.; Stanley Kamp, Orrville, Ohio; Harvey Kehl, New Dundee, Ont.; James Miller, Uniontown, Ohio; Willis Rudy, Baden, Ont.; Dwayne Schrag, McPherson, Kan.; Harold Weaver, Collegeville, Pa.

our churches

60TH WEDDING ANNIVERSARY

DEEP RUN, BEDMINSTER, PENNSYLVANIA. Some of our young people visited the Philadelphia police department recently. Mr. and Mrs. Horace B. High recently celebrated their 60th wedding anniversary. Shirley Moyer told the junior high school people of her experience at the Prairie View Hospital. Food and money were collected for the Kenneth Bauman family who have returned for a year's furlough from India. Ronald Krehbiel, our pastor, showed pictures and spoke to the Golden Age Group at their last meeting on his former work in the church at Markham, Illinois. Some of our members are attending the counseling meetings for the coming Billy Graham Crusade for Philadelphia and surrounding communities. These meetings were held at the Blooming Glen Mennonite Church with David Derstine in charge. Eight members were received into the church by transfer of membership on Penecost Sunday. Open house for all relatives was held on Sunday in honor of Mr. and Mrs. Charles Wasser's thirty-fifth wedding anniversary at their home. *Mae Gross*

ADULT INSTRUCTION CLASSES

BETHEL COMMUNITY, SANTA FE SPRINGS, CALIFORNIA. Pastor Lyman Hofstetter is conducting a study and instruction class for a period of six weeks for adults. Several Sunday evening services in April were conducted by Mr. and Mrs. Hess on African work. Frank Manning showed a "World Vision" film. Pastor and Mrs. Hofstetter, Katherine Eymann, and Mrs. I. J. Stevanus attended the Pacific District Sunday School and C. E. Convention at Winton on April 28-30. May 5 we had our annual mother-daughter banquet. The thirty voice choir from the First Mennonite Reedley Church gave us a sacred concert May 7. The evening before, our young people had a barbeque supper for them at the church. We have asked our pastor to serve us for another three-year term. While Pastor and Mrs. Hofstetter were at the Pacific District Conference June 8-11, we had a Campus Crusade speaker and two of our laymen spoke at the morning services. *Edith Huser*

ELSIE PFISTER HONORED

GRACE, LANSDALE, PENNSYLVANIA. Elsie Pfister, missionary to Kentucky from this church for twenty-five years, was guest of honor at a dinner held in the church basement. Gifts were presented to her from the church and various organizations of the church. On Sunday evening, May 14, a Billy Graham Pre-Crusade Rally was held in this church with a number of Lansdale churches participating. Charles Riggs, personal team member and director of counseling and follow-up work for the Billy Graham Crusade, spoke. About forty members motored to New York to greet Harvey and Ella Bauman, and Kenneth and Mary Bauman upon their arrival from India. During their furlough the Kenneth Baumans will reside at 713 Mt. Vernon St., in Lansdale. Mrs. Mary Bauman spoke at the annual mother-daughter banquet held in May at which 225 were present. Paul E. Loth, Director of Christian Education at the Philadelphia College of the Bible, spoke in our church recently. On Sunday evening, May 28, Dr. Ella Bauman spoke at a family night program. Various families also took part and Christmas bundles were dedicated. George Hipple spoke at the annual young people's graduation banquet held June 16. *Mrs. Walter Schlegel*

MOTHERS DAY PROGRAM

WOODLAND, WARROAD, MINNESOTA. A Mothers Day program was held May 14. Mrs. Herman Friesen of Pitt, Minnesota, was our guest speaker. Our free will offering was sent to Emil Krahn at Jewel Haven for the children's home. Henry Unrau, evanglist of Carron Port, Saskatchewan, held a series of meetings May 22 to May 28. A. F. Ortmann showed the film "Centerville Awakening," at our church. Those who attended the youth conference at Alsen, North Dakota, June 4 and 5 were Mrs. Bennie Heppner, Mrs. Jake Heppner, Darlene Fast, Beverly Heppner, Rose Ann Walker, Norman Ortman, and John Thiessen. Mr and Mrs. Jake Hoffmann had special missionary services and showed slides of their work at Auke Bay, Alaska. *Mrs. Nick Fast*

LAY MINISTER ORDAINED

FIRST CHURCH, HILLSBORO, KANSAS. The Lenten folders yielded $663.80. This was divided between the Wes ern District, Home Missions, and th General Conference Board of Ed cation and Publication. The ladie of the Hopefield Church (Moun ridge) presented the play, "Merc at the Cross," for the ladies of ou church. Mr. and Mrs. John P. Ja zen recently reported about the mission work in Arizona. In special service, Arlin Claassen wa ordained and installed as lay mini ter on May 7. He is a native Beatrice, Nebraska, and a gradua of Bethel College. He has taug social science in Hillsboro Hig School the last two years and pla to return next fall in the sam capacity. While living in Hillsbor Mrs. Claassen finished her colle course at Tabor College and grad ated this spring with highest hono Mr Claassen is interested in t Christian ministry and will ser occasionally in all aspects of chur activity. Janet Klaassen is servi with the MCC Voluntary Servi unit at the National Institutes Health at Bethesda, Maryland. Jer Wayne Schmidt and Mary K. Dal were married on February 26. Rand McNally Bible Atlas has be placed in the church library memory of Mrs. P. A. Hiebert by h family. *Mrs. Jacob Klaassen*

MISSIONARY DRAMA

IMMANUEL, DOWNEY, CALIORNIA. July 1, Pastor and Mrs Albert Epp and family will have complet five years' service at our chur The congregation asked them stay another three-year term. May 7 the young people of the M nonite Community Church fr Fresno presented the missiona play, "King's By Ways," during Sunday school hour. Our serv committee arranged a noon m for them in the fellowship hall. A mother-daughter banquet was h June 2 at which Mrs. Allen Wi man was a special speaker. April 9, during our morning chu service, a group of our young p ple aided Chaplain Baergen of Los Angeles County Hospital whe ing beds to the chapel for the w

CHURCH CELEBRATES 75TH ANNIVERSARY

SALEM, DALTON, OHIO. Our church celebrated its 75th anniversary on June 16-18.. On Friday and Saturday evenings, C. J. Dyck of the Mennonite Biblical Seminary of Elkhart, Indiana, gave the message. A banquet was planned for Saturday evening for the members and former members over 60 years of age. A. R. Keiser of Ashland, O., a former pastor, was master of ceremonies. On Sunday program we had an abbreviated Sunday school and a message by Brother Dyck followed by a fellowship meal in the dining hall at noon. Ivan Badertscher was ch r-man of the afternoon program wh featured a message by A. S. Ros berger, a former pastor, and a se s of reminiscences by members of e past and present. A fellowship m al preceded the evening service d by James Reusser, our present s-tor. The sermon was given by I Richert, a former pastor, and e communion service was condu ed by the four ministers. A displa of photographs and historical obj ts was shown at the church anne hip service. The Men's Fellowship ıad a "hobo night" on April 17. 'he speaker was John Mosier. On ıpril 15 a group of young people vent to visit the Holy Land Ex-ibition in Los Angeles. Every first nd third Saturday we have Satur-ay Club for grades 6-9. The club rogram includes crafts, recreation, evotions, and choir. Six young peo-le and three adults are busy pre-aring for teaching vacation Bible chool at Moencopi, Arizona, June 7-30. Victor Pearce plans to serve ix weeks in Northern California nd Nevada with the Ralph Wet-nores of American S. S. Union. *Irs. Karl Quenzer.*

ISSIONARY ORDINATION

MMAUS, WHITEWATER, KANSAS. On ıpril 16 Mr. and Mrs. Frank Claassen and their daughter from the Rescue Mission in Wichita gave a program in our church. They told of some of their problems, needs, and blessings. Since J. J. Esau stopped in to visit Pastor L. R. Amstutz and family for one day, he spoke in our church that evening (April 17). He also sang two numbers, one in German. The Bethel College Choir presented a concert of sacred music in our church on April 30. The well-known hymns were especially enjoyed. At our C. E. program on May 7, Mr. and Mrs. John Janzen from the Zion Church, Elbing, spoke and showed slides of the work in Arizona. The greatest need of the missionaries there is prayer. We have a great responsibility if the results there depend on our praying. On June 2 Mr. and Mrs. Herman Busenitz celebrated their silver wedding anniversary with a praise service in our church. On June 4 they had open house in their home. Calvin Redekop, professor at Hesston College, was the speaker at our June 4 C. E. His subject was "The Mennonite Colony in Mexico and Canada." He also showed slides to illustrate his talk. This made an interesting background for Mr. and Mrs. Fremont Regier, whose ordination as missionaries to Mexico was on June 6 It was a very impressive service. L. R. Amstutz had the devotional service. The sermon of ordination was given by Waldo Kaufman, pastor of the Zion Church (Mrs. Regier's home church). Others participating in the service were Orlando Waltner, John Thiessen, A. R. Shelly, and H. A. Fast.

ur conference

ontinued from back page

RIESEN IS NEW FIELD WORKER

'he Western District Executive Comıittee announces the acceptance by lmer Friesen to the position of a ull-time worker for the Western istrict Conference. He will begin is work with the conference on eptember 1, 1961.

Brother Friesen grew up in the eedley, California, community. He ; a graduate of Bethel College and f the Mennonite Biblical Seminary. Ie has had pastorates in Beatrice, Iebraska, Pennsylvania, and Pretty rairie, Kansas.

He, with his wife, Lois, and their ur children, will live in the Newn vicinity.

HE READER SAYS

ntinued from page 408

ıved (Acts 4:12). There is only ıe mediator between God and man l Tim. 2:5). It is true if we leave esus out and we worship God in ır own ways, we will all go to ıe same place. That place is the ıke of fire, and I am sure that rother Regier would not want to there. Therefore I wish that he ould study the word in the light the Holy Spirit. In closing I ould say that if our brother is ght, then we surely have been ending money foolishly in the oslem world trying to bring them mething they do not need which eternal life. *Albert Neufeld, Hun, South Dakota.*

ORDINATION FOR NEW MEXICO WORKERS

Fremont A. and Sara Regier are going to Mexico to serve for two years in the agriculture program of the Conference. Their ordination took place in the Emmaus Mennonite Church, Whitewater, Kansas, on June 6. (See church news.)

Although missionary candidates, Mr. and Mrs. Regier will serve in Mexico under the Board of Christian Service which has charge of the agriculture work in Mexico. They will take over the work from Willard and Marjorie Stucky, who have been in Mexico since 1958. Fremont this year was granted the master's degree in agronomy from Kansas State College of Agriculture and Applied Science.

Mrs. Regier, the daughter of Mr. and Mrs. Louis Janzen of Elbing, is a graduate of Bethel Deaconess Hospital School of Nursing and this year received a B.S. degree in home economics from Kansas State College.

Fremont entered the Missions-Pax program in Congo in 1957. By the end of the two-year period, he had committed his life to mission work in the Congo and returned to college for further preparation. Since new missionaries are not being sent to the Congo at this time, the Regiers will profitably spend two years in Mexico.

our conference

STUDENT CENTER GROWS

Construction of the Student Christian Center in Miyazaki City, Japan, is progressing, according to word received by the Board of Missions. Robert Ramseyer is in charge of this work. Japanese students are showing keen interest in the gospel.

PRAYER REQUEST

A. G. Neufeld (Margaret, Man.) recently spent three weeks ministering in Buenos Aires. In May he was in Uruguay, where he found a ready entrance to the gospel. At present he and Mrs. Neufeld are in Paraguay, where he will spend several months in evangelistic endeavors in the various communities. The Boards of Missions would appreciate the prayers of the constituency in behalf of the Neufelds.

DOWNEY CHURCH REACHES OUT

Where there is a large city, there is bound to be an institution of some kind which employs 1-W men. This is true of Downey (Los Angeles), California. Albert Epp and his congregation, the Immanuel Mennonite Church, try to meet the needs of and minister to the men serving in the Ranchos Los Amigos Hospital in Downey.

Besides inviting the men to participate in their worship services and young people's activity, the church sponsors group meetings twice a month for discussions and Bible study. Meetings are scheduled at two different times on those days so that no matter what shift the men are working they can arrange to attend one of the meetings.

While congregations in 1-W centers have the obligation and privilege of including these men in their programs, it has been suggested that home congregations have the obligation and privilege to pray for their members in alternative service away from home. It is important that men serving as conscientious objectors to military service maintain high standards in Christian living and exemplify the peac principles with which their servic classification associates them.

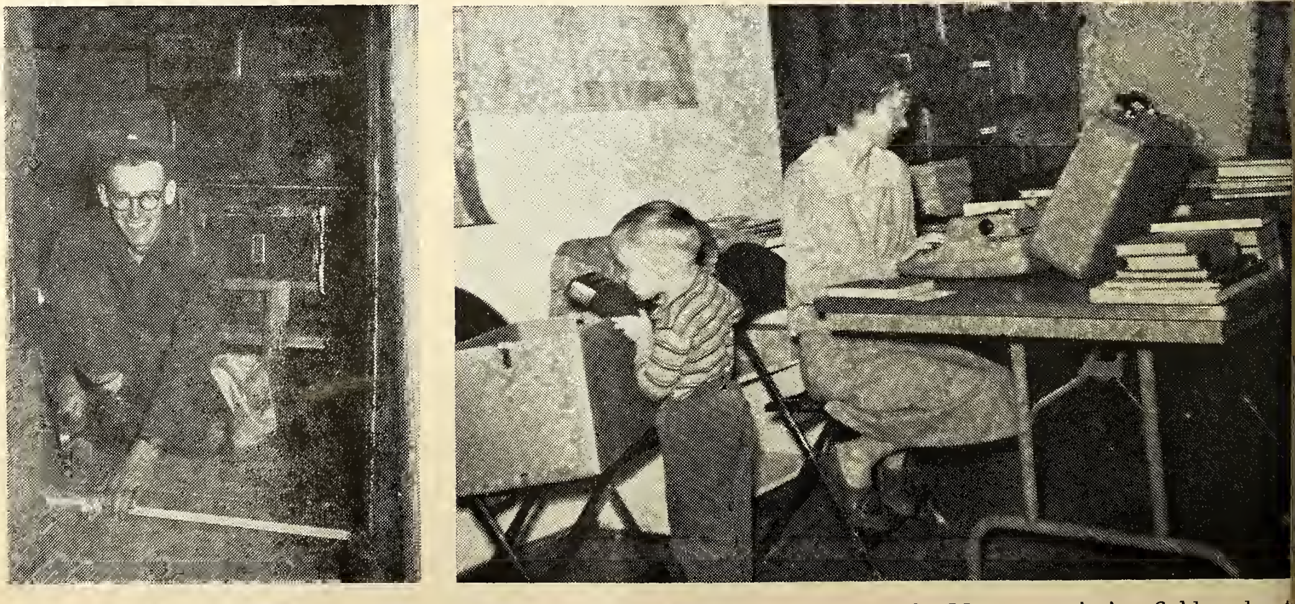
AFRICA LITERATURE MISSION

Robert D. Bontrager, Congo Inlan Mission missionary of Elkhart, Ind ana, left June 13 for Kitwe, Nort ern Rhodesia, to attend the All-Afr ca-Planning-Conference for Chri tian publications. Bontrager is or of four delegates to the conferenc from the U. S. A. The conferenc had delegations of Africans and mi sionaries from African countries an consultants from India and Europ

Brother Bontrager has been asso ate director of the Union Missic Press, known as LECO, in Leopol ville for the past six years. H has also assisted Wesley Sadler literature campaigns in Africa.

The Bontragers have been on fu lough since March and are plannin to return to Leopoldville, Congo, October to again assume manag ment of the press.

"WE SERVED IN MONTANA"



Albert and Katie Wiens from Herschel, Saskatchewan, spent last winter on the Montana mission field under t Conference's Winter Service program. Besides visitation and work in the church, they did many jobs neglect by missionaries because of crowded schedules: painting, making screens, putting in a new floor and wallboa in a Cheyenne house (see picture), shingling, installing a water heater and septic tank, sewing, office wo processing books for the library, and helping in the orphanage while Mrs. Laura Petter was away.

The Wienses have this to say about their experience: "We recommend Winter Service to other couples. T missionaries appreciated the help given. What we received in Christian fellowship, in sharing in the work, w a blessing all its own. We are sure other farm couples would enjoy it as much as we did."

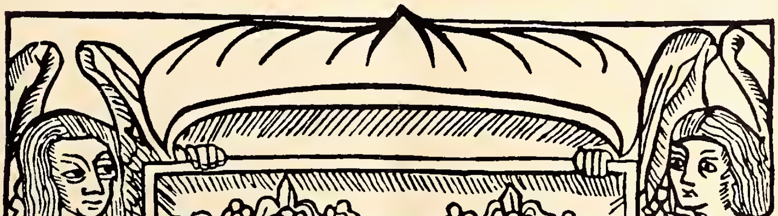
THE MENNONITE

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

JUNE 27, 1961

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART LIBRARY

THE KING JAMES VERSION



THE FIRST 350 YEARS

The first 350 years

The King James Version

F. F. Bruce

WHEN Elizabeth died, on Marc
24, 1603, the crown of Englan
passed to James I, who ha
worn the crown of Scotland fo
thirty-seven years as James V
Some months after his comin
to England, James summoned
conference of churchmen an
theologians at Hampton Cou
"for the hearing, and for the d
termining, things pretended to be amiss in the Church
Nothing much came of the Hampton Court Conferen
(which was held in January 1604), except—and a n
table exception it was—the resolution

That a translation be made of the whole Bible,
consonant as can be to the original Hebrew and Gree
and this to be set out and printed, without any ma
ginal notes, and only to be used in all Churches
England in time of divine service.

The proposal for a new translation came from Joh
Reynolds, president of Corpus Christi College, Oxfor
a leader of the Puritan side in the Church of Englan
and one of the greatest scholars of his day. It did n
meet with unanimous approval; Richard Bancro
Bishop of London (soon to be Archbishop of Cante
bury), complained that "if every man's humour we
followed, there would be no end of translating." B
it did meet with the approval of the man who matter
most; James seized eagerly upon the proposal. "I pr
fess," he said, "I could never yet see a Bible well tra
lated in English; but I think that, of all, that of Gene
is the worst. I wish some special pains were taken f
an uniform translation, which should be done by t
best-learned men in both Universities, then review
by the Bishops, presented to the Privy Council, last
ratified by Royal authority, to be read in the wh
Church, and none other."

It may be thought surprising that James, who w
not deficient in scholarship, should stigmatize t
Geneva version as the worst when in point of fact
was the best English translation of the Bible to ha
appeared thus far; but it is evident that it was not
much the translation as the accessories that he obje
ed to. For when Bancroft urged that, if a new tra
lation were to be undertaken, it should be witho
notes, James cordially agreed. He had seen, he sa
among the notes annexed to the Geneva Bible so
that were "very partial, untrue, seditious, and savo
ing too much of dangerous and traitorous conceit
He instanced two: that on Exodus 1:17 which sugge
ed that the Hebrew midwives were right to disob
the Egyptian king's orders, and that on II Chronic
15:16, which stated that King Asa's mother shou
have been executed, and not merely deposed, for h
idolatry—it is supposed that James's suspicious mi
thought that this might react unfavorably upon t
memory of his own mother, Mary Queen of Scots

In any case, the stipulation that the new versi
should have no such annotations was a most prai
worthy one. No one would reasonably object to no
intended to make the sense plainer, and indeed no
of this kind were provided in the new version; b
notes reflecting sectional points of view in theology
church polity could only limit the usefulness of a v
sion intended for all the English people. It was

otes in the Geneva Bible, rather than the actual text, hat had made it unacceptable to so many of the lead-rs in church and state early in Elizabeth's reign, and d to the production of the rival Bishops' Bible. If the ew version was to supersede both the Geneva and ishops' versions; if it was to be used both as the hurch's Bible and as the people's Bible; if it was to ommend itself to all schools of thought, then it must ot include features that would gratuitously offend any ne group of readers.

King James himself took a leading part in organ-ing the work of translation. Six panels of trans-ators (forty-seven men in all) had the work divided p among them; the Old Testament was entrusted to hree panels, the New Testament to two, and the Apoc-ypha to one. Two of the panels met at Oxford, two t Cambridge, and two at Westminster. When the anels had completed their task, the draft translation f the whole Bible was reviewed by a smaller group f twelve men, two from each panel, and then the ork was sent to the printer. Miles Smith, Canon of ereford (later to be Bishop of Gloucester), and homas Bilson, Bishop of Winchester, saw it through he press, and Miles Smith composed the informative reface, "The Translators to the Reader."

The forty-seven men included most of the leading iblical scholars in England. They received very little n the way of financial consideration during their abors (neither king nor parliament had much money o spare), but those who were not already incumbents f remunerative livings were not forgotten when these ell vacant.

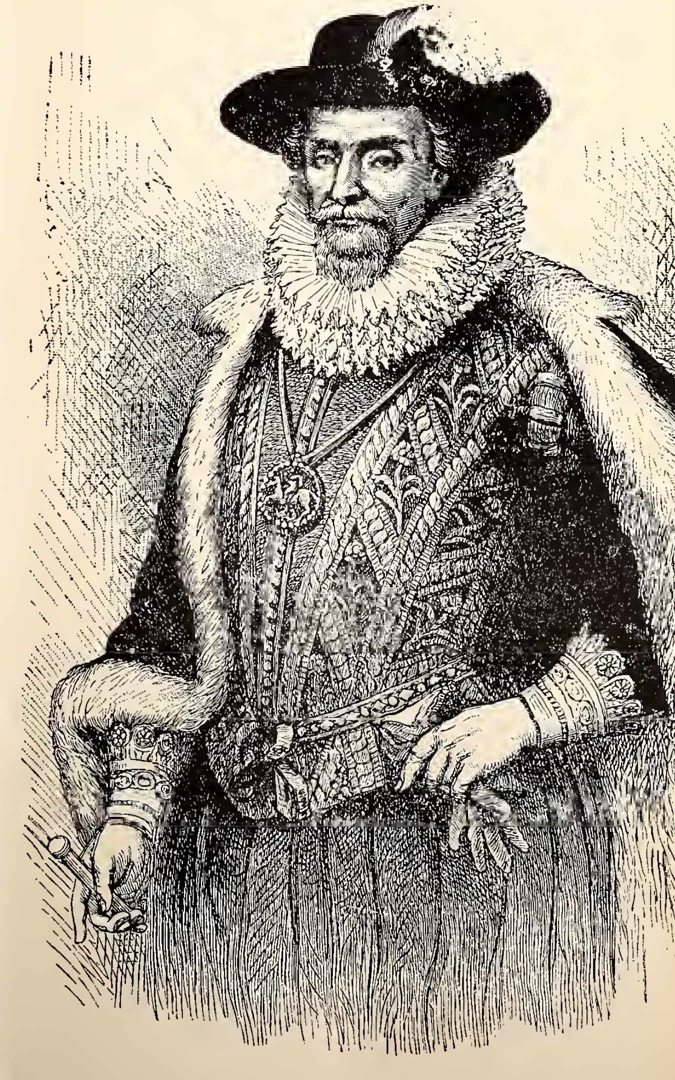
The rules which guided them in their work were anctioned, if they were not indeed drawn up, by James imself. The Bishops' Bible was to serve as the basis or the new translation. The names of Bible char-cters were to correspond as closely as possible to the orms in common use. The Geneva Bible and the ishops' Bible, in the Old Testament at any rate, had ndeavoured to make proper names correspond closely o the Hebrew forms; thus "Isaac" appears in Geneva s *Izhak* and in the Bishops' Bible as *Isahac*. The new ersion reverted to common usage in this matter; but did not attempt to maintain uniformity as between he Old Testament and the New. Thus the name which ppears as Elijah in the Old Testament appears as lias in the New, and it is particularly unhelpful to ave Joshua twice referred to as "Jesus" in the New estament (Acts 7:45; Hebrews 4:8), where some of arlier English versions had properly put "Joshua."

It was further laid down that the old ecclesiastical ords were to be kept ("church" and not "congrega-on," for example). Marginal notes were to be used nly to explain Hebrew and Greek words, and to draw ttention to parallel passages. Words necessary to omplete the sense were to be printed in distinctive ype. The existing chapter and verse divisions were o be retained; new headings were to be supplied for he chapters. This last provision did, of course, leave oom for controversial matter, but the chapter head-ngs actually provided were not such as to cause deep leavage of opinion among English churchmen of that ay. In most books the chapter headings are strictly actual, but in the poetical and prophetic books of the ld Testament they contain a good deal of theological exegesis. Thus, Psalm 93 is entitled "The majesty, power and holiness of Christ's kingdom"; all the mutual professions of love in the Song of Songs are declared to be exchanges between the church and Christ; Isaiah 51 is said to contain "an exhortation after the pattern of Abraham to trust in Christ, by reason of his comfortable promises, of his righteous salvation, and man's mortality." But these were not issues that divided Bible readers in the seventeenth century.

When at last the new version was published, it bore the title:

The Holy Bible, Conteyning the Old Testament and the New: Newly Translated out of the Originall tongues, with the former Translations diligently compared and revised, by his Majesties speciall commandement. Appointed to be read in Churches. Imprinted at London by Robert Barker, Printer to the Kings most Excellent Majestie. Anno Dom. 1611.

King James I



The New Testament bore the separate title:

The New Testament of our Lord and Savior Jesus Christ. Newly translated out of the Originall Greeke; and with the former Translations diligently compared and revised, by His Majesties speciall Commandement. Imprinted at London by Robert Barker, Printer to the Kings most Excellent Majestie. Anno Dom. 1611. cum Privilegio.

The 1611 version is commonly called the Authorized Version, but it was never formally authorized by any competent body either in church or state. In order to be "authorized" in any formal sense for use in the Church of England, it would have required to be imposed by act of parliament, like the *Book of Common Prayer.* "His Majesty's special Commandment" did c course confer very considerable authority on the ne version from the outset, and the words "Appointed t be read in Churches" indicated the intention that henc forth the new version should supersede the Bishop Bible in the services of the church, as the Bishops' Bib had previously superseded the Great Bible.

In America the 1611 version is more commonly r ferred to as the King James Version (KJV)—a desi nation which is historically justified by the active pa taken by King James in organizing the translation an sealing the finished product with his approval; althoug it is said that some people who speak of the Kin James Version imagine that he was the translator, not indeed the original author.

THE translators' dedication of their work "to the most high and mighty prince James" is well known, since it continues to be printed in the forefront of most British editions. King James must have found the flattering terminology used towards him by his English churchmen a pleasant change from the homely language of some of his Scottish churchmen, like Andrew Melville, who plucked him by the sleeve, called him "God's silly vassal," and reminded him that although he was king in the kingdom of Scotland he was only an ordinary member in the kingdom of Christ! The translators express their pleasure at James's active interest in the translation of Holy Writ and their hope that what they have done in this line may win his approval. No doubt, they say, they will be attacked by extremists from right and left—"traduced by Popish persons at home or abroad, who therefore will malign us, because we are poor instruments to make God's holy Truth to be yet more and more known unto the people, whom they desire still to keep in ignorance and darkness; or . . . maligned by self-conceited Brethren, who run their own ways, and give liking unto nothing, but what is framed by themselves, and hammered on their anvil." But that they need not be overconcerned about such attacks, seeing they are supported by their own good conscience regarding their work and by the king's grace and favor.

Much more interesting is the lengthy preface, "The Translators to the Reader," which unfortunately is printed nowadays only in very few editions. This preface begins, in a leisurely and learned fashion, by justifying the principles of Bible translation; it then goes on to declare the necessity for this new translation. No discredit, the translators insist, is intended to the memory of their predecessors, who gave the English people the Bible in their own tongue under the Tudor monarchs. Those predecessors laid a good foundation, apart from which it would not have been possible to erect such a superstructure as is now presented to the reader. To those who question the necessity this latest work, they answer that they have obey the king's commandment. "And what can the Ki command to be done, that will bring him more hono than this?" People ought to thank God for a rul who takes such great interest in his people's spiritu welfare rather than cavil and criticize. To those wh point out defects in their work, they answer that pe fection is never attainable by man, but the word God may be recognized in the very meanest translati of the Bible, just as the king's speech addressed Parliament remains the king's speech when translat into other languages than that in which it was spoke even if it be not translated word for word, and ev if some of the renderings are capable of improveme To those who complain that they have introduced many changes in relation to the older English versio they answer by expressing surprise that revision a correction should be imputed as faults. The whole h tory of Bible translation in any language, they say, a history of repeated revision and correction.

After dealing at some length with their critics, th explain what they have sought to do and how th have labored at it.

Truly, good Christian Reader, we never thoug from the beginning that we should need to make new translation, nor yet to make of a bad one a go one; . . . but to make a good one yet better, or *out many good ones one principal good one, not justly be excepted against; that hath been our endeavo that our mark. . . . neither did we disdain to rev that which we had done, and to bring back to t anvil that which we had hammered: but having a using as great helps as were needful, and fearing reproach for slowness, nor coveting praise for ex dition, we have at length, through the good hand the Lord upon us, brought the work to that pass th you see.*

They mention that some readers have misgivin about the alternative renderings suggested in the m gin, on the ground that they may appear to shake t authority of Scripture in deciding points of controver This objection has been urged against other Bi

THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and Dece ber 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; editor correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, Kans**

versions, of much more recent date; some people would prefer a false appearance of certainty to an honest admission of doubt. The translators do not wish to exaggerate their competence in the biblical languages.

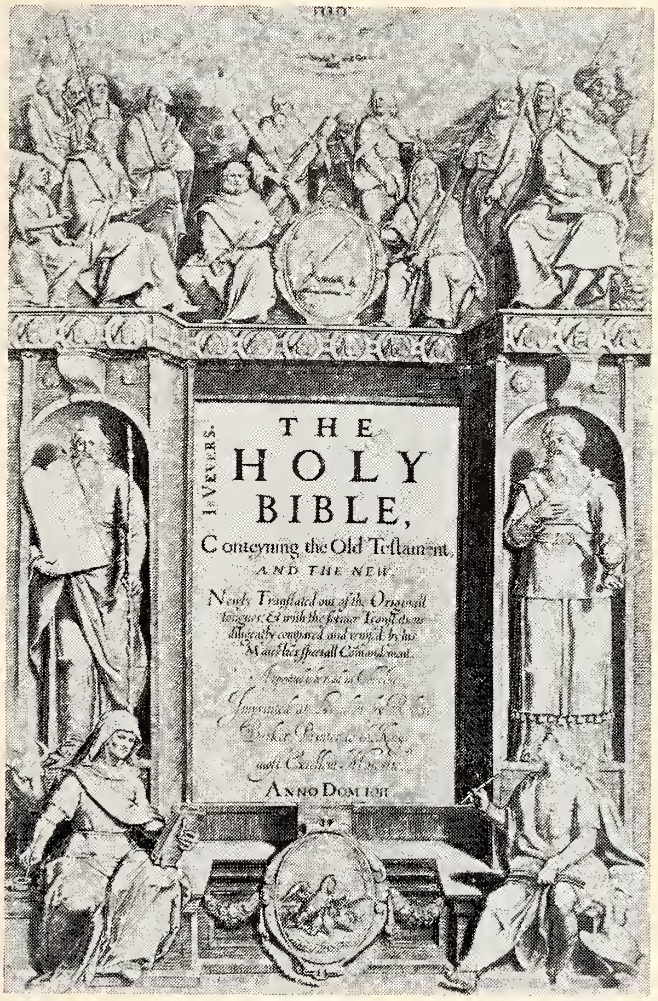
There be many words in the Scriptures, which be never found there but once (having neither brother nor neighbour, as the Hebrews speak,) so that we cannot be holpen by conference of places. Again, there be many rare names of certain birds, beasts, and precious stones, etc., concerning which the Hebrews themselves are so divided among themselves for judgment, that hey may seem to have defined this or that, rather because they would say something, than because they were sure of that which they said.

This is an important point. Our understanding of the Hebrew vocabulary, especially in regard to such terms as are indicated by the Authorized Version translators, has been gradually increasing over the generations, and has received much welcome illumination in fairly recent times. The Revised Version reflects fuller knowledge in this field than the Authorized Version; the Revised Standard Version represents an advance on the Revised Version; and the New English Bible will be found to have profited greatly by recent advances in Semitic philology, but even the New English Bible makes no pretence of having attained finality. Where, then, there is doubt about the meaning of a word or phrase, is it not better to warn the reader that this is so? And what is true of uncertainties in translation applies wih equal force to variant readings in the manuscripts and other authorities for the text. This, too, the Authorized Version translators point out when hey criticize Pope Sixtus V for his ruling that no variant readings should be put in the margin of his edition of the Latin Vulgate. "They that are wise had ather have their judgments at liberty in differences of eadings, than to be captivated to one, when it might be the other."

Another feature of their work to which the translators draw the reader's attention is their deliberate employment of a variety of English synonyms to represent the same terms in the original text.

Another thing we think good to admonish thee of, entle Reader, that we have not tied ourselves to an uniformity of phrasing, or to an identity of words, as some peradventure would wish that we had done, because they observe, that some learned men somewhere have been as exact as they could that way. Truly, that we might not vary from the sense of that which we had translated before, if the word signified the same thing in both places (for there be some words that be ot of the same sense every where), we were especially careful, and made a conscience according to our duty.

An example of their procedure in this matter is provided in the opening verses of the fifth chapter of omans. Where the Authorized Version says, "we . . . *rejoice* in hope of the glory of God" (verse 2), "we *lory* in tribulations" (verse 3), and "we also *joy* in od" (verse 11), the italicized verbs represent one and the same Greek verb. The Revised Version renders all three occurrences by "rejoice." If the aim of translation should be the production of an equivalent effect the reader of the translation as the original wording produced in the reader of the original text, then there much to be said for translating in a passage like this



Title page to the first edition.

the same original word by the same word in English; for a good part of the effect intended by the original writer was produced by his deliberate repetition of one and the same word. Certainly the translator must not be peremptorily debarred from the skillful and appropriate choice of the right synonym in the right context, but there are times when the recurrence of the same word is exactly what is required. The English language, for example, has a considerable range of words more or less synonymous with "horse"; but it is the repetition of "horse" that makes Richard III's cry so effective: "A horse! a horse! my kingdom for a horse!" Let the reader replace the second and third occurrences of "horse" by two other words with the same meaning, and realize how inept the result is. It is probably right to say that the Authorized Version has gone too far in its love of variation, whereas the Revised Version runs to the opposite extreme.

The preface then goes on:

Lastly, we have on the one side avoided the scrupulosity of the Puritans, who leave the old Ecclesiastical words, and betake them to other, as when they put washing *for* baptism, *and* congregation *instead of* Church; *as also on the other side we have shunned the obscurity of the Papists, in their* azymes, tunike, rational, holocausts, prepuce, pasche, *and a number of such*

> *like, whereof their late translation is full, and that of purpose to darken the sense, that since they must needs translate the Bible, yet by the language thereof it may be kept from being understood. But we desire that the Scripture may speak like itself, as in the language of Canaan, that it may be understood even of the very vulgar.*

The reference to the Puritan preference for "non-ecclesiastical" terms reminds us of More's criticism of Tyndale. The "late translation" of the "Papists" is the Rheims New Testament of 1582. Some of its vocabulary was highly latinate, and it is on this that the preface makes such severe comment. But of the six words which it quotes as samples, three ("tunics," "rational" and "holocausts") have passed into common currency. The Old Testament companion to the Rheims New Testament—the Douai Old Testament—was not published until 1609 and 1610, too late for the Authorized Version translators to make its acquaintanc effectively.

The translators evidently worked with a proper sens of responsibility; it was no light thing in their eyes t handle the sacred Scriptures as translators must. Bu they conclude their preface by pleading for an equ sense of responsibility in their readers.

> *It is a fearful thing to fall into the hands of th living God; but a blessed thing it is, and will bring u to everlasting blessedness in the end, when God spea eth unto us, to hearken; when he setteth his wor before us, to read it; when he stretcheth out his han and calleth, to answer, Here am I, here we are to d thy will, O God. The Lord work a care and conscien in us to know him and serve him that we may b acknowledged of him at the appearing of our Lor* JESUS CHRIST, *to whom with the Holy Ghost be a praises and thanksgiving. Amen.*

THE quality of their work needs no commendation from anyone at this time of day; three hundred and fifty years have gone by since they completed their task, and today their version is still used in preference to any other over the world of English-speaking Protestantism. In England it is called the Authorized Version, but in fact it was never formally authorized; its intrinsic superiority over the version that went before it soon made itself felt, and in a very short time it established itself as the version for church and home, for public and private use, superseding the Bishops' Bible and the Geneva Bible alike.

It would have been surprising, however, if no censorious voice had been raised against it. The new version did not lack critics, but none was more forthright in his root-and-branch condemnation of it than Hugh Broughton, a distinguished scholar described eloquently by his fellow-scholar John Lightfoot as "the Great Albionean Divine, renowned in many Nations for Rare Skill in Salems and Athens Tongues and Familiar Acquaintance with all Rabbinical Learning." For all his erudition, Dr. Broughton was not included among the revisers; he was not cut out for collaboration with others, and would have proved an impossible colleague. Probably he resented the fact that he was not invited to serve, and when the new version appeared, he sent a critique of it to one of the king's attendants:

> *The late Bible . . . was sent to me to censure: which bred in me a sadness that will grieve me while I breathe, it is so ill done. Tell His Majesty that I had rather be rent in pieces with wild horses, than any such translation by my consent should be urged upon poor churches. . . . The new edition crosseth me. I require it to be burnt.*

The Authorized Version took no harm from his fiery outburst against it. Three editions appeared in quick succession in the year of publication. These were folio editions, measuring 16 by 10½ inches. The earliest is known as "the great HE edition" and the other two as "the great SHE editions" because the first rende the closing words of Ruth 3:15 "and he went into th city," whereas the others have "and she went into th city" (the Hebrew manuscripts themselves are divid between "he" and "she"). Quarto and octavo editio were published in 1612.

The heavy punctuation of the Authorized Version w designed to guide public readers of the Bible in chur to enunciate properly and to place the emphasis in th right places. Paragraph marks (¶) indicated the b ginning of each paragraph up to Acts 20:36, but no appear after that point. Why this should be is not all certain. Some correspondence on the subject w published in *John o' London's Weekly* on September and October 19, 1951. In the former issue John St ling, editor of *The Bible for Today,* suggested th after Acts 20:36 "perhaps the printer ran out of the signs! It certainly looks, judging from the way missed occasional references in the immediately pr ceding chapters, as though he were running short them; and as there were not many more pages to s up it was, perhaps, hardly worth while making a more. Who knows?" To this suggestion the latt issue carried a reply from T. J. Tudge: "That sugg tion implies that the type for the whole book w set up before printing, as is the practice today, b stocks of the hand-cast type then used were so sm that usually only four pages were set up and print the type being then distributed in order to set up t next four, and so on throughout; therefore the lo suffering printer would have just as many para. ma for the end as for the start of the Bible." So we a left with the problem unsolved.

There are quite a number of misprints and var tions in wording and spelling in the early editio One original misprint has been perpetuated in editi of the Authorized Version to the present time: "str at a gnat" instead of "strain *out* a gnat" in Matt. 23: The first edition had, in Mark 10:18, "There is no m good, but one, *that is* God"; later editions have chan "no man" to the more appropriate "none." But of the misprints that the Authorized Version has suffer from, none has been so scandalous as the omission the word "not" from the seventh commandment in dition of 1631, for which the Cambridge printers were ned £300 by Archbishop Laud. The offending edition as commonly known as the "Wicked Bible." An xford edition of 1717 was known as the "Vinegar ible" because the chapter-heading to Luke 20 had Vinegar" for "Vineyard" in the title "The Parable of e Vineyard." The "Murderers' Bible" (Oxford, 1795) as so called because Mark 7:27 was made to read: Let the children first be killed" ("killed" instead of filled"). Other outstanding misprints were "he slew *wo* lions like men" (2 Sam. 23:20, for ". . . lionlike en") and "the dogs liked (for 'licked up') his blood" 1 Kings 22:38). The moral of all this was pointed ost effectually by the careless typesetter who made salm 119:161 read "Printers have persecuted me ithout cause"!

In the course of time the spelling of the earliest ditions of the Authorized Version was modified and odernized; sometimes it still looks archaic (e.g., marishes" in Ezek. 47:11; "plaister" in Dan. 5:5; musick" in Luke 15:25), but a comparison with sevnteenth-century editions will show how greatly it has een kept up to date. The chapter summaries have een reduced in the course of successive editions; the arginal references have been expanded. All this has een brought about piecemeal by private enterprise. 1701 dates were introduced into the margin, at the stance of Bishop Lloyd; these were based in the main the calculations of Archbishop Ussher.

The Authorized Version was admirably suited for ublic reading. A study of its prose rhythms suggests at the men responsible for it (not only King James's revisers but their predecessors as far back as Tyndale) had an instinctive feeling for good style. In an article in *The British Weekly* for December 27, 1956, "Ilico" referred to a pamphlet by Lane Cooper on *Certain Rhythms in the English Bible* (Cornell University Press).

> *He is particularly interested in the use of dactyls (long short short) and anapaests (short short long) in our Authorized Version. If preachers, orators and writers would spend a little time noting the rhythms of that version, they would grow discontented with the sentences that please them now.*
>
> *Consider, for instance, the effect of the long row of dactyls in this sentence: "Who hath believed our report, and to whom is the arm of the Lord revealed?" Or the change from iambus to dactyl in the sentence: "the sun to rule by day; for his mercy endureth for ever." As one example of the use of anapaests Dr. Cooper cites: "My doctrine shall drop as the rain, my speech shall distil as the dew." Finally observe the use of cretic feet in the translation of James 1:19: "swift to hear, slow to speak, slow to wrath."*

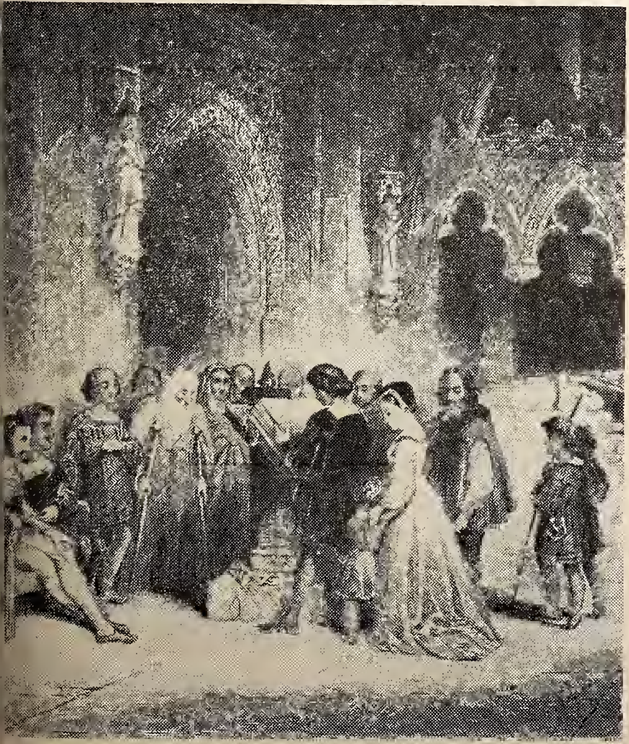
Others have drawn attention to the combination of dactyls and spondees (long long) which occasionally produces something like the hexameter verse of Greek and Latin poetry: "Bind their kings with chains, and their nobles with fetters of iron"; "How art thou fallen from heaven, O Lucifer, son of the morning!"; "Husbands, love your wives, and be not bitter against them."

Prose rhythms do not obtrude themselves on the notice of readers or hearers, but they make a powerful impression none the less. Harsh combinations of sounds or accents, on the other hand, produce a sense of distaste. "Take care of the sense, and the sounds will take care of themselves" is not such an infallible rule as the duchess in *Alice* imagined. It was to a considerable extent the failure of the men who produced the Revised Version in the 1880's to consider the sound as well as the sense that prevented their work from attaining anything like the popularity enjoyed by the Authorized Version.

A few attempts were made later in the seventeenth century to revise the Authorized Version or produce a fresh translation, but nothing came of them. The Long Parliament in the reign of Charles I set up a commission to consider what might be done in the matter, but no further action was taken.

For all its merits, the Authorized Version could not be expected to remain unchallenged for ever. Apart from gradual changes in English usage, which have made its language seem increasingly remote and archaic to many people today who have not the literary equipment to appreciate it, the advances which have taken place during the past three and a half centuries in knowledge of the original languages and text of the Bible have made its revision imperative. Yet it is well recognized that, throughout the English-speaking world, there are hundreds of thousands of readers by whom this version is accepted as "The Word of God" in a sense in which no other version would be so accepted. Such an attitude toward what is only one among many available translations may be open to criticism, but its persistence is a tribute to the sound workmanship of the men to whom we owe the version of 1611.

ree hundred and fifty years have gone since the first public ading of the King James Version. Today it is still used in eference to any other version in English-speaking Protestantism



Mennonite men

CENTRAL DISTRICT ACTIVITIES

One of the highlight activities of the Central District Mennonite Men was their annual prayer breakfast held in connection with the Central District Conference. The conference this year was held at Calvary Church at Washington, Ill., on April 28 to 30. The theme of the prayer breakfast program was "Our Mission to the Inner City." Brother John Cooke, a former personnel director with International Harvester Company and a member of the Woodlawn Mennonite Church of Chicago, was in charge of the devotional part of the program. Pastor Delton Franz, also of the Woodlawn Church, was the principal speaker.

The business session was held on Saturday afternoon, April 29. Some of the topics discussed at the meeting were the Church Extension and the Ministers' Pension programs, which are being promoted by the Conference Board of Business Administration. Brother August Epp of Newton, Kansas, was present at the meeting to address the men on these subjects.

The Central District Men will continue to support the Paraguay Roadway and also the "One Thousand Bibles by One Thousand Laymen" projects in keeping with the present concerns of the General Conference Men. In addition, the executive committee has recommended a scholarship or loan fund for the two Central District institutions, namely the Bloomington Mennonite Hospital and Bluffton College. They also were thinking in terms of initiating a Congolese Intern Program by which they would raise funds to train a native Congolese in this country for mission work in the Congo.

The Men's Retreat sponsored by the Central District Men will be held August 5 and 6 at Camp Friedenswald. Principal speaker at the event will be Kermit Eby, a member of the faculty of the University of Chicago's social science division. Dr. Eby is an ordained minister of the Church of the Brethren and grew up in a Mennonite and Brethren community in northern India. He also is widely known for his interest in the labor movement.

MEN'S RETREAT

The ninth annual retreat of the Western District Mennonite Men was held at Camp Mennoscah on April 29 and 30. A number of men and boys assembled at the camp on Saturday afternoon for fishing and other recreation. In the evening the program consisted of a devotional service by the boys of the First Church of Newton and an illustrated talk by Richard H. Schmidt of Kansas State Teachers College of Emporia.

Early Sunday morning, a good representation of 470 men and boys from most of the Western District Churches made their way to the camp in time for breakfast which was served by the men of the Pretty Prairie Church. The morning program was in charge of Ray Funk of Hillsboro, and Lloyd Rempel also of Hillsboro acted as song director. Devotions were given by William Harms of McPherson.

The emphasis of the retreat program was "Men and the Church." The discussion of this theme was opened by a panel consisting of Elmer Ediger as chairman, J. Winfield Fretz, Maynard Shelly, and Alvin Becker. Some of the points and comments brought out by the panel were these. (1) The men of the church need a greater sense of evangelism (2) True religion is more than talk—it is a program that must be practiced according to biblical standards (3) Men need to increase the area of activity, not necessarily in amount but in depth (4) Men too often allow the standards of the world to become the practice of the church (5) In order to get depth of participation, men need to have a sense of commitment. This will help determine proper Christian activity. (6) Men need to understand the basic biblical principles to guide their lives.

P. K. Regier brought the message of the morning. He spoke on the topic "Mennonite Men Seek, Serve, and Plan." He challenged the men to seek areas in which they can be of service to the church. He indicated that men should refrain from looking in the glass mirror to admire themselves, but should rather look through the window of reality to see the needs of people of the world. Brother Regier suggested three
areas in which local brotherhood
of Mennonite Men could do mor
work: boys work, lay evangelisn
and recruiting talented young me
for the ministry. He indicated th
minister shortage is definitely
cause of concern, and men of th
church can help also by creatin
an atmosphere in the local churc
life in which a minister is respecte
and revered.

During the morning program th
boys were divided into various Su
day school classes. These classe
were taught by Glenn Schrag
Hillsboro, Edwin J. Schmidt and Wi
lis Harder of Buhler, and Henr
Claassen and Elmer Buhler of Wic
ita. At noon dinner was served
712 men and boys by the men of th
Buhler Church.

The afternoon program was
charge of Louis Regier of Wichit
and devotions were given by Ant
Richert, also of Wichita. The men
chorus of the Faith Mennoni
Church of Newton provided speci
music. Willis Voth of the Tab
Church and who represents Menn
nite Men on the Mennoscah Pla
ning Board gave a report of t
camp development. He report
that a residence had very recent
been built for the camp supervis
He also reported that a new cab
was added to the camp faciliti
This cabin was designed by Haro
Lohrentz, financed by the men
the Eden Church of Moundridge, a
was built by the men of the Hebr
Church of Buhler. The offering
the day amounted to $657. It w
be used for Camp Mennoscah
velopment.

The message of the afternoon w
brought by Walter Klaassen, prof
sor of Bible at Bethel College. H
address was entitled "The Prie
hood of the Believer." Profess
Klaassen warned that there a
negative ways of looking at t
priesthood of believers: there a
those people who insist that sir
they as believers are priests no oth
priests are necessary, and there a
also those who feel in their prie
hood that they do not need ea
other.

So ended another successful
treat program of the Western d
trict Mennonite Men.

Editor, Richard F. Graber, Moundridge, K

something happens when you sing together

Walter Jost

“Music is a creation of God through which He seeks to draw man to himself,” says Eric Routley, the great English hymnologist. God has released into the world this unique force, and its impact has never been fully put to use. It is for us to harness this force for positive ends. God's search for man can be aided greatly through the wise use of music.

Just what is so potent about music? Television advertisers know that a musical jingle repeated often enough will fasten securely the name of a product in the mind of the listener. If the commercial world finds music of such value on a selfish level, it would seem that the Christian church could use the same principle on a higher level to win us to commitments in the kingdom of God. A religious idea carried on the shoulders of a fine melody is a combination that has helped transmit Christian truth from one generation to another through the centuries. Does the sacred music of our time propel religion as did the chorale and the metrical psalm of the Reformation?

A Group Becomes More than a Group

What happens when you sing together? A group becomes a fellowship. We come to the group as individuals, but the sharing of our voices makes us part of a fellowship. When this happens, a religious experience is made possible.

The singing of a great melody coupled with a profound text gives us an avenue for the expression of feelings that ordinary conversation cannot express. It can draw us out of ourselves and help us verbalize ideas we might be reticent to talk about. It gives us an opportunity to convey to others and to God our feelings about some of life's most profound values. Those responsible for planning group singing have a profound opportunity.

You've Got to Plan Carefully

The success of a program can easily hinge on thoughtfully selected music. If music comes at the beginning of a program, it may well determine the group's mood and its receptiveness to the thoughts that are going to be expressed.

When planning a program, leave nothing to chance. Decide what you wish to achieve, and plan your activities in terms of that decision. Even something as simple as having enough books or song sheets will make or break the success of group singing. One hundred per cent participation is the goal, and this is frustrated unless everyone can see the words. Each individual must feel a responsibility for his own participation. There is no audience where there is group singing. Only God has the right to listen. Limited vocal capacity is no excuse.

Choose melodies and texts wisely. Don't waste the time of busy young people with things that have no meaning. You can in part influence the quality of response in a group through the choice of the music. Only the best must be chosen for a young person's profoundest moments.

As Important as the Devotional

Think through the music as carefully as you plan the devotional part of a program. Watch the order into which songs are placed. Don't mix the purely recreational with the profound. When trying to achieve a deeply serious mood, avoid things which arouse secular associations. A carefully planned sequence of songs and hymns can move the spirit of the group from praise to prayer to commitment. Music can serve as an excellent transition from the purely recreational part of a meeting to the devotional part. This all requires thoughtful planning. It must always be done well in advance of the meeting.

Carry on a systematic plan for memorizing songs which can be used at retreats or around camp fires when it is impossible to have books or song sheets. It is the memorized songs that will really become a part of our thinking. Further, everyone should be taught the great hymns of the church. These too should be memorized. They remain a part of us for the rest of our lives.

Sources for Singing

Excellent sources for music suitable for group singing are available. The following are recommended.

The Youth Hymnary, Faith and Life Press, Newton, Kansas. (Lester Hostetler has compiled a remarkable collection of songs for virtually all occasions. It should be a primary source.)

The Mennonite Hymnary. (Our own church hymnbook must become familiar territory for us.)

The Co-operative Recreation Service, Inc., Radnor Road, Delaware, Ohio. (An excellent publisher of recreational materials and songs. They have available inexpensive collections of folk songs of many countries, spirituals, and hymns. Free catalogs on request.)

Informal Music, Delaware, Ohio. (This company has available L. P. recordings of materials similar to those published by the Co-op. Rec. Service. These recordings could be used for teaching, listening, or for "Sing-a-long" sessions. Free listings may be had on request.)

Cantate Domino (World's Student Christian Federation Hymnal), 13, Rue Calvin, Geneva, Switzerland. The American source for the book is: Seminary Book Service, Seminary Post Office, Alexandria, Virginia. Cost—$2.50 (This is truly an international hymnbook. It contains hymns with words in three languages: English, French, and German. Several oriental hymns are also included. In a day when our outlook must become world-wide it is important that we sing the songs of other peoples in their own languages. This collection makes this possible.)

The *Oxford Book of Carols,* Oxford University Press, 1600 Pollitt Drive, Fair Lawn, N. J. Cost—$3.50. (This remarkable collection contains carols for spring, summer harvest, and winter as well a carols for Advent, Christmas, Lent and Easter.)

Lyric Religion, H. Augustin Smith, Fleming H. Revell Co., Ne York, N. Y. Cost—$4.95. (This boo presents 150 hymn texts with information about their composition an their authors. It gives countles helpful hints for planning hym services. It is a valuable referenc for any song leader who wishes t enliven his presentation with authentic information about some o the great hymns.)

Planning a "Sing"

There are many different area around which group singing can b planned. The following is only sampling of what can be done.

An "International Sing" could include (a) hymns of many lands (b) hymns in other languages, (c folk songs of the nations, (d) song suitable for hikes or hayrack ride (these should be memorized).

The best sources here are *Yout Hymnary, Cantate Domino,* and *Co operative Recreation Service.*

"Sings" for the seasons and holidays. Use (a) carols for spring o summer, (b) carols for Easter o other holidays.

The best sources are *Youth Hymnary*—which has an excellent caro section, and *Oxford Book of Carols*

"Sings" built around the hymnbook. Ideas for this include (a hymns as great poetry, (b) th hymns of Fanny Crosby, (c) th life of Christ in hymns, (d) theolog in the hymnbook, (e) hymns of commitment, service, prayer, brotherhood, etc.

The topical index in the *Menno nite Hymnary* will provide additio al ideas. *Lyric Religion* is a furthe inexhaustible source of ideas.

Something does happen when w sing together. Vivian Morsch, in *Th Use of Music in Christian Education,* has stated what might wel summarize the goals of group sin ing: ". . . to win people to a growing personal relationship with Go through Jesus Christ, the Holy Spi it, the Scriptures, and the church. Group singing must be concerne "with better human relations i carrying out Christ's command t go teach and make disciples of a nations of men."

Walter Jost is originally from Hillsboro. He is now teaching music at Bethel College, having completed three years of study at the University of Southern California toward his Doctor of Musical Arts degree. Previous to that he graduated from Bethel College, received his masters degree from Wichita University, and taught at Freeman Junior College for seven years. Many people in Mennonite churches will recognize Mr. Jost as the director of the Bethel College A Cappella Choir.

Talking With the Pastor

Dear Pastor: A while back I wrote to you about making plans for summer, and in your reply you mentioned something about Christian vocations (*The Mennonite*, January 31, 1961). You said you'd be glad to say more about it. I feel I want to give my life to Christ, but I do not feel I am good enough for full-time Christian service. *Mary.*

Mary, People don't get into full-time Christian service because they are "good enough." No one is "good enough" for God to use! Who could be really worthy of service to so great a God? But in fact, God has a place for all of us to work (remember the parable of the talents?). This is the miracle of God's love.

People in "full time Christian service" are not the only full-time Christians! The term simply means vocations that are *church* vocations —involved with the institutions of the church.

There are many kinds of work within the church, like a truck driver for a relief agency, or a mechanic for a mission station, or an architect who designs church buildings. We could also add workers in church-sponsored hospitals and homes for the aged, teachers in our church colleges, personnel in Conference offices.

There are also other vocations to which a Christian feels called to render service to Christ. Examples of this would be farmers, personnel in city or state hospitals, public school teachers, town mechanics. These are all types of work that can be either a vocation (a calling) or simply a job depending on the person who is working.

There are several things I could list that will help you see how this is true:

1. A Christian never takes a job which brings harm to others, nor which aids, so far as he knows, those that do.

2. He never takes a job just for the money he can get out of it. He works because in some way the work is useful.

3. He applies Christian standards to his work. He gives an honest day's work for his pay; he puts out good work; he is considerate of those he works for or with; he is clean in his habits and speech.

4. He considers that his manner of living and working is a witness.

A Christian must seriously consider his talents and interests and look for the place where his talents are needed most. Very often this will be in a church-related job. Because you talked about being "good enough," let me say that any full-time Christian is worthy of a full-time church vocation. Keep your eyes open to the world and discover its needs.

Your Pastor

P.S. A very helpful book on this subject is Elton Trueblood's *Your Other Vocation,* published in 1952 by Harper Brothers. You may find it in your church library, or order it from Mennonite Bookstores in Newton, Kansas; Berne, Indiana, or Rosthern, Saskatchewan.

The pastor who writes this column welcomes your letters and questions. His address is: Donald Wismer, 10102 West 64th Place, Arvada, Colorado. Your name and address must be enclosed but need not be printed.

How Can We Be Obedient?

Ralph Shelly writes the seventh in a series of discussions by members of the Young People's Union Cabinet on the question, "Who Is a Christian?"

Obedience is a key to victorious Christian life. As Christians we have accepted Christ and His way for our lives. This decision is made of our own free will. God did not force us. We now have a covenant relationship with God. God has done much for us and given us certain promises. We through belief in Him have accepted certain responsibilities for our lives.

Striving to know God's way for our life is a prime responsibility of the Christian. Following this way is a necessary implication of our Christian commitment. As we study God's word we begin to understand the tremendous task outlined for us. The fulfillment of this task is impossible without the hand of God on our lives.

Our Christian life is only as rich and rewarding to the extent that we give ourselves to Him. As we are obedient in small things God reveals His will and sends power for obedience in larger things.

How is the Christian obedient? It is difficult to make a few statements and say everything. Christians are obedient if they keep in contact with God through prayer and Bible study. They are obedient if they regard their life, time, talents, and possessions as gifts from God that must in some measure be returned to God's use. They are obedient if they follow all His commands they presently understand while continually striving for more understanding.

Ralph Shelly is completing his third year as Service Area chairman of the Young People's Union. After graduating from Bluffton College, Ralph spent several years in alternative service in Greece. Since then he has been teaching junior high school science in Pennsylvania. Most recent event of note in Ralph's life is his marriage to Helen Redekop of Aldergrove, B. C.

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

our schools

ENZ RECEIVES DEGREE

Jacob J. Enz, professor of Old Testament and Hebrew at Mennonite Biblical Seminary, was among those on whom the Johns Hopkins University, Baltimore, Maryland, publicly conferred the degree of Doctor of Philosophy at its commencement exercises on June 13.

Dr. Enz had completed his requirements for the degree in late fall of 1960. His doctoral dissertation was written on "The Concepts of 'Light' and 'Darkness' in the Dead Sea Scrolls and the Gospel and Epistles of John."

Enz is a graduate of Bethel College, North Newton, Kansas, and of the Biblical Seminary in New York. He served as pastor of the First Mennonite Church of Nappanee, Indiana, from 1944-48, and as professor of Bible and Christian Education from 1948-50, during which time he also served as editor of *The Mennonite*. In 1957 he delivered the Menno Simons Lectures at Bethel College on "The Biblical Basis for Pacifism." He has contributed to the *Journal of Biblical Literature* and to the *Christian Century*. He is currently also a member of the Board of Education and Publication.

In view of the Sabbatical leave granted to Dean S. F. Pannabecker, Enz has been named acting dean for the 1961-62 school year. He wi take up his additional duties o August 1.

MENNONITE BIBLICAL SEMINARY GRADUATES 13

This year's graduates at Mennonite Biblical Seminary are (front ro left to right) Helen (Mrs. William) Kruger, Dalmeny, Saskatchewa Catherine Snyder, Guelph, Ontario; (second row) Jay Shelly, Allentow Pennsylvania; William Kruger, Dalmeny, Saskatchewan; John R. Friese Winkler, Manitoba; Marvin Zehr, Gridley, Illinois; Reuben Krehbie McPherson, Kansas; Harold Regier, Burrton, Kansas; (third row) Ralp Graber, Marion, South Dakota; Peter Fast, Winnipeg, Manitoba; Lawrenc Voth, Walton, Kansas; Reinhard Vogt, Steinbach, Manitoba; and Edwi Peters, Newton, Kansas.

MCC news

PRAIRIE VIEW APPOINTS NEW MEDICAL DOCTOR

W. Mitchell Jones of Topeka, has been named the new medical director of Prairie View Hospital, Newton. The appointment was made by the Board of Prairie View Hospital and confirmed by Mennonite Mental Health Services. Dr. Jones assumes responsibility on July 1.

Dr. Jones has been a Fellow in the Menninger School of Psychiatry since July 1, 1956, and is now eligible for certification by the American Board of Psychiatry and Neurology. He held an appointment for three years as Resident in Psychiatry at the Topeka State Hospital and served for two years as staff psychiatrist at the Larned State Hospital.

He received his undergraduate degree from West Texas State College and his medical degree from the University of Texas School of Medicine at Galveston. Dr. and Mrs. Jones have three children: David, 5; Molly, 4; and Sam, 2 years old. They are members of the Baptist Church.

Administrator Elmer Ediger states: "This is a milestone in our history. We trust that we can find increasing ways to work with the churches, community institutions, and other agencies so that Prairie View may be a co-operative way to help meet the many mental health needs that do exist in this larger community."

MCC-GC CONSULTATION

Representatives of the Mennonit Central Committee met with re resentatives of the missions an Christian Service boards of the Ge eral Conference Mennonite Churc at Newton, Kansas, on June 1 t discuss work in South America. MC representatives reported on the over-all planning and strategy f Latin-American work.

Representing MCC were Willia T. Snyder, executive secretar Frank J. Wiens, director of th South America program; John Schmidt of Newton, on furloug from medical work in Paragua and Robert Unruh, Newton, on fu lough from South America, whe he has served in the agricultu program.

ur conference

APITAL PUNISHMENT STATEMENT

he Eastern District Conference of ne General Conference Mennonite hurch at its May 5 meeting adoptd a resolution on capital punishnent. The Peace and Service Comnittee has sent copies of the statenent to all legislatures of both Iouses of the State of Pennsylania.

The following are excerpts from he resolution "We . . . recognize he God-given authority of govermnent to make and enforce any laws eemed necessary for the protection nd welfare of society (Romans 13: -7).

"We recognize that, according to tatistical studies, the death penlty is not an effective deterrent in reventing homicide. Also, accordng to the testimony of prison oficials, judges and penologists, the resence of the death penalty obtructs the proper execution of jusice in the courtroom . . . and makes ossible the execution of innocent ersons.

"Whereas there is before the presnt session of the General Assemly . . . a bill to abolish the death enalty in the state . . . and since his issue is related to our church's eaching on love and nonresistance, ve feel that it is time to express he mind of our Conference on this natter; therefore be it resolved that he Eastern District Conference of he General Conference Mennonite hurch go on record as being oposed to capital punishment, and hat we therefore urge the abolition f the death penalty . . . in the Comnonwealth of Pennsylvania, and hat we further urge . . . every efort toward the just punishment and ventual rehabilitation of each peron convicted of a crime in this tate."

YMN CONTEST WINNER

artha Gilliom Sprunger of Berne, ndiana, is the winner of the Hymn ext Contest sponsored by the Menonite Song Festival Committee of he Western District Conference, J. arold Moyer, chairman of the comnittee, has announced. Mrs. Spruner was awarded $25 for her hymn, Eternal Lord, Thy Holy Name We raise."

Twenty-three entries were received by the committee and judged by the Hymn Society of America. The winning hymn will be the basis for a hymn tune contest being planned by the committee.

Mrs. Sprunger was one of the winners of the Centennial Hymn Contest sponsored by the General Conference Mennonite Church in 1959. Her hymn, "Holy God, with Hearts and Voices," as well as those of three other winners, has since been published by Faith and Life Press.

ASUNCION CHURCH BUILDS

Plans are going forward for the construction of a church building for the Mennonites in Asuncion, Paraguay. Mennonites representing the various branches of the denomination worship jointly and work together in the church program. The new building is to serve all Mennonites of the capital city, permanent or temporary residents. The Mennonite population in Asuncion is expected to increase with the completion of the Trans Chaco Highway.

Under the leadership of Henry Dueck (County Line, B. C.), and with MCC worker Peter Epp (Wheatly, Ont.), active young people in the group are sponsoring a twenty-five-minute weekly radio broadcast. In the German language, "Wort des Lebens," broadcast on short-wave as well as standard radio, is intended to reach the 30,000 German-speaking people of Paraguay, many of whom live in isolated colonies without any spiritual care. About 12,000 of the German-speaking population are Mennonites.

On Pentecost Sunday, nine young people were baptized and added to the church.

CANADIAN PEACE MEETING

The annual meeting of the Historic Peace Church Council of Canada was held at the Canadian Mennonite Bible College on May 5. Main topics of discussion were the denial of Canadian citizenship to new Canadians due to their opposition to the bearing of arms, Mennonite Disaster Service, and the Oath of Allegiance on the part of civil servants.

The re-elected executive consists of J. B. Martin (Waterloo, Ont.), chairman; David P. Neufeld (Rosemary, Alta.), vice chairman; C. J. Rempel (Kitchener, Ont.), secretary; Elven Shantz (Kitchener, Ont.), treasurer; D. P. Reimer (Giroux, Man.).

ADDITIONAL BAPTISMS

First Church, Nappanee, Indiana. Bruce Adkins, Rod Clouse, Barbara Guard, Cheryl Mullett, Nancy Peltier, Ed Stump, Dennis Yoder, Jill Yoder.

Glendale, Lynden, Washington. Patty Gienger, Neva Schmidt, Nancy Reimer, Rita Warkentin, Mary Lou Loewen, Christine Fast.

Woodland, Warroad, Minnesota. John Thiessen, Darlene Fast, James Mitterling, Rose Anne Walker, John Mitterling, Marion Heppner.

Bethel, Winnipeg, Manitoba. Douglas Asham, Helen Asham, Henry P. Martens, Henry Janzen, Martin Friesen, Esther Dueck, Frank Ens, Betty Janzen, Edith Penner, Kathy Janzen, Francis Schroeder, Jake Funk.

ORGAN WORKSHOP

The Mennonite Song Festival Society is featuring Austin Lovelace in an organ workshop on September 15 and 16, at the Bethel College Mennonite Church, North Newton, Kansas.

Dr. Lovelace is professor of church music and chapel organist at Garrett Biblical Institute, Evanston, Illinois.

Information may be received from J. Harold Moyer, North Newton, Kansas. Early registration is encouraged.

MISSIONARY SUMMER SERVICE

Retired missionaries and missionaries on furlough are being engaged by retreat committees and individual congregations for the summer months. Some of the Western Kansas and Colorado churches will be served by missionaries going to or from the missionary orientation school at Divide, Colo., June 19-25.

Kenneth Bauman (India) will speak in the Arvada Mennonite Church in Denver, Colorado, on June 25. Levi Keidel (Congo) served the Hanston, Kansas, church on June 18.

At retreats in various areas of the Conference will be Kenneth Bauman, Camp Men-O-Lan in Pennsylvania, June 25 to August 5; Han Vandenberg (Taiwan), Camp Mennoscah in Kansas, July 2 to August 5; Martha Boschman (Taiwan), Elim Gospel Beach in Saskatchewan, July 7 to 16; Anna Quiring (Congo), children's camps in Saskatchewan, July 3-28; W. C. and Matilda Voth (China, Japan, Taiwan), retreats in British Columbia, July 14 to August 11.

Anna Isaac, who served a short term in Paraguay, will accompany a student deputation from Canadian Mennonite Bible College to Manitoba and Ontario congregations, beginning June 22, in the interest of missions.

TRAINING SCHHOL CANCELED

The training school for General Conference Mennonite men entering alternative service originally scheduled for June has been canceled, Wilfred Unruh, associate executive secretary of the Board of Christian Service, has announced. Another school is being planned for the first week end in August and will probably be held in Newton, Kansas.

All young men planning to enter 1-W service in fall or early winter should write to the Board of Christian Service. The school is planned for all those interested in entering a church-approved service.

CROP-MCC DRIVE

"Help the World's Hungry" is this year's theme used in the joint fund drive of the Christian Rural Overseas Program and Mennonite Central Committee. Beginning the latter part of June and continuing through July, Mennonite families in Kansas and Oklahoma will be solicited for funds for overseas relief. The Board of Christian Service encourages Mennonites to designate their gifts of cash or grain to MCC.

NEW PLACEMENT SECRETARY

Duties as secretary of Ministerial Placement, performed for the past eleven years by P. K. Regier, will be taken over on July 1 by Erwin C. Goering, executive secretary of the Conference. This office is set up by the Committee on the Ministry, which functions under the Board of Missions.

Regier has stated that in his many years of service in the Conference he has received the most satisfaction from the ministerial placement aspect of the work. Serving as executive secretary for ten years, he carried on this function as part of his routine. When he retired from that position in January 1960 he retained the work of Secretary of Ministerial Placement until the present. Congregations as well as officers of the Conference are grateful for the service he has rendered.

Erwin C. Goering assumes this added responsibility at a time when the need for ministers is acute. He believes that regional conferences have a large responsibility in this work and anticipates working closely with their placement channels. "It is everyone's job to encourage young people to consider entering the ministry," he says.

"What does it really take to put a pastor in the pulpit?" he asks. Dedication is required, and this needs to be recognized, but the congregation should not look for perfection in its minister. Rather, it should seek to understand sympathetically the problems a pastor faces. One such problem is making adequate provision for the pastor and his family.

Goering asks for the full co-operation of all congregations in the area of ministerial placement. Correspondence should be addressed to him at the central office, 722 Main Street, Newton, Kansas.

SOCIAL CONCERNS IN CANADA

At several annual meetings of the Conference of Mennonites in Canada a paper has been presented on a specific area of social concern. This year the conference is in session at Calgary, Alberta, July 7-11, a statement on alcoholism will be presented for adoption by the conference. The conference's Board of Christian Service has studied this problem for two years.

A study paper on "Mennonites and Political Involvements" will be presented by Leo Driedger, executive secretary of the Board of Christian Service.

CAPITAL PUNISHMENT

The practice of capital punishment has been receiving wide study in the General Conference during the past few years. At the Centennial sessions of the Conference in Bluffton, Ohio, in August 1959 a statement on capital punishment was presente discussed, and tabled for furthe study.

Even before that at least one dis trict conference had been workin in this area. The Central Distric Conference adopted a statement i April 1957, clarifying its position o capital punishment. In April 195 this conference passed a secon resolution; and in May 1960 a tel gram was sent to Washington t register opposition to capital punish ment.

The Pacific District Conference i May 1959 drew up a statement o the issue and tabled it. The Wes ern District Conference adopted statement in October 1960. I April 1961 several congregations i Nebraska presented a statement t the Nebraska Legislature. Simila action was taken by the Easter District Conference in presenting statement to the Pennsylvania Legi lature in May 1961.

More than half of the Genera Conference representation has no officially registered protest to cap tal punishment. In the (Old) Me nonite Church, this topic is also b ing studied. The first stateme was adopted by the Indiana-Mich gan Conference in June 1961.

NEW PEACE LESSONS

A series of graded lessons on pea will be available to congregatio wishing to include a "School Peace" in their fall or winter pr graming. The Board of Christia Service is publishing materials to used in a month of midweek or Su day evening meetings.

There will be four lessons on fo levels. Writers are Geraldine Ha der for primary, Elaine Rich f junior, James Reusser for yout and Nick Dick for adult.

The School of Peace has been i stituted to emphasize the peace pri ciples of the church. A number congregations have been observi such a school in their fall or wi ter programs with panel discussio debates, book reviews, and speci speakers. Congregations wishi help in beginning a School of Pea may write to the Board of Chr tian Service at 722 Main Street, Ne ton, Kansas.

CPS REUNION

A reunion of all former membe of Civilian Public Service Camp #3 ort Collins, Colorado, has been anouced for August 19-20 on the ethel College campus, North Newon, Kansas.

A committee composed of Waldo oth and Willard Linscheid, Goessel, nd J. Hobart Goering, Moundridge, an., met Friday, June 9, to formuate preliminary plans for the event. ommittee members hope that forer Fort Collins people will respond o committee members to help them ake adequate plans. Further deails in regard to the program will e announced later.

ACIFIC DISTRICT REPORT

llotted time for discussion periods vas a new feature at this year's essions of the Pacific District Conerence (Colfax Church, Onecho, Vash., June 8-11). These revealed hat there is considerable interest n the ministry of a field secretary, hat several changes should possibly e made in *The Messenger* (confernce paper), that there is a concern bout the vacant pulpits, that Volunary Service be encouraged, and that nost people were satisfied with the hortened conference program.

Officers elected at the sessions vere Lester Janzen (Ritzville, Vash.), president; Lyman Hofsteter (Santa Fe Springs, Calif.), vice resident; Alvin Friesen (Reedley, Calif.), secretary; Joe Jantz (Ritzville, Wash.) treasurer.

Guest speakers at the conference sessions were Erland Waltner, from Elkhart, Indiana; Vernon Neufeld, H. A. Fast, and Orlando Waltner from North Newton, Kansas; August Epp from Newton, Kansas. A panel of four men from the General Conference central office, representing the four Conference boards, reported on activities of the Conference and encouraged continued support.

Two recommendations were passed: "Resolved, that the members of the Home Missions Committee, under the direction of the (Pacific District) Conference Executive, serve as district representatives to the churches in their respective states, and that arrangements be made for them to visit each of these churches during the year for spiritual ministry. These representatives shall be available to the governing bodies of these churches at any time during the year"; and "Resolved that the (Pacific District) Conference undertake the support of half tuition for three students in Bethel College preparing for full time Christian service."

The conference closed with fifteen minutes of sacred music by the Onecho church choir, installation of officers and committee members, and a Congo Inland Mission 50th anniversary service.

FLOOD DAMAGE IN INDIA

A telegram received in the Board of Missions office on June 15 reports a flood in the Korba, M. P., area in India, in which the mission bungalow and other homes were severely damaged. Lubin W. Jantzen sent the wire from Landour.

THE WORK OF A TRACT

From a tract to a Christian bookstore to baptism. This is a sequence of events reported by Missionary Esther Patkau in Japan that guided a university student who was received into the church fellowship in Miyazaki City at Easter. Receiving a piece of Christian literature about a year ago, this student went to the Mennonite bookstore for further information on the church and became a Christian.

BIRTHDAY-PRAYER LIST

A birthday and prayer list has been prepared by the Board of Missions office. Published "in the hope that our people will be inspired to a ministry of intercession for our missionaries," the list is available for the asking.

into the beyond

Irs. Harry Coil (nee Pearl Amtutz), member of First Mennonite hurch, Geary, Oklahoma, was born ctober 3, 1890, at Orrville, Ohio, nd died May 28, 1961. Her husband nd one daughter survive.

Margaret Reimer, member of the irst Mennonite Church, Beatrice, ebraska, was born October 24, 884, and died May 19, 1961.

Caroline Zimmerly Augsburger, ember of St. John Mennonite hurch, was born July 10, 1872, and ied May 20, 1961. She was the other of four sons.

Louise Regier, member of Zion ennonite Church, Elbing, Kansas, as born in 1876 and died at the nd of May 1961. At the time of her eath, she was a resident of the ethel Home for the Aged in Newon, Kansas.

Annette Kay Ortmann, daugher of Mr. and Mrs. Melvin Ortmann, was stillborn on May 19, 1961. Graveside services were held May 22.

Erna Penner, member of Emmaus Mennonite Church, Whitewater, Kansas, was born April 28, 1894, and died January 18, 1961.

Faye A. Breese, member of Mennonite Gospel Mission, Peoria, Illinois, was born May 20, 1897, and died June 4, 1961. She is survived by her husband. A son preceded her in death.

Henry P. Flaming, member of Bethel Mennonite Church, Mountain Lake, Minnesota, was born July 31, 1880, and died June 1, 1961. He is survived by his wife, a son, daughter-in-law, and four grandchildren.

Mrs. Melvin Serpette, member of Flanagan Church, Flanagan, Illinois, was born November 9, 1909, and died June 8, 1961.

Emil B. Krehbiel, member of First Mennonite Church of Christian, Moundridge, Kansas, was born September 28, 1882, and died May 30, 1961.

mutual aid placement

Directors of Christian Education. We receive frequent requests for persons to serve as directors of Christian education in local congregations. We are interested in contacting persons who could fill such positions—persons who are committed Christians interested in serving the church. Formal training in Christian education is preferred. Those who lack such training, but who have training and experience in general education — particularly in the elementary grades—can also be used. Address inquiries to the Board of Education and Publication, 722 Main Street, Newton, Kan.

Farm for Rent. Iowa livestock and corn farm of 230 acres for rent. Modern house, machinery, and equipment. Contact: Mutual Aid, 722 Main, Newton, Kansas.

editorials

WHEN PEOPLE NEED HELP More people seek help from ministers than from any other person. Nearly one adult out of every seven looks for outside counsel on personal matters. When he does, he usually turns to a minister. A study made by the University of Michigan Survey Research Center notes that of the troubled adults who seek help, forty-two (42%) per cent turn to their ministers. Next in line are family physicians (29%), psychiatrists and psychologists (18%), social workers (13%), and lawyers (6%). In a lesser degree help is sought from marriage counselors, teachers, nurses, judges, and policemen.

This only proves what most of us have long known—the minister is chief of the "helping" vocations. Specialists in all phases of human relations have grown up all around him. But they have not made his role smaller. They have enlarged his circle of helpfulness for they can assist him. The minister himself has often questioned his ability amid the forest of professional counselors. He cannot duplicate thier services, nor does he need to. What he has to contribute through his contact with people from birth to death is his most unique service. He meets and serves people at all stages of life. He lives with them as a friend. As he expresses sympathy and understanding, they come to trust him. They come to him first with their problems. This is his opportunity. But he has another privilege. He meets them before they are in trouble.

LEARNING TO WRITE Two women were visiting a relative in prison. The rules called for them to sign the register. One woman, as she labored with the pen in hand, said to her friend, "It takes me so long to write my name, I have to stop and think."

Little wonder then that so few letters are written to friends. Writing goes hard. And why do articles and essays sometimes miss the point? Making words behave takes skill and practice. And let's put some emphasis on practice.

It is easy to say, "Some people can and others can't." This may be true in some cases—but not in most. Anyone can learn to write. He can and must improve his skill in communication, for a Christian has the gospel to share. The best way to start is with paper and a pencil. Every day.

Next to practice comes discipline. Discipline includes practice, but goes beyond it. It means finding criticism, accepting it, and applying it. Such help comes from books, including grammar books. But the best help comes from other people who read our stuff—either because they have to or because they want to—and who tell us how they feel about it. This support is hard to find. Fortunate is the writer who finds friends who tell him what they like and what they don't like.

This is the kind of help a writer's conference can give. Here the experienced writer, as well as the unexperienced writer, gets a lift. He finds out how others write and he finds out how he writes. Every two years the General Conference sponsors such an experience with the assistance of the C. E. Krehbiel Writers Fund. This is our unapologetic promotion of this program. The time and place are July 10 to 14 at Goshen, Indiana. We hope to see some of you there.

in this issue

CONTENTS

THE KING JAMES VERSION..............41
MENNONITE MEN 4
SING TOGETHER 4
TALKING WITH THE PASTOR...........4
YOUTH NEWS 4
HOW CAN WE BE OBEDIENT?........4
OUR SCHOOLS 4
MCC NEWS 4
OUR CONFERENCE 4
MUTUAL AID PLACEMENT 4
EDITORIALS 4

CREDITS

Page 418, this tribute to the King Jam Version has been adapted from "T English Bible: A History of Translatio from the Earliest English Versions to t New English Bible" by F. F. Bruce, pu lished by Oxford University Press. Cop right 1960 by F. F. Bruce. Page 41 Courtesy of the New York Picture R search Service. Page 421, courtesy of t Pierpont Morgan Library in New Yo Page 423, Religious News Service phot

CONTRIBUTORS

F. F. Bruce is a biblical scholar an t faculty of the University of Manchest England.

of things to come

June 26-July 1—"Faith and Life" rad speaker (KJRG, Newton, Kansas): R land R. Goering.

July 3-8—"Faith and Life" radio spea er (KJRG, Newton, Kansas): Andre Shelly.

Oct. 21-24—Western District Conferen Kansas City, Kansas.

"The Mennonite" is not printed t week of July 4. The next issue will dated July 11, 1961.

THE MENNONITE

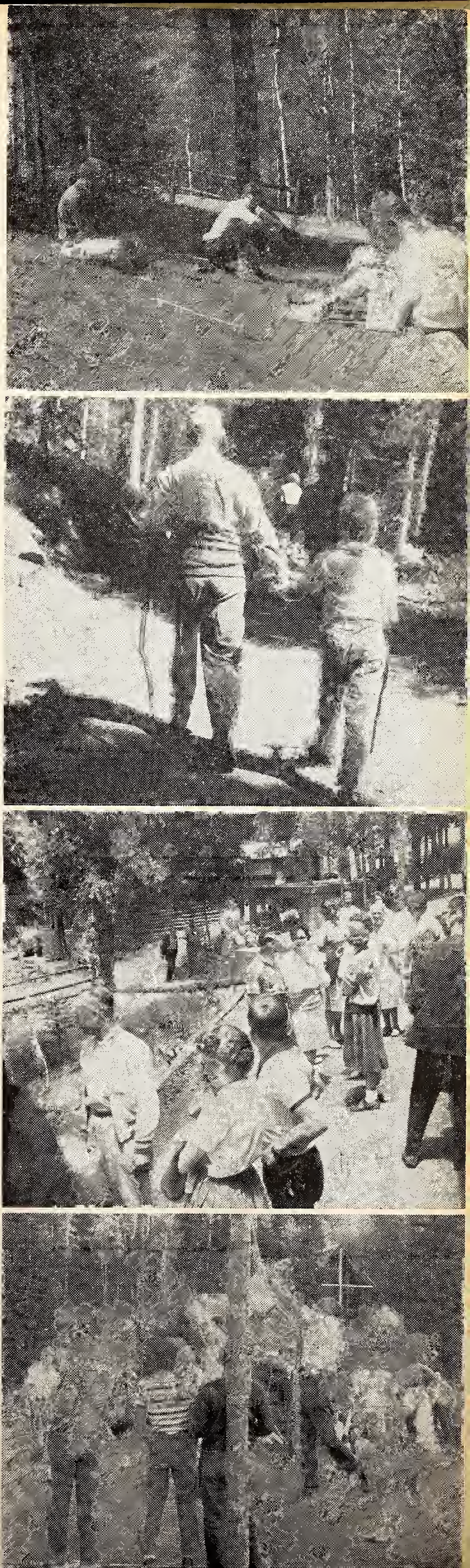
Editor: Maynard Shelly. **Associate Edito** Claude F. Bayer, Cornelius J. Dyck, Herbert Fretz, Robert W. Hartzler. **Editor Assistant:** Muriel Thiessen. **Art Direct** Robert W. Regier.

VOLUME 76 **NUMBER**

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

HE MENNONITE

JULY 11, 1961



in this issue

COVER
Four scenes from the General Conference's 1961 retreats (top to bottom): one of the young people's buzz groups; Wm. L. Friesen and son Warren hiking; just outside the dining hall before one of the noon meals; and the volleyball game in which the ministers and missionaries beat the young people.

CONTENTS

PLAN FOR SPENDING 435
CALGARY FESTIVAL 437
TOBACCO TYCOONERY 439
THE READER SAYS 439
I WISH YOU COULD HAVE BEEN THERE 441
OUR SCHOOLS 444
MCC NEWS 444
OUR CHURCHES 446
OUR CONFERENCE 448

CREDITS
Cover and pages 441-443, Muriel Thiessen; page 435, Robert W. Regier.

CONTRIBUTORS
James V. Johnson, Jr., is secretary of stewardship of the Presbyterian Church in the United States.

of things to come

Oct. 21-24—Western District Conference, Kansas City, Kansas.

THE MENNONITE

Editor: Maynard Shelly. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. **Editorial Assistant:** Muriel Thiessen. **Art Director:** Robert W. Regier.

VOLUME 76 **NUMBER 27**

LOSING IN THE CITY One of America's most citified church is the United Lutheran Church. Eighty per cent of its two ar one-half million members in the United States, Canada, and tl Caribbean live in cities. We would expect them to know how build the city church. But they say they have problems. In ma major cities they have lost between twenty and forty per cent of the members in the last fifteen years.

Carroll L. Charles, the Lutheran secretary of urban planning, ma the study. He tries to explain the reasons for this membership lo He says that many urban ministers and laymen are unwilling minister to the poor, the nonwhites, and the social outcasts who li in their neighborhoods. "The last place the social outcast of o time—the addict, the alcoholic, the prostitute, etc.—would think finding acceptance is in the average Christian congregation on Su day morning." While Christ could attract these people, the chur has not attracted them. Urban dwellers no longer believe that t church means what it says about the teachings and spirit of Chri

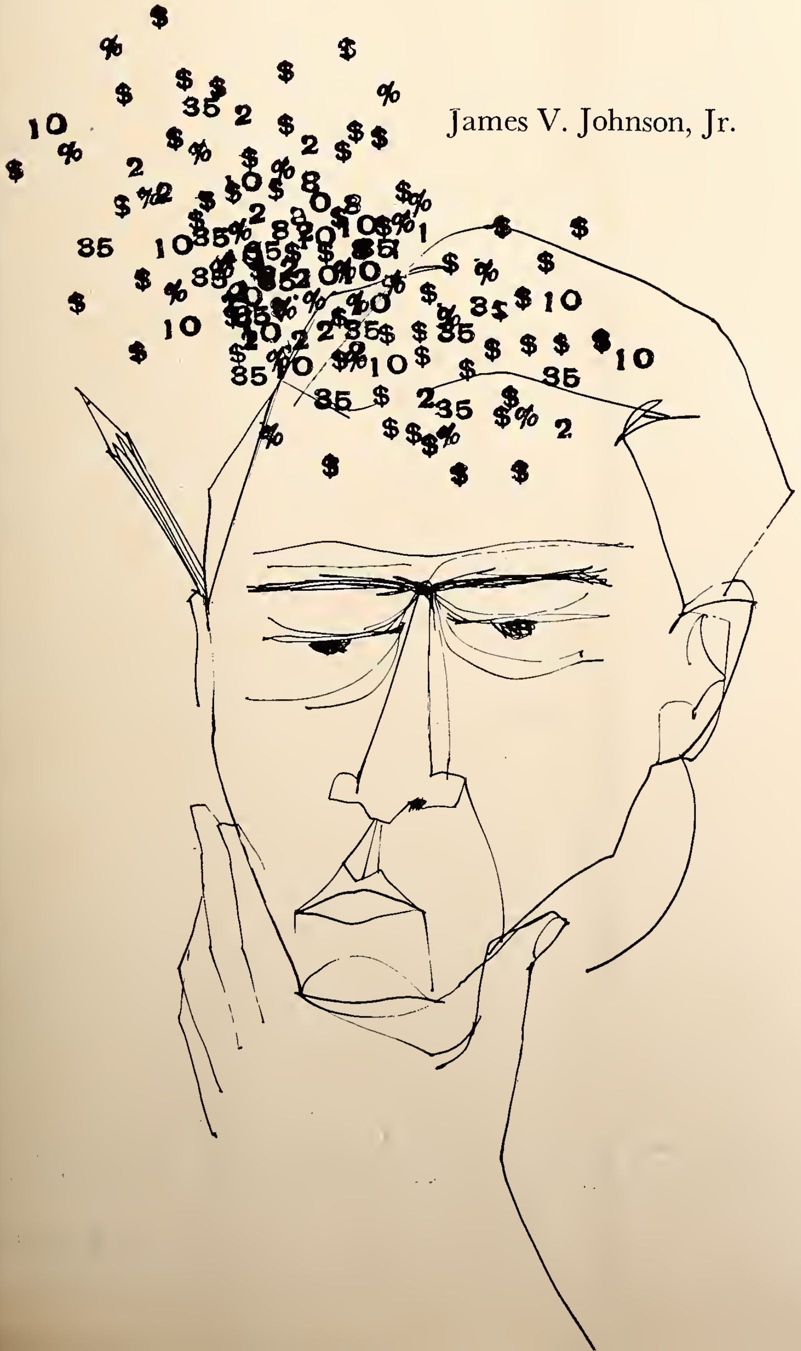
Is there a solution? "The community must be convinced by visible action that the message proclaimed is sincere. Therefore, must not merely talk about race relations, we must do somethin not merely talk about housing problems, but do something; and n merely talk about God's love, but love! This we must do bef anyone will listen to us."

CHANGES IN CONGREGATIONS In the family called t General Conference Mennonite Church birth and death are a f of life just as they are in any other type of family. A brief rep from the Conference statistician's office reports twelve changes in o family during the last year. Three congregations are no long related to the Conference. The Bethel Church, Perkasie, Penns- vania, voted to discontinue its Conference membership. The fello- ship in Oklahoma City, Oklahoma, is no longer active. The Emma congregation at Schoenfeld, Saskatchewan, has also changed its re- tionship. Seven new congregations have been begun, and thou none of them are officially members of the General Conference th are all eligible to join when it meets in August 1962. The seven a Hope, Columbiana, Ohio; Hope, Chaseley, North Dakota; Fai Minneapolis, Minnesota; First, Burns Lake, British Columbia; Oliv Clearbrook, British Columbia; Emmanuel, Pierceland, Saskatchewa and a new Whitewater congregation at Mather, Manitoba. Memb of families also change their names. In Topeka, Kansas, it is n the Southern Hills Mennonite Church, and in Brandon, Manito the new name is Grace.

VITAL CHURCH LIFE William Klassen, writing in the *Ad* *Bible Study Guide* on the lesson for July 16, "Matthew: Salvati for the Outcast," says, "Perhaps the best way to keep church vital is to have the people experience forgiveness and release ag and again. There is something fresh and vital and dynamic ab the testimony made by a new convert in the church. A chu which cannot draw and save a social outcast, either a prostitute a gambler, is hardly a church under the lordship of Christ. T main purpose of the church is to make God our contemporary, allow God to break forth from the dusty show cases of the past a become real to us in our daily experience."

A CHRISTIAN PLAN FOR SPENDING

James V. Johnson, Jr.



In an era of personal prosperity that is without precedent in the history of our nation, we Americans seem obsessed with the fear of imminent financial ruin. All authorities agree, in spite of minor ups and downs in the economy, that "we never had it so good," and yet almost everybody is worried about money—from the $50-a-week clerk to the $50,000-a-year executive.

Nor is this a groundless fear. While the pay check is larger than ever before, the stack of bills is also higher. According to statistics from the Federal Reserve Board, nine families out of ten in America have less than $5,000 in savings. More than half have virtually no savings at all.

Having no savings is bad enough, but the real worry that bedevils us is actually not being able to make ends meet. It is a despairing exercise to deposit the weekly or monthly pay check and then watch the check stubs mark the rapid decline of the bank balance as the bills are paid.

Yet this is an exercise which rich and poor alike can enjoy. In 1948, *Fortune* magazine printed the results of a survey which indicated that it was impossible for a $25,000 a year businessman to make ends meet! Today that figure could probably be doubled. Those of us who may be living beyond our incomes are not alone, it seems.

What is the reason for this sad state of affairs? Why cannot we ever get ahead? No one really thinks he is throwing money away, and yet at the end of the month who can say where it has all gone?

There are, of course, several logical explanations for the rather depressing phenomenon of the vanishing bank account.

A larger slice of income than ever before goes toward purchasing future security. The growing trend is toward ever larger coverage through pension plans, life insurance, hospital insurance, and social security. All of this costs money, and it is compulsory for most wage earners.

More couples than ever before are buying their own homes. In the short run, contrary to popular opinion, it is not cheaper to buy than to rent. Monthly mortgage payments may be less than the rent on comparable housing, but there are additional expenses which are always cropping up. There are the title search, lawyers' services, insurance, taxes, assessments, repairs, new transportation problems, and so on. Too many families are undertaking ownership before they are prepared to absorb these unanticipated expenses.

The possibility of purchasing more and more goods and services through installment payments has revealed another flaw in human nature. Because the down payment required is low, we easily obligate ourselves for years through purchases that we would not dream of making if we had to save the money and pay cash.

Advertising has recently made giant strides in motivational research. Today advertisers often know more about what makes us want to buy their products than we do ourselves. In such a situation, more sales resistance than most of us have is needed to keep from buying too much.

Many services which once were considered luxuries are now looked upon as necessities. Such things as adequate medical and dental care, nursery school and kindergarten, music lessons, a college education, a summer vacation trip, and private transportation are all things that we would hate to give up in the fight to make ends meet.

The finances of today's household are becoming more and more complicated. Besides the regular monthly bills for gas, electricity, water, telephone, and gasoline, there are the irregular bills for medical care, insurance, taxes, and necessary repairs which always seem to come at the wrong time and often make further borrowing necessary.

Explanations are fine, but what can be done about the problem? How do we go about making ends meet? In Los Angeles, California, there is a firm which specializes in helping families make ends meet. The process is simple. The firm takes a man's paycheck, pays his bills, gives him a weekly allowance, and banks whatever is left. The firm earns its fee by planning its client's spending and forcing him to stick to the plan. It sounds so simple that one wonders why a man could not do this for himself. Actually, he could, and many do. All it takes is planning and sticking to the plan.

There is no great mystery about planning your spending. Following these five simple steps should be sufficient for most families.

Total your annual income.

Total your fixed expenses for the year. Fixed expenses are expenses such as your church pledge, insurance premiums, mortage or loan payments, installment payments, taxes, and any other expenses which can be accurately estimated for a year in advance.

> We need to recognize the fact that all this money we are spending is not ours in the first place, but God's.

Subtract your fixed expenses from your income and divide the remainder by twelve. The result tells you how much you may spend each month on variable expenses such as food, clothing, utilities, entertainment, transportation, household maintenance, personal care, and incidentals.

On the basis of past experience plan how you will apportion the total for the month among the various items of expense mentioned above.

The apportionment for each item of expense should be used as a flexible guide to your spending during the month. As long as you do not spend more than the total for the month it is not important whether you spend the exact amount spe fied in each category.

Planning is not the main worr however. The trouble is sticking our plans once we make them. He is where we also need help—spi tual help—because this is a spi tual problem. Anybody can wri an ideal budget, but few can live to one. Selfishness usually rui our best efforts. Here is what need to do.

We need to recognize the fact th all this money we are spending not ours in the first place, but God He is the owner and we are t stewards. Because it is His, we wa to be all the more careful how spend it.

We need to plan our spendir realizing that our plans will pleasing to God when they inclu two elements—a tenth or more income to the work of His chur and the remaining spent on ou selves in a way that increases rath than decreases our capacity to lo and serve.

We need the love of Christ to he us live up to our best plans. Pa said, "The love of Christ constra eth us," and it will if we kno Christ. We need to live close Christ to do all the hard things speaks of in His Sermon on t Mount. It is not easy to put asi anxiety about the future. It is n easy to be a good steward both what you give away and in what y keep. But as Christ becomes mo real to us, all these things becor easier.

We need to see something of t blessings that come to those w are attempting to live in a w that is pleasing to God. Specifica in the area of family life is this In one study it was discovered th young husbands attributed for eight per cent of their most serio marital problems to financial di culties. Whenever poll takers ha asked people what worries the finances have ranked at or ne the top of the list. Against su a background it is easy to see th a Christian plan for spending is n an unpleasant restraint, but avenue for a fuller enjoyment life.

THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and Dece ber 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; edito correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, Kans**

Conference of Mennonites in Canada

Calgary Festival

ULY IS STAMPEDE time in Calgary, lberta. The city comes alive—not hat it is ever sleepy. Hotels and treets bulge with thousands of ourists and visitors who have come or the annual ritual of all western rairie towns—the rodeo.

During this gala season, Calgary vill this year have another group of uests—the Conference of Mennoites in Canada. This annual meetng brings together ministers and aymen from over one hundred hurches in British Columbia, Albera, Saskatchewan, Manitoba, and ntario. Its 15,000 members makes t the largest regional group assoiated with the General Conference Iennonite Church. This annual neeting is itself a festival, a family estival. It is a reunion of the famiy of Russian Mennonites who have cattered it seems to every corner nd cranny of the dominion.

Size, organization, aggressiveness, nd the German language are haracteristics of the Canadian Conerence. In size, it is the largest roup in the General Conference. he scope of its parish—the full readth of Canada—is staggering, nd certainly not duplicated by any ther group.

erman or English

The German language is preominant in the business of the onference, though English will robably be used for some addresses nd for youth meetings. For the ost part, Canadian Mennonites re bilingual with German preferred r church use. The pains of lanuage change, familiar to past generations in other Mennonite communities, loom large in Canadian Conference planning. It colors church extension. New congregations develop to provide English language worship services. Publications need to be in German or bilingual. Educational institutions are also involved in several phases of the language problem.

Evidence of the transition to English is the action of the Canadian Conference's education board to supply each newly married couple with a year's free subscription to the *Canadian Mennonite,* an independent, inter-Mennonite weekly newspaper. The board also presented a resolution to the conference encouraging congregations to subscribe to this paper for all homes in the congregation. The paper that has the widest circulation in Canada is *Der Bote,* the official German language paper of the General Conference Mennonite Church. Since the bulk of the German speaking Mennonites are in Canada, *Der Bote* becomes in practice the Canadian Conference organ. (*Der Bote* does of course have a goodly number of readers in the United States as well as in Mexico and South America.) While *The Mennonite* is the official English language paper of the General Conference, the Canadians have tended to prefer a paper published in Canada.

On the other hand, Canadian churches have eagerly supported the development of the General Conference's Living Faith Graded Sunday School Lessons, largely because the pupil materials are also available in German. The use of German materials in Sunday school has been viewed by many as one way to perpetuate the use of German in the growing generations. Out of 700 Sunday school classes surveyed, almost 300 are using German materials.

The revision of the Conference's German hymnal is another issue caught in the maelstrom of the language problem. Last revised in 1944, the *Gesangbuch* probably needs revision if it is to serve German-singing congregations creatively in the coming decades. The Mennonite Brethren in Canada have made bold revisions in their hymnals which stimulate the General Conference fellowship to action. The revision of a hymnal is always difficult and fraught with many hazards. The pages of *Der Bote* are presently carrying a lively discussion on the subject. Revision is also costly. Whether the use of German in the future justifies this investment is a painful decision to make.

Healthy Growth

In spite of this struggle the Canadian Conference has moved steadily ahead in developing a program of witness and service. Its mission program reaches many scattered Mennonites including the Old Colony Mennonites in the northern part of Canada. Through the Mennonite Pioneer Mission it has conducted a work among the Indians of Manitoba. Its strategy has been flexible. Some places it has established churches. In other places it has worked through persons in other vocations. Important here has been the ministry of placing schoolteachers among the Mennonite colonists in northern Alberta. Its mission board supports twenty-nine congregations.

Newest of the fields is The Pas, Manitoba. It is typical of the creative work done by the Canadian Conference. Here is a frontier town of 4,500 people, about 400 miles northwest of Winnipeg. As a gateway to the north many travelers pass through the town. Among the mixed multitude is a handful of Mennonites. In co-operation with the mission committee of Manitoba, the Canadian Conference has sent David Braun and his wife, from Didsbury, Alberta, to work with these folks.

The Conference has also been aggressively building its program of Christian education. In 1957 Sunday school enrollment was only 7,216. By the end of 1960 it had reached 13,346 which indicates spawning of new life in an area largely ignored in the formal program of the church in past years. Out of 700 Sunday school classes, 610 are using the General Conference materials. Vigorous promotion by the education board is responsible. In 1955 there were only 80 such classes.

Church libraries have also grown amazingly. In 1957 Canadian co gregations owned 7,216 books. T day they have 13,346 to loan to the members. A lively interest in book and literature has led the Genera Conference to expand its Rosther bookstore, a project in which th Canadian Conference is lending i assistance.

The Organization Fact

Organization is a fact of life our world. In the Canadian Co ference it is a perplexing facto Most General Conference congreg tions participate in conference li at two levels—in a district confe ence and in the General Conferenc Both groups have programs a budgets that kindly demand su port. Canadian Conference congr gations face three levels of involv ment—General Conference, Canad an Conference, and a provincial co ference. In each province in Ca ada, there has long been a fello ship of congregations. For a lo time it was just that—a fellowsh group. But lately, as the progra of the Canadian Conference h grown, provincial conferences ha followed, adding mission comm tees, education committees, and se ice committees. Added to all these, of course, are budgets a meetings.

Faced with what may well over-organization, the officers of t provincial conferences met with t officers of the Canadian Conferen on July 6 to face reality. Th looked for a way that they cou work together more effectively.

This was the fifty-ninth annu meeting of the Canadian Conf ence. It was organized in 1902 a held its first meeting at Halbsta Manitoba, in 1903. The Rosen Church of Saskatchewan and t Bergtal Church of Manitoba we the charter members. The Conf ence in Calgary, July 5 to 11, cluded a wide variety of activit including board meetings, a stu conference, a ministers conferen meeting of Mennonite Men, Wo en's Association, and Youth Orga zation, a mission festival, as well the usual business meetings. P siding officer of the conference G. G. Neufeld, Whitewater, Ma toba. David P. Neufeld, Rosema Alberta, and Henry H. Epp, Wa loo, Ontario, are the vice-presid and secretary.

The Christian Looks at His Government

THERE ARE THOSE who think that the Christian should have as little to do with government as possible. Government is evil and we should let it alone if it leaves us alone. When John wrote Revelation, the Roman Caesar was described as a beast. Herod, whom Jesus called a fox, was one. Hitler was demon possessed and evil. These extreme expressions of these people who ruled were appropriate. Most of the people who are our rulers in Canada are not such people. We are not persecuted; we can speak in and to government. Let us form the right image of what our government is. This is not the Russian government of the 1920s.

The other extreme view is equally unbalanced, where some Mennonites hold that our government is practically Christian and will do the right most of the time. It is true that we have a welfare state which cares for the old, the poor, and the widows; but it is at the same time a government that spends millions on weapons of war, nuclear preparation, and defense. Whereas some tend to paint government completely black, others tend to consider it white. Should a Christian be a member of parliament, he would have to state from the outset—while he is running for office—that he cannot support the war effort. If the people then elect him, he would have to continue to speak as a Christian. Sometimes he would vote for more old age pension, better roads, mother's allowances, but other times he would vote against nuclear testing and war preparation. Although democracy has incorporated it in some of the Christian ideals, it is not a Christian government nor the kingdom of Christ. *Leo Driedger, in an address to the Conference of Mennonites in Canada held in Calgary, Alta.*

Tobacco Tycoonery

Focus on Christian Concerns

MENNONITE CHURCHES, generally, ave been impatient with tobacco mokers. Here and there, they have ave also been impatient with tobacco growers. Now it is time to be im atient with the tobacco merchants.

The past decade, since the 1953 ancer scare, has revealed the fraud lent methods of the tobacco tyoons. Through unbelievably clever actics, huge advertising budgets, nd deceptive imagery, the tobacco ndustry has advanced to its greatest oom and its greatest profits, there y overcoming the handicap which ould and should have been its eathblow.

Soon after the cigarette-cancer nk had been established—with suporting evidence mounting ever since - the industry launched its great lter campaign. While the filters ere intended to reduce tar and nictine intake, the campaign was degned to filter negative thoughts bout tobacco out of the public ind. The emphasis was on the tter.

Early in 1960, after finding that e tobacco industry was long on its lter claims and short on filter performance, the Federal Trade Commission, in a psuedo display of its purposes and powers, cut the tar and nicotine claims out of the advertising, presumably to help the tobacco folks to be more honest.

Actually, the tobacco tycoons were ready for the agency order, for the filter campaign had run its full course and the industry was already switching back to the taste theme, at present in full swing.

Through the use of romantic imagery in the brand names (Alpine, Spring, Life, Oasis, Riviera, Belair), packaging almost sacred in design, completely unrealistic associational themes (i.e. smoke and mountain air), catching though deceptive slogans, the industry is not only increasing per capita consumption, but also the number of consumers, with the age-bracket of the patrons slipping lower constantly.

So clever and tricky are the ads, that it is difficult even for the experts to pinpoint the literal deceit. But more than verbal or pictorial lies, it is the intention to deceive that identifies the black heart of the industry.

In the meantime, the profits have been rolling in, offsetting any discomfort of conscience. Production and consumption in the United States increased 25% in the six years after 1953, with a further 18% consumption rise predicted by 1965 and 53% by 1975.

In 1959, thirty-five million men had an average of 24 smokes a day, the twenty-three million women smokers following close behind with an average of nineteen. Per capita consumption for every person 15 years old and over in 1959 was 188 packs.

While the tobacco taste—made wonderful by tobacco advertising—enslaves generation after generation of tobacco smokers, the tobacco profits financed a wide range of interests beginning with student publications to political campaigns. In general they provide major sources of revenue for the newspaper, magazine, radio, and television industries.

With wealth again determining what is truth, little corrective action can be expected from politicians, lawyers, doctors, businessmen, and mass educators. And churchmen? Why should they bother? After all, tobacco is such a small issue. *Frank H. Epp*

he reader says

HE SIZE OF A CHURCH

ur June 20 editorial examined the oblems of church size. Since this an important issue in the strategy church extension, we invited hers to share their views.

THE EDITOR:

You raised some very significant estions in this editorial. I know no absolute principle to apply to termine the exact ideal size for congregation.

During the past several years, it s been my privilege to come in ntact with leaders in a number denominations. Also, I have been ying to read what others have been iting about this question. It apars that a general trend is to beve that the maximum size of a ngregation should be set at about 0 to 600 members. At one place I observed an architectural display. They had a picture of a very lovely church on the wall. I asked the architect about this church. He told me it was designed to be built in two stages. I asked him what the total seating capacity was. He replied that it was 382. I asked him what plan there was for further additions when this was reached. He said that there was no plan and that another church should be built.

Not long ago I heard a speaker, who is pastor of a church of about 350 members, refer to the fact that in six years' time their congregation was instrumental in starting five new branch churches. He felt that this was the normal way to expand and that it brought great spiritual blessing to his congregation. He also referred to the large number of people that were being reached at these five places.

Local churches, district conferences, and the Board of Missions have been aware of the problem of a small church in relation to pastoral support. Through the past decades, the Board of Missions has given considerable amount of money in subsidizing pastoral support. We believe that churches located in areas where the full time of a minister is indicated should be helped to a full support for the minister so that he can devote his full energies to the task. The Board of Missions is assisting in a number of such places.

I think it should be remembered that our denomination probably does not face this problem more intensely than others. While we do not have any churches of 7-8,000 members, other denominations do have about the same proportion of very small churches. I checked this with one of the largest denominations in the United States and discovered that their number of churches under about 100 was about the same proportion as ours.

We all need to pray that the Lord will grant us His vision, grace, and wisdom to do all in our power that the gospel of our Lord Jesus Christ may be released and that this same gospel might be applied and the church established. Andrew R. Shelly, Newton, Kansas.

OPERATION ABOLITION

On our May 23 editorial page we reprinted a statement from the New York Times *discouraging the use of the film "Operation Abolition."*

To The Editor: I read the reprint editorial regarding the film, "Operation Abolition." If only one tenth of it were actually true, it still would show the defiance of Law and Court order, etc. So I believe it has a tremendous message to awaken us to the dangers in our country and society. Enclosed find an article I wrote and was printed in my home town paper, after the local high school superintendent and principal refused its showing in the school. What if it isn't so bad, why did police have to restore order? Arthur F. Ortmann, Warroad, Minn.

Part of the article mentioned above said: "Since there has been considerable discussion regarding the film "Operation Abolition," I have had the opportunity of speaking to several students who have seen the film shown at Roseau and Baudette schools. Upon asking them for their reaction, they all said we certainly appreciate the opportunity of seeing what is taking place in our world today. They believe we should have more information on communism and forces of evil at work today to undermine and overthrow our form of government and endanger our freedom of worship, free enterprise, and all we as free people, love and cherish as our rights and privileges in a free country."

A battle that needs to be won with half-truths may not be worth winning. Editor.

Dear Editor: In regard to the recent editorial printed from the *New York Times*, I am wondering what was the purpose of the publication of this article. I have seen this anti-Communist film recently and feel this was sorely needed to show the American people the power of a few well-placed "intellectual" Reds who can motivate even well-meaning college students to take part in their nefarious schemes. The article mentioned that the only violence shown was when police ejected sixty-four (since found innocent of wrongdoing) from the hearing room. The courts at first were open to the public, but of course there was a limit to the number of people who could enter.

The *known* Communists were shown leading the students in demonstrations against the hearings and trying to disrupt them. They were trying to make anarchy of our legal government system and make a shambles of law and order. I would say *this* is un-American, wouldn't you?

The Communists say that within ten years the U. S. will be a Communist state. The Un-American Activities Committee needs all the help and opportunity to show what Communism is, and how dangerously close our beloved nation is to falling into this godless system. Harold Nussbaum, Oraibi, Arizona.

Critics Need Zeal

To The Editor: Recently I have been reading several articles in our Mennonite papers, criticizing the film "Operation Abolition." Last night (May 26) the local Elkhart paper carried a sharp criticism of Major Bundy's anti-Communist tactics; also written by one of our men. Admitting that I personally have not seen or heard either one and granting that I don't agree with some of their techniques if our writers are stating the facts, there still are some questions raised here that cause me to stop and take issue with some of the critics.

Some of the criticisms levelled at both have been: sweeping generalities, unfair treatment, and gross exaggeration. Let me pose a few questions to the critics. When we have some Mennonite churches that have existed for thirty and more years that have in all this time either remained static or else regressed spiritually and numericall
(are there such?), are we not guilt
of sweeping generalities to call ou
selves all at one sweep "follower
of Christ"? When the gospel t
many of our people has become
comfortable religion instead of
compelling urgency, are we treatin
Christ fairly? When we name th
name of Christ as 'Lord' of our lif
while we vie with the "world" fo
material prosperity etc., is not th
former a gross exaggeration?

Personally, I'd like to see Menno
nites of our Conference show th
zeal for Christ as these anti-Commu
nist people show for their cause, i.e
to fight Communism. Should we d
this, I doubt whether we'd have s
much time to criticize others. Ther
is also a proverb that says, "Whe
ever you point 1 finger at somebod
else, there are still 3 left pointin
back at you." What are we doin
about the Moslem challenge tha
they've come to evangelize Americ
because "a spiritual vacuum exist
in the United States and they d
clare that.....the churches are li
tle more than social institutions"
Bernie Wiebe, Middlebury, Indian

Distortions and Facts

To the Editor: Just a word to te
you that I certainly appreciate th
printing of the *New York Time*
editorial on "Operation Abolition
in *The Mennonite*. This film is cu
rently making the rounds in ou
locality. The local Baptist Churc
showed it and my father saw
at the Lions Club several week
ago. The distortions of this fil
certainly make it important th
people realize some of the fact
This editorial helped me in my d
bate with my father. I was n
sure enough of the details, fact
etc., to convince him that this w
not as it was presented, and lo a
behold, several days after our d
cussion (my father and me), *Th*
Mennonite arrived with some mo
information which helped me in m
cause. Pennsylvania

The Other Side

Dear Editor: Are not the charg
against the film "Operation Abo
tion" somewhat unfair and untru
According to the May 18, 1960, iss
of the *San Francisco Examiner*, th
mayor, George Christopher, stat
that it was his opinion that the ri

continued on page 4

I Wish You Could Have Been There

Muriel Thiessen

HE BEST THING about this retreat as that the things we talked about eren't just theory. They applied."

We were standing around the mpfire on the Saturday night bere the close of the 1961 Young eople's Union retreat, held at ocky Mountain Mennonite Camp ar Divide, Colorado. There were any other comments of evaluation d testimony. This one (made by enn Baughman, president of the ntral District Young People's nion) summed things up for me. Our campfire was high point of e week. We had completed five ys of sharing, hiking, singing, tening, learning, playing, and aying. It was cold that evening, we huddled as close to the fire possible. We sang, and then we id the things we wanted to say.

"In Aberdeen (Idaho)," said Barra Friesen, "we often get the feelg of being isolated from other uth groups and from other conrned people. This retreat has lped me feel the unity of a much ger group."

Mornings at retreat were devoted work. We had a roster of disguished workshop speakers—each strong in his area of presentation. I believe it was Marietta Ratzlaff (Freeman, S. D.) who said, "Each session is so different and yet they all tie together."

Milton Harder led us in thinking about leadership — problems, techniques, qualifications. Would you like to use his list to check the present or future leadership of your youth fellowship?

A youth leader, said Milton, must first of all be a dedicated Christian. He must be a person with vision of the youth fellowship's purpose. He must be able to explain and clarify goals. He should know where to go for information. He must have a sense of organization, an understanding of human nature, respect for individuals and their feelings, ability to help a group make a decision. Quite a lot was said about how important it is for a leader to be willing and able to delegate responsibility. "You limit the whole group if you as leader hang on to all the strings yourself," said Milton. The elected or formal leader is much better off if he freely recognizes and develops his informal or "unelected" leaders. A person who refuses to do this tends to have the attitude, "If I don't do it, no one else will." A leader must be willing to work behind the scenes. The "servant" idea of leadership that Jesus talked about is the finest attitude. A leader must have self-confidence and personal security and, last of all, enthusiasm—lots of it.

Asking a lot? Our workshop sessions had been advertised as leadership training, and we unapologetically let them be that. Upon her arrival at camp, one girl had half confessed that she wasn't a youth leader in her home church. "Don't worry about it," another assured her, "you probably will be by the time this week is over."

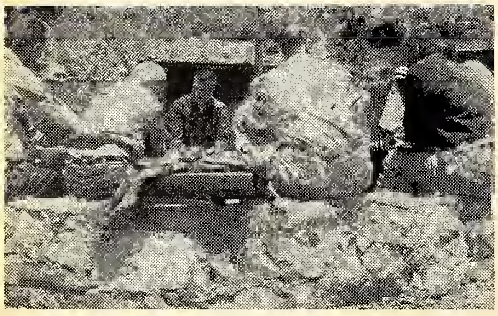
Timothy came alive

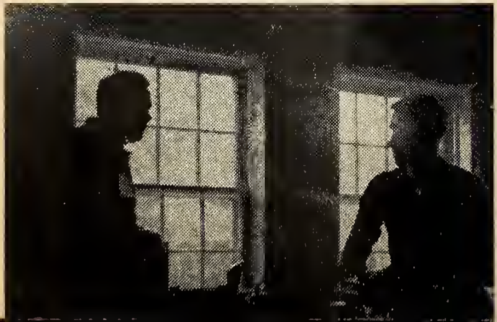
We began each morning with the study of the two letters from Paul to Timothy. Harold Regier, 1961 seminary graduate, was our leader and he did a good job. As Hannelore

youth

Loepp expressed it on the last evening, "I like Timothy now and want to read it more." (Hannelore is an MCC trainee from Germany.)

On the second morning Andrew Shelly talked to us about stewardship, and he made his points painfully clear. "Communists give three to five times as much to their causes as we Christians give to ours. Communist growth, compared to growth of Christianity, is five to one. This is even more amazing when you realize that Christianity embraces the most prosperous areas of the world. . . . Rather than sticking to a legalistic ten per cent tithe, the amount we give must be determined by comparing what other people give for their causes. One man systematically gives a dollar a day for a type of alcoholic beverage he likes. Can we do as much for a cause we claim is the greatest in the world?"





Top to bottom

Lyla Troyer (right) from Meadows, Ill., learns to know Hannelore and Erika, the trainees from Germany.

The fellows met at the fire pit to discuss vocations.

After our meetings there was usually some feedback.

Milton Harder (left) discusses with Glenn Baughman.

Kenneth Bauman, teacher in India and former Young People's Union president, added to this when he said (in one of the evening services), "Communism has a way of capturing youth. I wish we could do the same in the Christian church. I think one secret is dedication—life and death dedication. That's exactly what Jesus asked of His followers—and still asks." (Levi Keidel will describe the evening services in more detail in a coming report.)

As the week progressed, the hymn "God Who Touchest Earth with Beauty" was used several times and became a kind of background music for the whole experience. At Rocky Mountain Camp, God is lavish with beauty. Around us were illustrations for almost every phrase of the song: "Like Thy springs and running waters, make me crystal pure; like Thy rocks of towering grandeur, make me strong and sure; like the straightness of the pine trees, let me upright be; like the arching of the heavens, lift my thoughts above."

"When you're thirsty, drink."

In a setting like this, our minds were wide open to a person like Han Vandenberg who spoke to us about evangelism. Vandenberg was a convincing speaker because the things he said were so completely illustrated in the way he said them. "We are epistles to all men," he said. "When we accepted Christ's salvation for ourselves, Christ began building into us His way c
salvation for others. By our beha
ior we are responsible for other pe
ple accepting or not accepting c
Christ's message of love. . . . Wh
are we despondent in witnessing
Often because of a counterfeit vi
tory. We insist on trying to pull ou
selves up—to depend on works. W
should listen to Christ's promis
that *He* is the victory. We mu
claim this promise and hang on
it. . . . As soon as we meet Chri
we become witnesses to Him.
doesn't take a lot of training. Thir
of the Samaritan woman! . . . Brir
your doubts and fears to the Lor
Don't be afraid to tell Him th
you have been ashamed. He is muc
more anxious to use us than we a
even anxious to be used. . . . We a
beggars telling other beggars
come with us to get bread. . .
When you are thirsty, you drin
Why do you hesitate to pray whe
you are spiritually thirsty? Don
wait until evening when you hav
your devotions; pray now! . . . A
evangelist to another country mu
learn the culture and language, ar
establish confidence. You alread
have these things. You are thr
strikes ahead of a missionary in
foreign field. The Lord is using yo
to be an evangelist in high school
whether you are aware of it or nc
What's more, you are being pr
pared for bigger service. Christ us
all of our background. All of o
experiences can be helpful in o
being evangelists—if we let Chr
work through them. . . . *Christ* is t
missionary; we are only the cha
nel—if we are willing to be use
all the time admitting our fears. .
We must *learn* to witness. Bri
someone to youth fellowship who
you would like to introduce to yo
friends. In Taiwan we meet a
drink tea and then we talk to ea
other about our experience wi
Christ. While one person is spea
ing we pray for him. Christ giv
power as soon as you begin
speak."

I wish all 8,000 young people
the Conference could have hea
our speakers. The spirit of wor
spoken is hard to write down. As
was, thirty-one of the 193 retreate
registered for the Young Peopl
Union leadership workshop. I
lieve the best represented church
the Conference was one of t

ltogether, we numbered 193—counting the photographer.

mallest and newest ones—the Kan-as City Mennonite Church. Hats ff to this church's four ambassa-ors—Mervin Penner, Bob Goertz, oger Unruh, and Marilyn Unruh—'ho simply got on a train and came)0 miles. Personally, I was sur-rised and disappointed that, with ıe retreat being as far west as olorado, there were no people ːom the U. S. west coast churches

'he twisted gospel

Elmer Neufeld, our speaker on 'riday, was a hard one to take otes on. He simply talked with us bout youth problems. Why do we eem to tell a twisted version of the ospel—justification by adjustment? s the "swell guy" the kind of lead-r young people want? What makes person like Pat Boone so success-ıl in communicating to young peo-le? Why is it hard for parents nd their teen-agers to discuss ıings? Do youth leaders have to speak the language" of the young eople? Do parents trust their teen-gers enough? Do parents do nough to keep up to date with ıeir teen-agers? Questions were sked by the group. Should a girl o with a fellow with a bad rep-tation if he is trying to change? /hat should you do when you're ı a group that wants to do some-ıing that you can't do? For shock treatment Elmer Neufeld paraphrased Psalm 19:14. "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, oh Gang. . . ."

How to serve

Ideas were the big thing on Saturday when Harris Waltner led us in thinking about Christian service. We discussed four main questions: What can you get out of a church vocation? How does God call? How can a young person serve in his church? What is the role of a minister? The current need for ministers in our churches was the paramount concern and perhaps the one we talked about the longest. One girl asked, "Is there anything a girl can do?" For half an hour the fellows and girls met separately. To answer the preceding question, Hedy Sawadsky unrolled a ream of possibilities for service within the church. (If you girls would like to push this further, write her at 10 Union Street East, Waterloo, Ontario.) Ideas for a youth group's service included visiting county homes and local institutions, spending time with elderly people, having work days, spending a week on a mission field (Arizona, Montana, Oklahoma, and North Carolina aren't terribly far away!), Christmas bundles, lead an occasional worship service, summer and long-term V. S., planning a program that reaches out into the neighborhood. To these were added the many vocational possibilities. I think the statement that stood out of this session was, "If I can make a contribution to the world with my life, why not make it through the church?"

We didn't just work

So far my report sounds as if it was a sober week. It was a little more. Afternoons were unscheduled —after a daily forty-five minute choir practice. By the way, Helmut and Irma Harder were top notch music leaders. The couple of evenings they weren't with us, we really noticed it when we tried to sing.

Evenings after the services, the young people met. It will be a while before we forget games like "The Absent Minded Professor," "Hot Potato," and "My Grandmother Went to Paris."

There was no end of things we could do for a good time. Hiking up to Old Baldy (straight up, mind you) was delightfully terrifying. It's hard to describe the feeling you get when you stand on top of the world, so to speak, and realize you got up there on your own two legs.

The hike back into the hills (more out than up) was really an exploration. Recreation leader, Ben Sprunger, kept sounding so amazed that so many people were interested in walking so far. You'll have to ask someone else about the third hike up to the timberline. My foot gave out.

Back at camp there was a fantastic miniature golf course, volleyball (YPU fellows challenged the ministers and missionaries to a game and got beat), and all manner of games. There were tours to surrounding famous places like (as seven-year-old Timmy insisted) the Garden of the Dogs.

To ride horses in and among the valleys, we had to walk three miles to Rainbow Ranch. My blind-in-one-eye nag was compensated for by

continued on next page

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

the carpets of wild flowers and the fact that $1.50 to sit on a horse was a heap less than $6.50 to sit on a bus.

Afternoons were also a good time to learn to know people. "Retreats are great," said one person upon meeting a hitherto unmet first cousin. "They bring people together."

The afternoon I'll remember the longest is the one when I climbed to the very top of the hill right by the camp. The weather in the mountains is amazing—to Kansans anyway. It rains at the drop of a hat. The sun goes behind a cloud and you wonder if you'll ever be warm again. Then it comes out and you forget that it ever rained.

That's the way it was that afternoon on the hill. There was time to think, doze off, and then think again. The people on the camp grounds looked like matches with arms and legs. I couldn't list the things I was receiving from this retreat. It was rather a feeling of having been a part of something very good—something I had never quite matched before and something I had come to recognize as a gift, the quality of which was unexpected.

At the end of the week I felt restless instead of satisfied. Or maybe it was the satisfaction of having been made restless, I'm not sure. Maybe you know the whole poem in which the poet has God answer a searching man, "Go down, I dwell among the people." It was an undeniable command by the time Sunday came. The words had occurred to me that afternoon on the hill. Then Milton Harder read the entire poem on Saturday night at the service prepared by the young people. That was enough to fix it securely in my mind. But it was because of having been on the hill that we could go down.

our schools

MEDICAL TECHNOLOGIST GRAD

Beth Ann Schrag from Ritzville, Washington, was honored at a graduation dinner on June 22, marking her completion of the course of the Bethel Deaconess Hospital School of Medical Technology. She finished the necessary class work and clinical experience in the hospital laboratory on July 1. Graduation makes her eligible to take the examination for registry by the American Society of Clinical Pathologists.

Paul Andreas, hospital pathologist, representing W. P. Callahan, Jr., of Wichita, who is the director of the school of medical technology, presented Miss Schrag as having completed the prescribed course of study. Marvin H. Ewert, hospital administrator, awarded her a diploma. Miss Schrag has not announced her plans for the immediate future.

ROSTHERN PLANS EXPANSION

According to the report given to the annual corporation meeting on June 10th, Rosthern Junior College has reached the half-way mark in their drive to finance the new school plant.

The administration is seeking to contract $400,000 in interest-free loans in order to complete a proposed new school plant and to pay building debts incurred previously. The thousand-dollar loans will be repayable at $50 a year over a period of twenty years. The school commits itself to repay principal, but could not finance on the basis of principal and interest since it operates completely without tax support or government grants.

The plan has several features which have appealed to the constituency. These features can be best summarized in briefly answering the question, What will such an interest-free loan accomplish for the school?

This loan will build (complete) the school. As reported earlier the plan is operating on an "all or nothing" basis. The present $200,000 that have been contracted for are still not available. It will become available only if and when another 200 commit themselves to make the same effort. Various individuals have requested that once we have obtained the 399th signature they would then like to make the 400th because it would offically release the entire amount. In a very real sense each signature is the last one and each signature is worth $400,000. The administration has given itself until June 30, 1962, to contract the total amount. If the plan progresses to completion t money will be called for in t spring of 1962 and construction w begin immediately.

The interest-free loan if call for will enable the school to esta lish a trust fund. Many young families have indicated that th do not wish to receive the $50 a ye repayment but would like to have accumulate at the College until the children would be using the scho at which time the accumulat amount could be used as payme for tuition and fees. This is an exc lent plan for parents in that th build the school now so that it there for their children whose fe have already been at least partial prepaid. The school will also bene in that prepaid education insur future students. Furthermore, would be good business to reinve funds left in trust at rates of terest which could result in a su stantial endowment fund.

It might also be mentioned th these loans will result in the relea of considerable gift money. Althou the school has not advocated t plan on this basis there are indiv uals who feel that if 399 others w assist them in providing the scho they will definitely not ask repa ment.

It is with this basic informati that many churches, alum groups, and families have be visited. The administration is al organized to give more detailed formation (terms of payment, et by mail to any interested indiv uals.

MCC news

KOREAN REVOLUTION REPORT

The extent to which the May military revolution in South Ko will affect the MCC program is yet clear, say workers there. " our MCC program in Korea is termined by economic, spiritual, a social needs of the people here, governmental change will certai affect our program in time," Jo Zook, acting director for the rean MCC program, wrote. "So there are no indications that projects should be altered."

Aspects of the revolutionary which might affect the program clude the restrictions on public ga erings and the military control hipping. "There is optimism that he authoritarianism may be only emporary until the political mahinery becomes more stable again," aid MCC worker Harry Harms.

On May 28 John Zook wrote that he new government had brought bout some desirable changes: "The ar and pedestrian traffic in the ities is much improved. Surplus overnment grains have been reeased to needy farmers and price eilings have been set to help stailize the economy. Maybe the army ill be able to enforce the law foridding the sale and purchase of lack market materials. With the ew rigors of law enforcement has ome a strong movement of auserity. Expensive clothes and forign products are losing the presige they had several months ago."

RANSFERS TO FRANCE

ick Bartel, Aden Troyer, Earl and oyce Shutt will represent Pax in a o-operative summer project with ennonite Voluntary Service (Eurpe) in Guebwiller, France. MVS is roviding three or four volunteers to work with the Pax team. Work will consist of remodeling the upper floor of what was formerly a barn into living quarters for children of a Protestant children's home. The project will begin June 19 and continue for about six weeks. The four MCC workers are transferring from the Frankfurt unit.

SUMMER CONSULTANT

Ben Bargen of North Newton, Kan., is serving this summer as consultant in office management at Akron MCC headquarters.

VOLUNTEERS ENTER SUMMER SERVICE

Three orientation sessions for MCC Summer Service volunteers were held simultaneously on June 13 and 14 at Newton, Kan.; Bluffton, Ohio; and Akron, Pa. In Newton Sara Penner, director of the MCC Regional Office, conducted a session for four girls who will serve at the Institute of Logopedics, a school for children with speech and hearing defects in Wichita, Kan. Claude Boyer, associate director of Voluntary Service, was in charge of orientation at Bluffton for nine girls who will serve in the Christian education and recreation programs of the Wheat Street Baptist Church in Atlanta, Ga., and the South Street Community Center in Nashville, Tenn. Ruth Ann Gardner, summer service director, planned the session at Akron for eight summer volunteers who will assist in camping and activities at Wiltwyck School for Boys, Esopus, N. Y.; Children's Center, Laurel, Md.; and Junior Village, Washington, D. C.

On June 15 seventeen men and women began service as psychiatric aides at two Minnesota State Hospitals, Fergus Falls and Hastings. The previous week ten young people began their summer service as volunteers in medical research at National Institutes of Health, Bethesda, Md., and in work with emotionally maladjusted and mentally retarded children at The Woods Schools, Langhorne, Pa., and Brookland Plantation, Edisto Island, S. C.

HE READER SAYS, continued from page 440

as Communist directed. He beeved, he said, that the students emselves were misguided and inocent of deliberately taking part a Communist riot. They were awns of trained Communistic agiators who were skilled in tactics of ontrolling crowds.

As to the charge of the film beg edited. This covered a hearing at lasted three days, and used rty-six witnesses. Certainly all is could not be shown in a fortyve minute film. Besides that, it the usual custom to edit every m made, is it not? Congressman hn Rousselot (R.), 25th District California, says the film does not ow anything which did not occur ring the hearings.

As to the Committee itself and the oposed abolition of the House ommittee on Un-American Activies, may I quote J. Edgar Hoover om his book *Masters of Deceit*: primary tactic of the Communist arty is to preserve the legal status the party. Thus, any organizaon which has the duty to investite or expose Communistic activity singled out for attack. For years the Party has campaigned against the House Committee on Un-American Activities, the Senate Internal Security Sub Committee and the Senate Investigating Committee. The Department of Justice and the FBI have not been spared, and we have come to judge our effectiveness by the intensity of Communistic attacks" (Page 184, Pocket Book Edition.

Having given a reprint of the *New York Times* editorial, is it not your responsibility now to give the readers the other side of this issue?
PAULINE HOFSTETTER, VERSAILLES, MO.

In regard to Mayor Christopher, San Francisco newspapers reported on February 11, 1961, that the mayor has modified his statement with reference to the film. The News-Call-Bulletin *reported on February 16 that the mayor told visitors to his office that the accuracy of the sequence of events in the film is open to question. He also agreed that commentary in the film is an individual editorial interpretation of those events shown. With respect to J. Edgar Hoover, we do not dispute the truthfulness of his statement, but we do hope that this statement is never used to imply that those who seek and ask for truth are branded as Communists. Those who would like a fuller statement on the facts concerning the film "Operation Abolition" may secure for fifty cents a thirty-two page, 15,000 word report, "Operation Abolition—Some Facts and Some Comments," from the Office of Publication and Distribution, National Council of Churches, 475 Riverside Drive, New York 27, New York. While this booklet contains the statement of the National Council of Churches opposing the film, it contains twenty-six pages of primary sources that reported on the student riots that the film purports to cover. These reports include transcriptions from tape recorded reports and interviews made by radio station KPFA, a report by Conservative Baptist ministers, an analysis by John R. Searle of the University of California, a detailed report from the San Francisco* News-Call-Bulletin, *and many other neutral sources. Editor.*

our churches

PASTOR ORDAINED

First Church, Nappanee, Indiana. Our communion service was held March 30 with J. N. Smucker assisting Pastor Gordon Dyck. Union Good Friday services were held in the high school. The ladies of our church served breakfast to those of our congregation who wished to go. April 5, the M. W. C. S served dinner at the church for all members and friends. The proceeds went to M. W. C. S. projects. Bernie Retzlaff brought us the morning message on April 16. He has been attending our seminary and did his practical work by teaching adult Sunday school classes in our church school. An octet of student nurses from Mennonite Hospital in Bloomington, Illinois, had charge of the evening program April 23. Ben Krahn, their chaplain, spoke. Eight members of our youth group attended the conference in Washington, Illinios. The ladies of our church had a special clothing drive. A mother-daughter banquet was held on May 9. On the evening of May 14 we had a sandwich supper for a farewell for the Bernie Retzlaffs. On May 14 consecration services were held for six children. May 28 we had dedication for the Christmas bundles. On June 4 our pastor was ordained to the ministry with J. N. Smucker having charge of the ordination. Leonard Wiebe, A. J. Neuenschwander, E. S. Mullett, and H. J. Dyck (grandfather of the pastor) assisted. On June 11 nine members of the catechism class were received into the church by baptism. Two members were received by letter. *Cora Weldy*

SUNDAY SCHOOL RALLY

Carlock Church, Carlock, Illinois. The Mennonite churches of Central Illinois joined in a S. S. rally in this church on February 19. Harold Skilrud of Bloomington, Ill., was guest speaker. We had a family night fellowship dinner and program on February 22. Mr. and Mrs. Rufus Rich of Washington, Ill., showed pictures taken on their recent world tour. The Dorcas Band S.S. class had a luncheon Mar. 1, observing the 45th anniversary of the class, several charter members being present. The Evangelaires gave the Sunday evening program on March 5. A record player and public address system were installed in the church tower for use during Holy Week. The young people were in charge of Easter Sunrise services. Mr. and Mrs. Robert Bontrager, missionaries to the Congo, were guest speakers at the morning worship service on April 23. Mr. and Mrs. Peter Buller, former missionaries to the Congo, were guest speakers at the evening worship service on April 23. James Reusser, pastor of Salem Mennonite Church of Dalton, Ohio, was our guest speaker on April 30. A mother-daughter tea was held on May 11. Mrs. Millard Lind of Goshen, Ind., was guest speaker. Children's Day and child dedication were observed June 11. New members received into the church by letter are Mr. and Mrs. Paul Witmer, Mrs. Richard King, Judy and Bobby Schwartz. *Emma Stuckey*

CHILD CONSECRATION

First Church, Sugarcreek, Ohio. Natashia Jo was born to Mr. and Mrs. Tom Burkey on April 19, Mitchell Grant was born to Mr. and Mrs. Reno Stevanus on May 10, and Edward Geoffrey was born to Mr. and Mrs. William Warther on May 10. Children consecrated on Mother's Day were Todd Richard, son of Mr. and Mrs. Richard Hershberger; John Todd, son of Mr. and Mrs. Don Hostetter; Margaret Ellen, daughter of Mr. and Mrs. Thomas D. Maurer; and Susan Jo, daughter of Mr. and Mrs. Paul Snyder. Members attending the Central District Conference were Mr. and Mrs. William Stauffer, Mr and Mrs. D. D. Hostetler, Mr. and Mrs. Jonas Keim, Mr. and Mrs. Glen Shutt, Pastor Harold Thieszen, Barbara McDowell, Sandra Raber, Karolyn Pfister, and Anita Gross. On June 6, the filmstrip "If You Have Love" was shown at a meeting of the women of the church. It was used to better understand our mission and relief program. A thank offering was taken. *Mrs. Claude Stevanus*

GUEST SPEAKERS

Immanuel Church, Delft, Minnesota. On April 3 James Thiessen of the "Go Ye Missions" began a week of inspiring messages. Missionaries Doris and Betty Van Hart from Puerto Rico told of their or phanage work and showed the fil "Regions Beyond" on April 16. M and Mrs. Bill Wilson, missionar candidates to Africa, spoke o April 17. Alvin Fast spoke an showed a film entitled "20th Ann versary in Cuba" on April 18. O May 3, a special spring busines meeting was held to elect delegate to the conference. On May 11, w had Ascension Day services to gether with the Carson Mennonit Brethren Church. G. S. Warkenti gave the message. On May 12, th Ladies Mission Society was invite to a program with the Gosp Church societies. On Sunday eve ing the whole church joined the for a Christian Endeavor progra May 14, we had dedication servic for children. The "Back to th Bible" quartet had charge of the e tire morning service on May 2 The Mountain Lake Bible Scho children presented a program in th evening. On June 4, the North Bu terfield church gave a Christian E deavor program. On June 8 Ha Vandenberg, a native of The Nethe lands now working on the missio field of Formosa, spoke and showe slides. On June 11 Tom Walke and girls (our former pastor) pr sented a sacred concert. On June 1 Herman Friesen of Pitt, Minn brought the morning message. *Mr Peter Fast*

into the beyond

Laura Stauffer Erb, member Hereford Mennonite Church, Ball Pennsylvania, was born May 1 1871, and died June 5, 1961.

Peter D. Gering, member Salem Zion Mennonite Church, Fre man, South Dakota, was born Ma 4, 1885, near Marion, South Dakot and died June 6, 1961.

Daniel F. Ziegler, member of Zi Mennonite Church, Souderton, Pen sylvania, was born July 9, 1871, a died June 8, 1961, at Haddonfie New Jersey, where he had ma his home with his daughter, M Reed Landis. Mr. Ziegler was member of the church council f several years.

Barbara Saltzman Naffzig member of the Boynton Menno Church, Hopedale, Illinois, was bo September 25, 1877, and died M 31, 1961.

our conference

ontinued from back page

ASTERNERS STUDY CRIMINAL UNISHMENT

The Church, the State, and the)ffender" is the title of the paper repared by the Pennsylvania study roup in connection with the church nd society study being conducted y the Conference's Peace and Soial Concerns Committee. Under the irection of David Habegger, chairnan, a group of men have met sevn times during the past year to disuss the various aspects of crimnal punishment.

The major thrust of the study entered on the Christian view of he death penalty. Beginning with discussion on the Christian basis or a witness to the state, the group noved into an analysis of the orderng and law-enforcing functions of he state. The biblical record was arefully examined for guidance, nd various empirical data were lso reviewed to determine what effect, if any, the death penalty has on deterrence of crime.

Juvenile delinquency and adult offenders were also considered to determine the responsibility of the Christian church in both prevention and rehabilitation.

Numerous study papers were prepared and presented by participants as part of the process whereby the final group paper was prepared. These were "Presuppositions for a Christian View of Criminal Punishment" by Elmer Neufeld, "Some Observations on the Christian View of Criminal Punishment" by Elvin Souder, "Some Observations on the Bible and Capital Punishment" by Burton Yost, "The Biblical View of Punishment" by Howard Habegger, "The Attitude of the Sixteenth-Century Anabaptists Toward Capital Punishment" by Alvin Beachey, "Punishment as a Deterrent" by Delmar Stahly, "The Death Penalty and Empirical Studies" by David Habegger, and Juvenile Delinquency" by Richard Ratzlaff. Other participants were John Sprunger, Curtis Bedsworth, Abraham Schmitt, and John Unruh.

The group paper is now being circulated among the other discussion groups and will be presented at the Church and Society Conference in Chicago from October 31 through November 3, 1961.

IRST BAPTISMAL CANDIDATE SIGNS CHURCH REGISTER

igning the church membership register of the Faith Mennonite Church, Iinneapolis, Minnesota, on June 4 is the first baptismal candidate, Della Ierriett. Other twenty-three charter members (including ten associate iembers) are, left to right: Mrs. Susie Dick, Carl Schroeder, Velma Teiroew, Joe Dick, James K. Neufeld, Myrna Goertzen, Connie Goertzen, elma Neufeld, Mrs. Helen Merriett, Elizabeth Fuller, Mrs. Bernice Esau, arlene Dick, Mrs. Francis Dirks, John A. Esau, pastor-elect, Marie liewer, Mrs. Hilda Warkentin, John Warkentin, Victor A. Dirks, Adina J. ofer, Mrs. Helen Epp, Mrs. Bonnie Ratzlaff, Vernon P. Ratzlaff, Frank H. pp, interim pastor. Olin A. Krehbiel, chairman of the Northern District ome Missions Committee, officiated at the baptism and charter day ervices. Faith Mennonite Church was received into the Northern District onference on June 17, 1961.

CHURCH ARCHITECTURE DISCUSSED

Church architecture "should express our theology" is the opinion of the Conference Worship and Music Committee. The committee met in Elkhart, Indiana, June 5-8.

According to a report by a committee member, Lester Hostetler, the church as a place of worship has moved from a home to a modified Gothic architecture to a modern functional type. "A church building should possess stability, harmony, and integrity, and it should be functional," Hostetler stated.

Current projects on which committee members and specially assigned persons are working are a manual on organ selections, a list of anthems for choirs, a list of wedding and funeral music, a children's hymnbook, and long-range revision of the church hymnals.

Members of the committee are Vernon H. Neufeld, chairman; Marvin Dirks, John Gaeddert, Walter H. Hohmann, Lester Hostetler, Russell Lantz, Harold Moyer, and George D. Wiebe.

ADDITIONAL BAPTISMS

First Church, Shafter, California. Carl Ash, Grace Froese, Steve Heller, Wanda Harding, Lowell Parrett, Fred Stroh, Cecile Thomas, Laura Thomas.

mutual aid placement

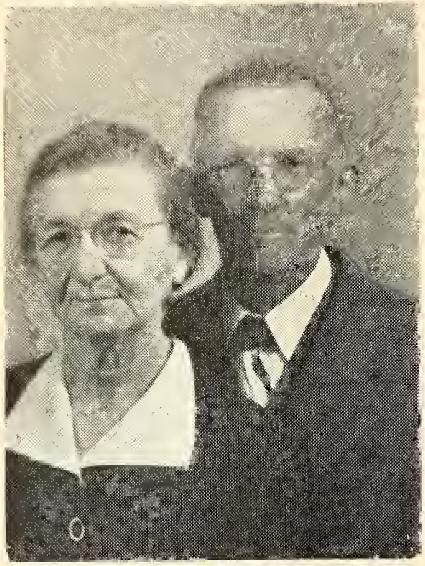
Farm for Rent. Iowa livestock and corn farm of 230 acres for rent. Modern house, machinery, and equipment. Contact: Mutual Aid, 722 Main, Newton, Kansas.

Manager for Grocery and Produce Department in general store in Lame Deer, Montana. Qualifications: good health, non-smoker and non-drinker, high school graduate, farm background and some work experience. Modern house available. Opportunity to assist in Mennonite church on Cheyenne Reservation. Contact: Mutual Aid, 722 Main, Newton, Kansas.

our conference

Second class postage paid at North Newton, Kansc

AUGUST SCHMIDTS RETIRE



August and Esther Schmidt in July will complete a five-year term of service in the mission to the Cheyenne Indians of Oklahoma.

Originally agreeing to serve a year, they extended the time year by year and now have spent seven years at the Canton mission.

The Schmidts will move to Meno, Oklahoma, where Mr. Schmidt will be an instructor in the Oklahoma Bible Academy, a position he held prior to his assignment at Canton.

COLONIES HOLD BIBLE SCHOOL

Menno and Fernheim colonies in Paraguay together planned and conducted a Bible school for Lengua (Indian) Christians at Filadelfia. Nineteen students attended the four-week courses in May. Classes in Bible, homiletics, arithmetic, language, and music were taught by G. Giesbrecht, J. M. Funk, and B. W. Toews.

TORONTO CHURCH DEDICATED

Andrew R. Shelly, executive secretary for the Board of Missions, presented a message entitled "What Mean These Stones" at the dedication of the Toronto United Mennonite Church, Toronto, Ontario, on June 4. Although the building was erected in 1956, it was not fully furnished until more recently. William Dick, who has been the pastor since 1950, will move to Ottawa in late summer and will be replaced by Nickolas W. Dick, presently in Saskatoon, Saskatchewan.

MEN NEEDED FOR 1-W

The Board of Christian Service has approved 1-W work in the Fitzsimmons Army Hospital, Denver, Colorado. Wilfred Unruh, associate executive secretary of the board, is asking for applications from which six men will be selected before the end of July. Interested persons should apply soon to the Board of Christian Service, 722 Main Street, Newton, Kansas.

This type of service, which contributes to the medical research program is rated high in terms of national service. Men entering the hospital as 1-W personnel are assigned to the metabolic testing ward.

MENNONITE MEN HEAR REPORTS

Men's groups from Northern District Conference congregations reported to their district Mennonite Men's organization at Mountain Lake, Minnesota, on June 16. Reports showed considerable activity in the various groups.

One of their groups, the Salem Laymen's League from Munich, North Dakota, reported a series of activities in which its men participate. Some of these, besides carrying their share of the Northern District Mennonite Men's project of purchasing a tractor for Mexico Mennonites, were promoting religious radio broadcasts, sponsoring a local radio broadcast, promoting Christian literature, and assembling tools and seeds for the Congo Inland Mission. They emphasize missions and service, and invite missionaries and service volunteers to report at their meetings.

INTERNATIONAL RELATIONS

Ten times during the past year a group from Bluffton and Berne has met as part of the Church and Society study being conducted under sponsorship of the Board of Christian Service. The area of study assigned to this group was international relations. They have use
the case study approach, selectin
three emerging nations — Indi
Haiti, and the Congo — for mo
intense consideration.

The Mennonite Central Committe
has been active in all three of th
countries, and Mennonite missic
boards have had major work
two of them. For this reason th
group felt that it could have son
direct knowledge of these countri
and that Mennonites have or cou
make a significant contribution
the development programs of the
countries.

The group has produced abo
fifteen brief papers in the course
the study, including surveys of pa
ticular problems within the cou
tries studied. Books pertinent
the topic have been reviewed. Th
group reports a lively interest a
feels that members have profit
greatly from the study.

Members of the group are Robe
Kreider, chairman of the group a
chairman of the subcommittee
India; William Keeney, secretar
Howard Raid, chairman of the su
committee on Haiti; Lloyd L. Ra
seyer, chairman of the subcomm
tee on Congo; Jack Purves, Richa
Weaver, Carl Lehman, Delbe
Gratz, J. T. Friesen, Leonard King
ley, Howard Baumgartner, Ard
Slotter, and Carl Smucker. Howa
Baumgartner and Leonard King
ley are from Berne, Indiana; t
others are from Bluffton, Ohio.

MISSIONS IN THE NORTH

Home missions expansion and
velopment was the main thrust
Northern District Conference s
sions in Mountain Lake, Minneso
on June 16, 17, and 18. Sessic
were held in the Bethel Mennon
Church, Albert Gaeddert, pastor

The Conference accepted the
cently organized Faith Mennon
Church, Minneapolis, as a mem
congregation. Responsibility was
cepted for Lincoln, Nebraska, as
possible location for mission o
reach. The Conference specially w
comed Joe Walksalong, new Ame
can Indian pastor at the Pet
Memorial Church at Lame De
Montana.

JULY 18, 1961

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

in this issue

COVER
The child of the migrant lives in confusion and clutter, his future subject to the caprice of crops, weather, and markets.

CONTENTS

EDITORIAL 450
HIS NAME IS MIGRANT 451
FRIENDLY CORNERS 453
THE READER SAYS 456
SEQUEL TO HENRY'S RED SEA 457
YOUTH NEWS 459
FROM THE YOUTH OFFICE 459
MCC NEWS 460
OUR CHURCHES 461
OUR CONFERENCE 464

CREDITS
Cover, Lew Merrim from Monkmeyer; page 451, World Wide Photos; page 452, Wayman from Monkmeyer; page 453, Andrew R. Shelly; page 457, George Fost.

CONTRIBUTORS
Andrew R. Shelly is executive secretary of the Board of Missions; E. Delphine Martens is a writer for General Conference News Service; Glen A. Hobegger is a Friendly Corners worker.

of things to come

July 23—Anniversary Celebration, Eloy, Arizono
August 4—Canadian Board of Colonization, Saskatoon, Sask.
Oct. 21-24—Western District Conference, Kansas City, Kansas.

THE MENNONITE

Editor: Maynard Shelly. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. **Editorial Assistant:** Muriel Thiessen. **Art Director:** Robert W. Regier.

VOLUME 76 **NUMBER 28**

Guest editorial by Andrew R. Shelly

TAXES FOR MILITARY SPENDING All thinking people ar disturbed about the arms race in our world. In the United State many people of various denominations are much concerned over th proportion of the national budget which goes for military purpose Some have felt that Christians should withhold the portion of the ta which goes for war.

Our government has been petitioned numbers of times to provid an alternative to paying tax for military purposes. During Worl War II the Canadian Government did provide what was called Sticker Bond. The conscientious objector, if he desired that h money be used for other than war purposes, could request that sticker be attached to his bond. While this may have eased his conscience, it was purely a bookkeeping matter as far as the governmen was concerned.

In our desire to find a full solution to the problems involved w should not be unmindful of that which we do have in our power t do. The Government of the United States is the most liberal in th world in regard to giving recognition for giving to charitable pu poses. It allows a tax deduction of 30 per cent for charitable givin

It is possible for Christian people to sharply reduce the amount tax which they pay for military purposes through the simple and leg expedient of charitable giving. Here, our government gives us th marvelous opportunity to choose that phase of charitable giving which we desire our money to go. While it is certainly true that n all Christian families can give 30 per cent of their income to char table purposes, certainly those in average circumstances can give 2 per cent to 30 per cent. Those in higher income brackets can g far beyond this. It is at once evident that we need not go alo with some of the extremely wasteful practices of the American publi For every hundred dollars more that the Christian family gives to t work of the church, he can save twenty dollars tax and approximate fifteen dollars which would go into the general category of milita spending, on the basis of 20 per cent taxation. Consequently, would seem that those directly concerned regarding the problem taxation for military purpose would go the very limit in reducing t amount of money which they give to military purposes throu taxation.

For those who are concerned about this matter, I would urge th careful records be kept of every phase of living having to do wi taxes. Thus, it will be seen that through careful expenditures of t money God has entrusted to us, it is astounding how much we c give to the work of the Lord. Think of the prospects: the positi aspect of our modern America is the privilege of living full lives a yet giving largely to the work of the Lord.

This is not the highest motivation for giving. We give func-mentally not because we want to pay less tax, but primarily becau we love the Lord and we want His work to go forward. It is startli and wonderful that at this juncture of the history of the world, wh the needs are great and the opportunities are beyond description, t Lord has granted us the greatest resources in the history of manki

While this approach does not answer the total problem with whi we began, it does mean that we are beginning at a point where have control. And from this point, which takes no more time th any other approach that we might use, we can do as we feel led.

He stoops to labor

One that migrates

HIS NAME IS MIGRANT

E. Delphine Martens

IT IS LATE in the evening when the migrant, after his day's labor, returns to his miserable dwelling. The long work day does not allow for enough rest to gain sufficient strength for the back-breaking task of picking cotton or for work in the vegetable fields. His meager wage does not permit him to purchase the proper food. He has little free time to spend with his family.

Who is a migrant?

Who is this toiler from dawn to dusk? Although the dictionary defines the word *migrant* merely as "one that migrates," present usage evokes a picture of the seasonal worker in crop harvests. He makes his living by following crop harvests. He may not have resident status in any community. He may not qualify for health and welfare services. And he is not a voter.

His term of employment is conditioned by market prices, droughts, freezes, blights, crop failures, and labor surplus. "The only thing he is sure of is insecurity," says Louisa Rossiter Shotwell in *This Is the Migrant.* He does not come under the jurisdiction of the National Labor Relations Board. He is not generally covered by workmen's compensation or minimum wage provisions. Pension plans, paid vacations, limited work week, overtime pay, sick leave do not apply to the migrant.

Why are people migrants? The migrant life seems anything but attractive. People become migrants because they are badly in need of employment—people who have been unable to meet the competition of mechanized agriculture, newcomers to the country, and unskilled workers who fill in periods of industrial layoff. Many are Negroes from the southern states, and Puerto Ricans, Mexicans, and others imported for this particular work.

The migrant may be one of the 557,080 who in 1960 worked in the ten states reporting the highest figures (Bureau of Employment Security, U. S. Department of Labor). What does the future hold for these thousands and their families? Mobile living robs children of education opportunities. It deprives families of living as families, having time for each other and together participating in normal community affairs. Many of the migrants cannot speak English, which cuts them off from whatever social activities their circumscribed communities might offer.

Seldom staying in one location long enough to form associations, let alone to send down roots, most migrants

The flies bite his babies

have little church loyalty. A number of concerned persons and organizations such as the National Council of Churches have responded to the need of the migrant and have begun a ministry in a number of states. Our own Board of Missions has included the migrant ministry in its annual budget since 1951, this year's figure being about $6,500.

General Conference missionaries work in Arizona, a state reported to have had 24,000 migrants in 1960. Work is carried on from Friendly Corners near Eloy in Pinal County, where missionaries are making themselves responsible for twenty of the four hundred migrant camps.

Little hope of change?

Can the church change the life of the migrant? Perhaps it cannot alter his financial status nor do much to alleviate his physical conditions. But it can lift him to a higher plane and give him a fresh outlook on life by giving him the gospel in the way that applies to his life. Representatives of the church try to do this through various media.

When the large bell in the Friendly Corners Chapel tolls on Sunday morning, the invitation goes out all within earshot to participate worship and Sunday school. It because of the chapel, the loc sheriff has said, that his calls the community are fewer than the once were.

The library in the chapel is ava able to all who wish to read. Film are shown at meetings on Sunda evenings and during the week. E forts are made by the missionari to sponsor special services at va ous times of the year, when they i vite a guest speaker to present series of messages. They annual

THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and Decem ber 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; editori correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, Kansa**

conduct a summer Bible school for the children. Tapes in the Spanish language are played for those who speak that language.

Attention to children

Workers find their best opportunities in children's work. When both parents work in the field all day, sometimes leaving their children without supervision, workers assemble the children for Bible classes, crafts, singing, and recreation. The value of this work with children is evidenced by the fact that one young girl who has attended the Bible classes regularly for several years has been instrumental in bringing her whole family into the church.

Next to children, women in migrant camps are the most easily contacted. Wives of migrant workers must do without many of the things found in the average American home. In the sewing classes organized by the church worker, these women learn to sew useful items for their families. During these meetings the women have a time of Bible study. They participate in the Women's Missionary Association, learning about foreign missions and receiving a vision that goes beyond the migrant camp. Although their own resources are meager, they have the joy of sharing with others who are in greater need. In 1958 the women at Friendly Corners contributed to the "typhoon fund" when they heard of the flood disaster in Taiwan. Since then they have worked at other projects, the most recent being material aid to the Congo.

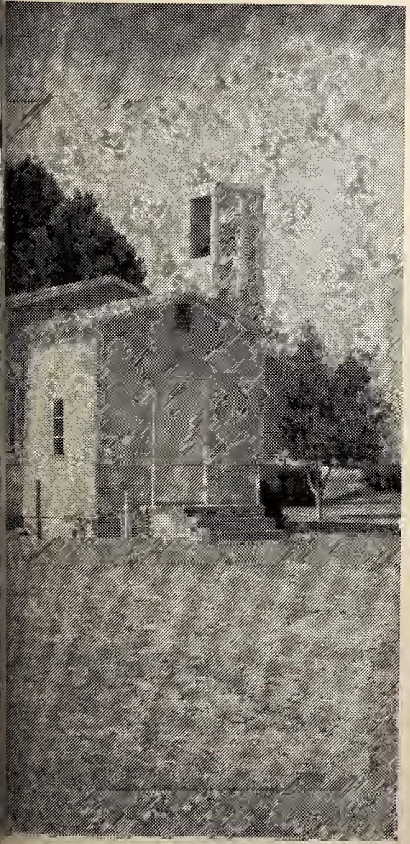
Men, too, need the help of the missionary. Gambling and drinking are common vices in migrant camps. Knowing that there are people who care about their state and that life can be enjoyed even in a migrant camp makes it easier for such men to leave their old ways and participate in the life of the church.

Agriculture is becoming more mechanized; but, "it looks as though there will be considerable migrancy for some time to come," says Louisa Shotwell in her book. "The migrant's good life may arrive only when his job is taken away from him, and then only as he is assisted to find a place for himself elsewhere in the national economy.

"Meanwhile there is much to be done to improve his way of living and to help him enjoy the benefits and responsibilities of life in the United States of America."

The Church at Friendly Corners

Glen A. Habegger



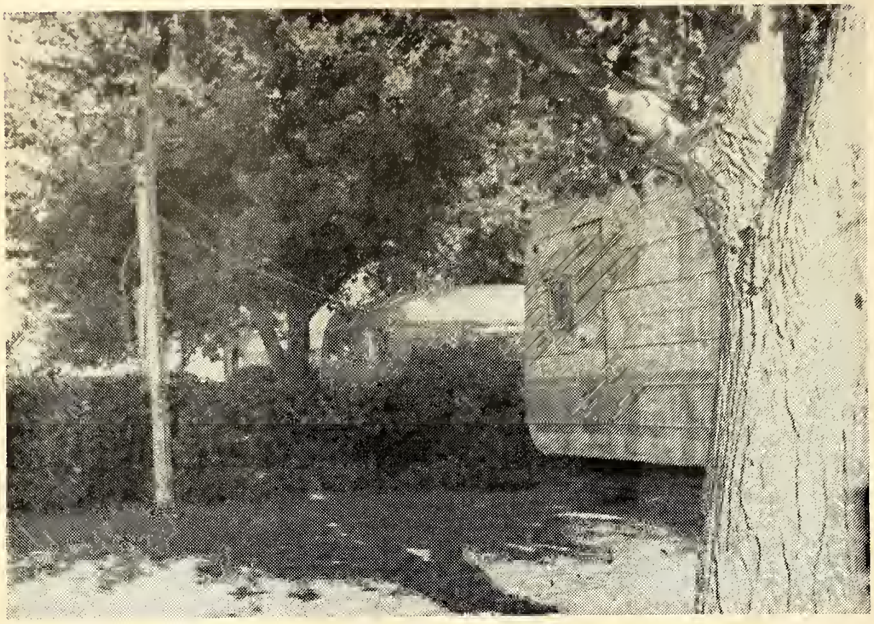
In Tucson, Arizona, there lives a minister of the gospel in his early seventies by the name of Oscar L. Smith.

More than ten years ago Brother Smith preached and taught the gospel of the Lord Jesus Christ in the camps for migrant farm workers in Pinal County, Arizona. When people in the camps were in physical need, Brother Smith helped them. He still comes to the camps to distribute clothing or food, though he is now suffering from a heart ailment.

Much of Brother Smith's ministry was in the vicinity of Friendly Corners, a hamlet about nine miles south of Eloy, Arizona. While here, there grew within him the burning desire to see a little church built in this part of the desert which so desperately needed the water of life. He tried to get his own denomination, the Christian and Missionary Alliance, to build such a spiritual lighthouse in the area of Friendly Corners, but had no success. Brother Smith attends the Alliance church in Tucson. This same church was also attended by Mr. and Mrs. John P. Janzen, General Conference Mennonites living in Tucson at that time. When Mr. and Mrs. Janzen learned of his concern that a church be built in the migrant camps, they made that need known to our Board of Missions. W. Harley King was sent to Friendly Corners to investigate the possibility of beginning a mission work there. Following that, the mission board took action to procure workers for the Friendly Corners area.

The Workers and the Church

On July 22, 1951, the first Sunday school for children of migrant farm workers in this area was held by Rebecca Nickel and Lorraine Schroeder. The two ladies lived in a house trailer parked in a migrant camp. At first the Sunday school was held in a public school building, and when that was moved an old store building located on a farm was renovated and used. Later on the Sunday school was held in still another camp, first in a two room cabin, and then in two one-room



The homes of Friendly Corners missionaries

cabins. During the week, Bible classes for the children were held in various camps throughout the area.

When Miss Schroeder left, in October for India, Martha Stucky of McPherson, Kansas, arrived to take her place. Miss Stucky helped in the work until March 10, 1952, when she left to further her education. Dorothea Dyck then came to assist in this teaching ministry until June 30, 1952. From June 30 until Thanksgiving time of that year Miss Nickel worked alone. Then Eva Pauls, on furlough from India offered her service for three weeks. During February of 1953 Dora Reimer assisted in the work. Hulda Banman of Newton, Kansas, served from July 10, 1953, until November 10 1953.

In April of 1954 the house trailer in which Miss Nickel lived was moved to a leased tract of land, 100 feet wide by 150 feet long, situated a half mile west of Friendly Corners. The ground was leased to the Board of Missions by one of the local farms after the board had found it impossible to buy such a small piece of land in the area.

On April 13, 1954, Mr. and Mrs. Glen Habegger and their eight-month-old son arrived to make their home in another house trailer parked near the one in which Miss Nickel lived. A week later, eleven men from our churches in the area of Newton and Whitewater, Kansas, came to build a church twenty-four feet wide by thirty-six feet long plus a smaller utility building which was also to house public rest rooms for the church. From the mission station at Oraibi, Arizona, came P. K. Dirksen with a truck. He and John Janzen served as foremen for the construction. Two of the workmen brought their wives to assist with the cooking of the meals. The men had a mind to work and a happy, cheerful spirit prevailed among them so that there was many a hearty laugh which made the work much lighter. The work of building was begun early on a Wednesday morning and by the coming Sunday the construction had progressed enough so that a service could be held there. The Chapel dedication was held on Wednesday evening, April 28, 1954.

In March of 1959 the Bethesda Church of Henderson, Nebraska, sent four men to add an eight by ten foot vestibule with a bell tower to the front of the church. A memorial fund given in memory of Albert W. Liechty, father of Mrs. Habegger, was instrumental in bringing about this project, but the Henderson church supplied most of the funds for this construction. Our mission station at Oraibi sent the bell for the tower.

The three workers on the station were joined by Elsie Heppner of Waldheim, Saskatchewan, Canada, in October 1955. The Men's Brotherhood of the Pacific District loaned a trailer to serve as living quarters for Miss Heppner. To make room for another trailer, our leased plot of ground was enlarged fifty feet in both length and width.

The People and the Work

Many of the people, including the permanent residents as well as the farm workers who follow the crops, are mostly from the southern states. Although cotton is the chief crop of the Eloy area, vegetables such as potatoes, onions, carrots, and lettuce are also grown and migrant labor is also used to harvest these crops. Most of the farm workers who come to the area work in the cotton crop which begins with chopping—thinning and weeding—in May and lasts until perhaps the first part of August. The picking of the cotton begins the latter part of August and continues until the first part of January. The migrant situation has been changed through the past several years by the cotton picking machine which is gradually replacing manual labor. Consequently some of the migrant camps have been razed and some have been burned. Those camps still remaining have a smaller number of people living in them as compared to the

Rebecca Nickel

ime when the work was started. Vhile there are still migrants living n our area there are also comparaively more people settling down o more or less permanent jobs.

Through the years not a few boys and girls have professed faith in Christ as their Saviour through attendance at the camp Bible classes. These classes consist of songs and choruses, Bible stories, Scripture nemorization, and handwork or games. Mothers who did not attend hurch services anywhere sometimes have accompanied their children to Bible class. Eventually some of hese mothers were thus led to atend our church services. We know hat the Sunday school papers taken home by the children have often been read by other members of the home, and thus the seed was sown. Each year the children look forward to Christmas packages distributed to children in our camps. These packages are made possible by our churches who contribute for that purpose in money and kind.

Through the years since the hurch has been built, regular Sunday morning and Sunday evening ervices plus the midweek Bible tudy and prayer service have been held. An offering is received at he Sunday school service each Sunday. At the Sunday evening service offerings go mainly for missions, ncluding home missions, except hose received on the fourth and ifth Sundays of the month which offerings go into the general fund. This fund is used to pay for utilities nd the maintenance of the church uilding. Out of the Sunday school fferings are taken the cost of maerials needed in operating the chool so that the Board of Misions is relieved of that burden. The people rallied to give so that a used piano might be purchased for he church, and a few years later, when the first piano needed replacng, offerings given by the people rovided for another good used iano. Worn out hymnals were relaced by new ones through gifts f our people. All praise be to God for growth in the service of giving!

In the fall of 1955 a young people's roup was begun for those from welve years old and up. This roup which now elects its own hairman and secretary meets every unday evening. Average attendance last quarter was nine which is almost double the average attendance of the quarter when the group was started. A junior young people's group for those nine through eleven years was started not long after the older group had its beginning. This group meets on the first, third, and fifth Sunday evenings of the month.

It has been encouraging to see the adult Sunday school class grow so that often now there are ten in attendance. Also, attendance in the class is not as fluctuating as it was in its infancy. Adults are not only attending Sunday school in greater numbers, but are also taking part in shouldering some of its responsibilities. Two of the ladies are teaching children's classes and a third lady has taught a short time but is not teaching now.

Glen and Ruth Habegger and son

Since 1957 we have had a summer camp program in which the young people eleven years and older could earn a week at camp for memorizing one hundred Scripture verses in addition to the verses memorized for their Bible. The greatest number of young people attending camp in any year was seven in 1958. None attended during 1960. Up to this present year our youth have attended the camp of the American Sunday School Union on Mount Lemmon about forty miles east of Tucson. This year the three of our youth attending camp are at Granite Dels near Prescott, Arizona. This camp is directed by the Bible Club Movement.

Two weeks of daily vacation Bible school have been held in the church every spring since the chapel has been built. This school begins as soon as public school closes in the spring. Voluntary Service workers have helped in this yearly endeavor since 1958. We have been encouraged by the increasing willingness of local people to help with summer Bible school. Eight local ladies helped this year. Most of these were assistants to teachers and one of them filled in as teacher when the VS worker had to return home for health reasons. Increasing local interest in the school has also been evident from the fact that the Bible school children are receiving more than the one treat which the mission used to furnish yearly. This year during the first week of Bible school, the children received a treat every day but the first! We praise the Lord for a most splendid spirit of co-operation in our school this year, for the all-time high average attendance of seventy-one, for the record number of forty-four who had perfect attendance, and for the two children that confessed Christ as their Saviour.

Another avenue for the propagation of the gospel was opened in 1957 in the launching of women's Bible classes which featured a period of sewing. Some women are thus reached which are not otherwise reached with the Good News. Quilt blocks sent by our churches are used for the sewing portion of the classes.

Though results have not been spectacular, there has been progress as we have allowed God to work through us. A part of God's blessing is seen in the transformed lives of one of our Sunday school teachers and her eleven-year-old son who are to be baptized on July 23, the day of our tenth-anniversary observance.

We praise the Lord for a most splendid spirit of co-operation in our school, for an all-time high average attendance of seventy-one and for two children who accepted Christ.

the reader says

MORE ON SCHOOLS, PLEASE

To the Editor: I am writing to tell you how delighted I am that you were able to secure the article by Dr. Compton, "We Can Do Better by Our Schools" (May 23). To secure this article for publication in *The Mennonite* is a real achievement. Congratulations.

It might be interesting to have occasional articles on individual institutions of our church, especially if well written, interesting, and informative. *Paul E. Whitmer, Bluffton, Ohio.*

CUBA

To the Editor: I am very happy for your article on "What Can We Think About Cuba?" This is exactly what we need. Some of our people in our churches are so propagandized that it is a pity. This article will help them think straight—at least, it should help them. *Kansas*

Political Propaganda

Dear Sir: I was very disappointed when I opened the last issue (June 13) of *The Mennonite* and found that the one feature article was that written by a labor union official on the subject of Cuba. We, as Mennonites, are not a mere pacifist organization; but a group of believers, a part of that great body of Christ, and our commission was given to us by the Lord Jesus himself—"Go ye into all the world and preach the gospel to every creature" (Mark 16:15). Surely there should be no dearth of material to fill a small weekly magazine with articles which are devoted to the cause of Christ (the stated objective of *The Mennonite*). There are plenty of newspapers and secular magazines in which we may read all the political propaganda that we may wish. *Mrs. Shirley McMahon, Canby, Oregon.*

Hook, Line, and Sinker

To the Editor: I like your editorials and selection of other materials, such as giving the truth about some of our national and international affairs. Too many of our people read no unbiased reports but swallow "hook, line, and sinker" everything they read or hear. In a democracy it is the duty of a Christian to learn the truth. *Oklahoma.*

Deserved Sympathy

The writer of the following letter is a member of the Eighth Street Church, Goshen, Indiana, and professor of philosophy at the University of Michigan.

To the Editor: Every week I receive your paper, *The Mennonite*, and as a rule I read it carefully and enjoy its contents tremendously. It is by far one of the best church papers of this nation, and I feel that you should receive credit for such a fine work of editing—you and also your predecessor J. N. Smucker. I am a rather intellectual reader who would be sensitive to any form of provincialism or otherwise bad taste, but every issue has at least some fine points which I appreciate, whether it is the race question or the New English Bible or any other subject. But the highpoint was, no doubt, your issue of June 13, 1961, on Cuba. I had in mind to write to you right away but unfortunately I did not find the leisure to do so. Thus, please accept my congratulation even if belated.

The mere fact that you reprinted Sidney Lens's fine article on Cuba from the FOR magazine "Current Issues" brings credit to you. In that flood of misinterpretation and misinformation, it is really a breathing spell to read such a good reportage on a country which would deserve our sympathy not our maligning. I earnestly hope that your readership by and large approved this kind of journalism.

I also like that section of your paper "Talking With the Pastor," which as a rule is substantial and well argued. This is good education not only of our youth but also of their parents. It is heartening to see that a basically conservative church as the Mennonite Church is ready to become champion of social justice and progressive ideas as they exist in the world and which, if successful, would make communism impossible. Please do carry on this policy of editing. I am sure that many will enjoy it. *Robert Friedmann, Kalamazoo, Michigan*

Building Conviction on Truth

To the Editor: A sense of dut and of appreciation moves me t convey this message. I have foun such stimulating reading in *Th Mennonite* lately. Some of it I ha hoped would be lifted into promi nence. This has special referenc to "What Can We Think of Cuba' by Sidney Lens (June 13, 1961). T me it seems so important that w search "for the truth concerning th rapid mounting crises that ar frightening us into foolish thinkin and behavior." I'm afraid we (Chris tian Mennonites) are permitting th daily press to determine our think ing, and in the process we becom conformists and compromisers Building convictions on truth there fore becomes impossible. Facts dis turb us, and we resent anyon bringing them to light. We d nounce, or cautiously criticize th Freedom Riders as inciting violenc and "going too far." Why? Might i be that such courage and sacrific play up our indolence? We hav "faith but no works"? I want t express special appreciation for a ticles like "Confessions of a Pa man," "New Day in Congo," "Th Church in China Today," "In Thi Crisis, Let Us Pray," and "The Wi ness." The last, Cornelia Lehn short story, was so very good. never miss Frank Epp's Christia Concerns. *Mrs. D. P. Ewert, Hill boro, Kansas*

WOMEN MINISTERS

The editorial in *The Mennoni* of May 9 on "Women Minister was a surprise to me — if n to the rest of the readers. It gratifying to note the assertion tha "we are certainly anxious to follo that which seems the clear teachi of the Bible." Yes, that should and definitely is the desire of eve true Christsian, individually. A if important for the individual Chr tian, than certainly no less for t church corporately, which is d clared to be the body of Christ Cor. 12), He himself being the he (Eph. 1:22). It is His church. Mo over its ministers are His ministe They are said to be His gift to t church (Eph. 4:8, 11). It is the fore definitely to be expected th about these ministers or servants His, about their work and the qualifications, He would have giv

Continued on page 4

The Sequel to Henry's Red Sea

eorge Fast

IANY A MENNONITE church library as in its shelves the book *Henry's ed Sea* by Barbara Claassen Smuckr. It is the story of some Mennoite refugees fleeing the Russian rmy during the second world war. . young boy, Henry, is the narrave's central character.

The book is written in story form, but it unravels many actual incidents that happened. In the story, Peter J. Dyck directs operations in Berlin and helps gather, feed, and provide shelter for these displaced people. The flight from that city through Russian territory is compared with the Israelite's exodus from Egypt.

his photo was taken at the annual MCC conference at Bienenberg Bible School, witzerland, in the fall of 1960. By coincidence, it was taken because of the book, Henry's Red Sea." Left to right: A. J. Metzler, publisher of the book (Scottdale, a.); Elizabeth Schowalter, also of Mennonite Publishing House, Scottdale, Pa.; Jacob empel, the "Henry" of the book; Mrs. Peter J. Dyck and Mr. Peter J. Dyck, who ay important roles in the book.

In addition to being interesting, exciting, and historical, the book has something special for me. During my two year term with MCC Pax in Europe, I met Henry and we were soon very good friends. Not only did we both do voluntary work for the European Mennonite Bible school in Switzerland, but we were also roommates for several months. He often talked of his experiences, but I did not know until later that Barbara Smucker had taken some of these to write a book.

The story in the book follows Henry's history fairly well, with the exception of a few additions and changes by the author. Everyone will recognize the names of Peter J. Dyck, his wife Elfrieda, C. F. Klassen, and others. Henry's real name, however, is Jacob Rempel.

The Real Ending

The book closes with the happy scene where Henry and the rest of the Rempel family see his father on the boat. In reality, just the opposite was the case. Henry's father was taken by the Russians in 1940 and he never did see Germany at all; nor was anything ever heard of him again. The rest of the family fled, but when the time came to decide they chose to remain in West Germany instead of going to South America on the "Volendam," hoping that someday their father would rejoin the family.

With the loss of their father, young Henry had to help in providing for the family. After the war, food and employment were scarce. It is said that for many months after the end of the war, countless people in Germany existed on forty percent of what nutrition experts claim is the minimum. This meant Henry often had to go hungry.

But Henry was and still is, not the kind of person to give up easily. He found work as an apprentice in a cabinet making shop, working for about fifty cents in a sixteen hour day. Almost a third of this was used in transportation, for Henry lived many miles from the shop. When not working, he would go begging in the surrounding countryside. To help keep the family alive, his mother worked also.

The Cost of Staying Alive

But many employers that hired apprentices treated these personnel with the utmost cruelty. It would not be uncommon for the young boys to be beaten for a minor infraction. All this built up a bitter resentment in Henry's heart. During his stay of many years in refugee camps, Henry had become an A-1 student in the camp school. He was particularly fond of geography and often dreamed of faraway places. Now, although out of camp and employed, these thoughts still lingered and he began to plan to go to America. Shortly after receiving his cabinet-maker's papers, Henry set these plans into action, but not before promising his mother he would return to Europe after several years. The original plans had been for the whole family, minus the missing father, to immigrate to Canada, but Henry's mother could not bear to leave the "Old Country."

Episode in Canada

It was June of 1954 that Henry boarded a boat for the new country. Upon his arrival in Winnipeg, he soon found employment with a housing construction firm. Carpenter work is different than cabinet work, however, so Henry took night classes to improve himself. He also spent much time learning English, reading everything he could lay his hands on. When a strange word would come up, he would consult a dictionary and also jot down the word for later review. In a short while he received his Master Carpenter's papers from the technical institute.

But soon all was not as it should be. Because of this ability to learn quickly and to serve his employer well, Henry was soon receiving top wages. Then he began to drift with the wrong crowd, spending his money unwisely. When he purchased a new car, he soon had many friends.

And then it happened. Returning home one night, his car was struck by another. Although Henry was unhurt, his car was badly damaged. Not wishing to drive a repaired car, Henry immediately ordered a new one. He could easily afford it. When the car was again drivable, Henry brought it to the dealers as a trade for the replacement.

The new car, however, was not available at the moment so Henry was without his own transportation. It was then that he began to think back to the time he left Europe and up to the present, two years later. As he counted up his achievements, his experiences, and his money he found he had a very good job, had learned much, but had gone through many questionable experiences.

To top it all off, he was almost broke financially. Now, after two years of well-paid employment, all he had to show for it was a wrecked car. This must stop, he decided. He called the auto dealer, cancelled his order and asked that his car be sold.

And just like that, many of his former "friends" disappeared. He began to give attention to higher values, attending church and othe related activities. It was in Wi nipeg that Henry accepted Jesu Christ as his personal Saviour.

With this new motive in lif Henry began to save his mone Also it would soon be time to fu fil his promise and return to h mother in Germany. During thos last one and one-half years wit an Ontario Hydro company, Henr banked all his money, saving onl enough to fly home and atten school for two years.

Back in Germany

In September of 1958, Henr flew back to his family. Sever weeks later he enrolled at th European Mennonite Bible scho at Bienenberg, Switzerland. At th end of the term in March of 195 Henry could have, with his variou certificates and experiences in co struction, obtained a very profi able job almost anywhere in E rope, but he felt led to remain the school and do voluntary Chri tian service.

During school, he had becon good friends with a teacher-mini ter from Germany. Not intendir to return to America for the pre ent, Henry was seriously thinkir of his future vocation. He did sen a call to the ministry and this Ge man teacher became a counsell to him.

A number of times during t summer of 1959, Henry would tra el with the teacher, also an iti erant minister in the southern r gion of Germany, seeing firstha the duties, the obligations and t responsibilities of the clergy. B fore the fall term, Henry register with St. Chrischona, a recogniz pastor training school near Bas It was difficult at first, not havi been in school for so many yea but Henry's usual determinati was a helpful asset. In the spri of 1961, Henry completed half the four year course.

In a recent letter to me he say "I am getting along all right. was planning to come to Cana (for the summer only), but thin seem to be pointing in a differe direction. I might go to Austr to help a Swiss missionary in enna, in youth work."

That sort of brings up to d the story of Henry. What ab the future? Time will tell.

George Fast worked at Agape Verlag (Love Publishing House) in Switzerland for two years as a Paxman. In August of 1960 he returned to his home in Rosenfeld, Manitoba, where he farms and is active in the Bergthal Church.

Youth News

AMP IN ALBERTA

'he June 20 "Jugendbote" (youth age in *Der Bote*) describes Camp 'alaqua, new retreat ground of the lberta Mennonite Youth Organiza- ion. Until last year camping was one without the aid of permanent uildings. Now the camp boasts main building which houses audi- orium, kitchen, and dining room. . D. Harder, chairman of the camp oard of directors, wrote, "We who re working closely with this pro- ram can see the leading of God. 'he many young people who con- ribute their dedication to Christ to he influence of the camp on their ves is a testimony to the fulfillment f its purpose."

PORTSFEST IN WINNIPEG

oung people of the First Menno- ite Church in Winnipeg, Manitoba, ad their annual "sportsfest" on une 3, inviting people from neigh- oring churches and students from anadian Mennonite Bible College. 'he day began with an outdoor worship service. The various track events took place after the noon meal. Besides the usual events, there were novelty races and fastball games.

This annual sportsfest has become an important and excellent way for people of the Mennonite churches in Winnipeg to get together and become better acquainted. Several hundred people attended during the day which ended with presentation of trophies and a wiener roast.

PEACE WALK IN EUROPE

Martha Rich from North Newton, Kansas, is one of the thirteen Americans who flew to London at the end of May to begin the last part of the San Francisco to Moscow peace walk. (See "Protests Are a Way to Speak" in the May 2, 1961, issue of *The Mennonite*.) The group walked through England for the first twelve days in June. They plan to arrive in Moscow on October 25. Mardy expects to return to Bethel College after completion of the march to enroll for the winter quarter.

The peace walkers were welcomed enthusiastically by participants in the anti-nuclear movement in England. James Cameron, of the national (English) executive of the Campaign for Nuclear Disarmament, said, "The arrival of the American marchers should be a heartening event both for us and for them. It will do us good if it helps to counter the creeping anti-Americanism which sometimes tends to infiltrate our movement. This is very understandable, but it has to be resisted. The Americans themselves will surely be presented with a public demonstration of a kind they could not expect in their own country. Let us remember that to be a nuclear disarmer or a positive neutralist or whatever it may be is a great deal more difficult and embarrassing in America than it is here."

ENGAGEMENT

Duane Friesen, Faith and Life area chairman of the Young People's Union, has announced his engagement to Elizabeth Voth of Inman, Kansas. Both will be seniors at Bethel next fall.

FROM THE YOUTH OFFICE

HE 1961 YOUTH ASSEMBLY

ne of the most inclusive gather- ngs of Christian young people ever lanned for North America will take ace at Ann Arbor, Michigan, Au- ust 16-23.

More than 2000 young people will articipate in the North American cumenical Youth Assembly on the mpus of the University of Michi- an. The assembly is a gathering young Christian leaders from pproximately forty different de- ominations, predominantly from Canada and the United States. In addition, about 200 foreign people from Europe, Africa, Asia, and South America will attend.

The Young People's Union of our General Conference Mennonite Church will be represented at the assembly by Marvin Zehr, president of the YPU.

The theme of the conference is "Entrusted with the Message of Reconciliation" (2 Corinthians 5 and 6). What does it mean to be "entrusted with the message of reconciliation" in "this place and at this moment in history"? This is the question which will be discussed at the assembly. The program will consist of Bible study, small group discussions, original drama presentations, messages, and worship.

We share with all Christians the conviction that the gospel can reconcile man with God. As Mennonites, we're also convicted that the gospel of love can reconcile man with man and thus our church has been labeled a "peace church." Many of our young people are making a vital Christian peace witness both at home and abroad through such programs as VS, Pax, and 1-W. We will have much to learn from others at the assembly, but we may also have something to share from our experience.

John Wood, organizing secretary of the assembly, says that the purpose of the assembly is not to reach decisions but rather the young people will seek to "understand each other's insights" as they themselves seek "to speak the truth in love" and in confidence that "the Holy Spirit can lead us to a deeper understanding of God's will for His people in this place and at this time."

We will look forward to receiving Marvin Zehr's report on the assembly. *Milton Harder*

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

MCC news

FALL TOUR ANNOUNCED

Menno Travel Service is again making plans for a fall Europe and Holy Land tour, scheduled for Oct. 9 to Nov. 22, 1961. The tour group will spend twenty-four days in Europe and twenty-one days in the Middle East, visiting twelve countries — England, France, Holland, Germany, Switzerland, Italy, Greece, Egypt, Lebanon, Syria, Jordan, and Israel. Urbane Peachey, pastor of the Bart Mennonite Church, Bart, Pa., and secretary of MCC Personnel Services, will serve as tour conductor. Persons interested in this travel experience may inquire at regional MTS offices or write to Menno Travel Service, Akron, Pa.

MCC DOCTOR ON SHIP 'HOPE'

Clarence Rutt, M.D., of New Holland, Pa., has returned to Halmahera after working several weeks with the American hospital ship *Hope* at Ambon. Dr. Rutt was chosen to screen patients for treatment on the ship.

"We arrived in Ambon on Feb. 2 and *Hope* came about a week later," Dr. Rutt wrote. "On the evening of *Hope's* arrival, the local doctors were invited out to the ship to meet the American doctors and to co-ordinate the work. The next morning the *Hope* doctors were taken through the hospital wards to pick out medical and surgical cases for immediate admission to the ship.

"After the operating schedule began, three operation rooms were full for the next three weeks, until a few days before sailing. I spent most of my time in the operating room and received much valuable training, especially in cataract surgery.

"Naturally, not all of the patients could be satisfied; there were extremely high hopes on the part of some incurables. On the other hand, many patients were satisfied that there was actually nothing that could be done for them. In many cases it was satisfying to the local doctor to have consultations on difficult cases even though the patients sometimes could not be cured. Several hundred cases were admitted to the ship.

"In addition to those admitted, perhaps several thousand were treated in the polyclinics which were held in the general hospital, in the military hospital and at the naval base. Also two tours were taken to nearby ports by teams consisting of a general practitioner, a surgeon, a dentist, and several nurses and technicians. These trips were regarded as very successful and many patients were seen. It was revealing to the American doctors to see how little equipment and supplies the average Indonesian doctor has. The dentist extracted about 700 teeth on the two tours.

"Eight tons of dry skim milk were unloaded in Ambon and a large supply of medicines was donated to the local hospitals. There were no charges to any of the patients. We received a large supply of various surgical instruments and special types of medicine for our hospital here."

Sailing in Indonesia under the auspices of the People to People Health Foundation of Washington, D.C., hospital ship *Hope* is financed by U.S. industry and by gifts from private citizens. Her doctors, nurses, and technicians are all volunteers.

DROUGHT IN ALGERIA

A critical drought spreading northward from Southeastern Algeria has prompted CIMADE, the French Protestant relief organization, to intensify distribution there during the summer and the coming year.

Vern Preheim (from Hurley, S. D.), MCC representative on the Algerian CIMADE staff, wrote recently concerning the drought: "While travelling in Eastern Algeria from May 15 to 23, I observed that everyone was talking about the catastrophic drought. I could see that the wheat fields would not yield much this year, that the livestock were becoming thin, that the hills were turning brown, and that large caravans of nomads were moving north in search of food. I was told that in some areas over half of the herds have died from starvation and that people would be dying if no help came."

Responding to the urgent calls for help, CIMADE will attempt to send out a summer itinerant distribution team of four young me under the direction of Vern Pr heim. An itinerary is being a ranged for two three-week trip during July and August.

MCC co-operates with CIMAD (Comite Inter-Mouvements Aupr des Evacues) in its Algerian reli work. The CIMADE program present consists mainly of feedir centers and resettlement projects

our churches

MISS CRESSMAN COMMISSIONE

STIRLING AVENUE, KITCHENER, O TARIO. On May 14 our congreg tion took part in the commissio ing service for Leona Cressma who has returned to Woodsto School in India. On May 21 o morning worship service w a broadcast over radio station C KW. The youth and senior choi presented a hymn festival on Ju 11. *Myrtle Moss.*

BANQUET SEASON

FIRST, FREDONIA, KANSAS. The Fir Mennonite Church of Fredonia a the Church of the Brethren he their annual Mother-Daughter Ba quet, May 12. We also had a F ther-Son Banquet on June 9. Bo churches took part in vacati Bible school. On June 11 we had Children's Day with the childr presenting the worship servi Both churches took part in va tion Bible school. Our Mission S ciety made thirteen Christmas bu dles and the Sunbeams made tw We also sent ninety-six bookle to the Congo, fifty-six bookmar and six quilts. *Mrs. Alvin Schmi*

SUMMER BIBLE SCHOOL

WOODLAND CHURCH, WARROAD, MI NESOTA. Mrs. Cornie Harder w hostess for the June ladies a meeting to which Christmas bu dles were brought. A July 4 m sionary meeting was plann Pastor Henry Giesbrecht, Ger Krohn, and Mrs. Frank Hepp were the teachers for summ Bible school. The closing progra was given June 11. Our chur took part in the recent youth ra along with the Mission Church f Warroad and Baudette. Gue speaker was Roland White. Ju 10 the gospel films were shown t the Christian youth center

. A. Ortmann, "The Cry of the hina Seas," "Three Mothers and our Fathers." Cynthia Landin beame the bride of Gerold Krohn n June 17. Mr. and Mrs. Pete hiessen and Rev. A. F. Ortmann ttended the North. Dist. Conf. at It. Lake, Minn. *Mrs. Nick Fast*

NEW PASTOR

FRIEDENSFELD, TURPIN, OKLAHOMA. On June 18 we had installation services for our new pastor, Peter Retzlaff. P. K. Regier from Newton, Kansas, came for the formal installation. During the first part of the service Mr. and Mrs. Retzlaff were extended the hand of fellowship and received as members of the church. Following the services all were invited to the parsonage, which had been enlarged and newly decorated, for open house. The Retzlaffs served punch and cookies to all. Later we surprised them with a grocery shower. Pastor and Mrs. Retzlaff and their children, Lenora, Anna Mae, and Danny, come from Sedgwick, Kansas. The Annual Song Festival was held in Liberal, Kansas. Vacation Bible school was held from May 31 to June 9. The Women's Missionary Society met June 1 to pack twenty-five Christmas bundles. Mrs. J. H. Boese, who was in the Beaver county hospital, was dismissed and entered the Nursing Home in Beaver, Oklahoma. Mrs. Anna Epp who also was a patient in the hospital is home now and feeling better again. *Mrs. Paul Ediger*

HE READER SAYS, continued from page 456

ome definite revelation. And so Ie has. It therefore behooves us search the Scriptures and inform urselves concerning God's will in ese important matters.

The editorial refers to 1 Corinthans 14:34—which is one of the imortant Scriptures on this subject. is to be regretted that only the rst part was quoted, because it the rest of the verse which ctually seems to define the issue volved: "But they are commanded be under obedience, as also saith e law." That is, the position asigned to woman by God seems to the real issue here. It is at least ne of the factors to be considred in deciding just what is here enied or forbidden to women.

Another similar scripture bears is out, I believe, viz., 1 Tim. 2:12, But I suffer not a woman to teach, or to usurp authority over the man, ut to be in silence (marg., quietess)." Here also, as in the verse om 1 Corinthians, the official poson of woman seems to be the real sue involved. That is, in God's onomy Woman is not, normally, exercise authority over man.

What is meant by keeping silence, arning at home? All Scriptures earing on the subject will need to brought together. That God has sed women and that some of them ave been prophetesses, as Miriam, eborah, Huldah, Priscilla, the ughters of Philip, and others (Ex. :20f; Judg.4:4; 2 Kgs. 22:14; Ac. :26; 21:8f) is clear from the riptures. That God is mightily ing women now in missions, in ristian education, in church visition, and in counseling, especially the home, is evident from the hisry of the church and of missions well as from the contemporary e of the church. What then is the eaning and application of the direcns in 1 Tim. 2:12f and 1 Cor. 14: ? These cannot be dismissed as prejudiced notion of Paul nor as merely local or temporal appliion, for verse 37 definitely asserts that, "the things that I write unto you are the commandments of the Lord."

What then do these Scriptures mean? "That which seems the clear teaching of the Bible" here is unmistakable. Until it is clearly shown from God's word to mean something different we will be safe in adhering to the interpretation and practice of the church in the past that, while woman's chief place is in the home, God also greatly uses her in the work of the church; but that the official position which involves rulership, authority over man, that is not hers to hold.

This position in no way implies any inferiority of woman either intellectually, spiritually, or socially. It merely asserts that this is God's orderly arrangement as taught in His Word.

It is true that good arguments can be advanced against this Divine order. A clever mind can always marshal reasons for almost any innovation, even when directly contrary to God's direct command. That old serpent, the devil, started this in the Garden of Eden, his reasons being convincing enough to deceive Eve. But the result of her disobedience was man's fall and undoing. The ten spies at Kadesh Barnea had reasons weighty enough to keep Israel from entering the promised land, but it meant forty years of wandering, and death in the wilderness. King Jeroboam reasoned well for the establishment of places of worship other than the God-appointed one at Jerusalem; "And this thing became a sin" (1 Kings 12:30).

What I am trying to say is that, in matters where God has spoken it is true wisdom to seek to find out what God says, and then to accept that as final instead of depending on our reason apart from the Word of God. So let us be faithful in searching the Scriptures—and in doing. *Karl Friesen, North Newton, Kan.*

MID-YEAR REPORT

EMMANUEL, WAYLAND, IOWA. Orlando Wiebe, pastor of the Donnellson church, was our guest speaker on January 30. March 5 Willard Claassen of Newton Kansas, presented the work of the seminary and its place in the church. The young people presented an impressive program in Scripture and song on Easter evening. On March 30 and 31 several of our men went to Cedar Rapids, Iowa, to help build sandbag dikes which saved the city from serious flooding. On April 9 J. N. Vandenberg spoke and showed pictures of the work in Taiwan. Those attending the Central District Conference full time were Mr. and Mrs. Nunemaker, Mr. and Mrs. P. P. Graber, Mrs. Warren Schlatter, Ora and Orpha Garber. Those attending on Sunday were Robert Freyenberger, Vernon Frey, David and Lester Graber, and Warren Schlatter. Mr. and Mrs. Junior Graber, Dianne Widmer, Linda Widmer, Ronald Freyenberger, and Leonard Schantz attended the youth banquet and Saturday evening conference session. On April 30, Hulda Myers, on furlough from our Colombia mission field, gave an inspiring message. A farewell service for Mr. and Mrs. Nunemaker was held on May 11. Rev. Nunemaker gave his farewell message on May 14.

The church has been spiritually enriched during the seven years they served us, and we wish them God's blessing as they go to their new pastorate at Hopedale, Illinois. Omer Nisley, Simon Gingerich, R. L. Hartzler, and Glen Richard supplied the pulpit during the time when we were without a regular pastor. The Iowa Mennonite Youth Retreat was held at Camp Arrowhead near Ottumwa, Iowa, on June 9-11. Those attending were Leonard Schantz, Paul Duncan, Harry Gardner, Ronald Freyenberger, Shirley Schlatter, and Linda and Dianne Widmer. Junior Graber served as a counselor. Our summer pastor, Ernest Sawatsky, and his wife, Gertrude, arrived on June 11. A food shower and welcome was held for them on June 15. We are looking forward to their summer with us. *Mrs. Robert Freyenberger*

HIGH SCHOOL GRADUATES

Clearbrook Church, Clearbrook, B. C. On the 9th of June the following of our young people graduated at Abbotsford Senior High School: Betty Lou Penner, Joyce Falk, Melva Kroeker, Rita Rempel, John Rempel, Cornie Krause, and Eric Klassen. *John Rempel*

NEW PASTOR TAKES OVER

Community Church, Markham, Illinois. Pastor Lawrence Voth, his wife Jane, and their two daughters moved into the newly purchased parsonage on June 6. The congregation surprised them with a house warming on June 18. Our church will be receiving pews shortly. Soon after the pastor's installation, we will have dedication for the parsonage, pews, and also for two lots behind the church purchased at the same time as the parsonage. Since Ronald Krehbiel, our former pastor, was called to Deep Run, Pa., this congregation was without a pastor. On January 1, 1961, pastor Voth took over as our shepherd on a part-time basis, until his completion of the Mennonite Biblical Seminary, Elkhart, Indiana. Vacation Bible school was held June 19 to June 30. Children of several faiths attended. Since February, the Women's Fellowship, which meets on the third Tuesday of each month, has contributed to the Oak Lawn Psychiatric Center in Elkhart, Ind., has made bandages for lepers and layettes for Africa; and, has made bath and tea towels for an Indian reservation in Arizona. *Mrs. Joan Taylor*

MISSION SPEAKER

Eden, Inola, Oklahoma. On June 20 we were privileged to have Jake Schierling, a missionary to Sierra Leone, Africa, speak to us and show films of his work. Many of our young people are quite frequently attending the "Youth For Christ"
meetings held in Tulsa, Oklahoma
on Saturday nights Our young pe
ple have been enjoying volleyba
games with other groups of youn
people in our community. It is a
opportunity to become acquainte
with other young people in our con
munity. *Leona Froese*

into the beyond

Hilda Goehring Preheim (Mr
Charles, Sr.), Freeman, South D
kota, was born October 14, 190
near Menno, South Dakota, an
died June 3, 1961. She was th
daughter of Carl and Adeline Wa
Goehring and the mother of thr
children.

Katie Zielke Dirks, Liberal, Ka
sas, was born September 26, 189
in Harvey County, Kansas, a
died June 30, 1961. She remain
a faithful member of the Frie
ensfeld Mennonite Church at Tu
pin, Oklahoma, all her life.

Oscar Julius Sommer, memb
of Bethel Mennonite Church, Peki
Illinois, was born January 8, 18
and died July 2, 1961. During h
life, Mr. Sommer served his churc
as chorister, Sunday school teache
deacon, and as a member of th
church board. In wider circles,
was treasurer of the Central Co
ference of Mennonites, member
the Conference Board of Educatio
and member of the Camp Frieden
wald Committee.

PULASKI CHURCH MARKS A HUNDRED YEARS OF SERVICE

On July 14, 15, and 16, the Pulaski, Iowa, Mennonite Church celebrated one hundred years of service to the community. The first Amish Mennonite settlers moved into that community in the early 1850's from Canada, Ohio, Indiana, and Illinois. In 1861 the ministers, Smucker and Troyer, from Indiana came into the community and completed the organization of the Pulaski Church with thirty-two members. Two ministers were chosen locally: Christian Kropf and Christian Sharp. Services were held in the private homes and local school houses.

In 1863 the first church building was erected at the present site. In 1866 Christian Brenneman was selected by them to serve as minister. Philip Roulet of Butler County, Ohio, began preaching in 1869. He held this position for twenty-eight years. The church joined the General Conference in 1893. W. W. Miller of Millersburg, Indiana, was ordained into the ministry in 1897. He continued to serve this church until 1913 when he resigned to work for several years as a missionary in city missions in Chicago. During this period of time M. A. Niswander, S. T. Moyer, Henry Schrag, and A. S. Bechtel served as pastors.

W. W. Miller returned in 1924 and continued serving until his death in 1940. Since that time the church has been served by W. F. Unruh, Ernst Harder, Verney Unruh, Kenneth Shelly, Tony Van den Zo
and Myron Krehbiel. Frank Mitch
began his pastorate June 1. T
missionary, Lillie Bachman Spru
er, was from this church and serv
for many years in the Belgi
Congo.

The program as planned
cluded addresses by all of the
turning ministers, a tour of t
community and various histori
spots, addresses by Vernon Spru
er (former missionary to Congo a
at present executive secretary of t
Congo Inland Mission), H. A. F
of Bethel College, and Howard R
of Bluffton College. Former me
bers and friends of the church
turned and participated in this c
tennial.

ontinued from back page

APTISM IN MEXICO

wo young men were baptized at special service in the Mennonite hurch in Cuauhtemoc, Chih., Mexo, on May 22. Henry Friesen and avid Penner were received into he church fellowship. Andrew R. helly, executive secretary of the oard of Missions, officiated at the aptism. Menno Bergen (Aberdeen, ask.), pastor of the church, translated Shelly's sermon into the German language for the congregation. Jacob Heinrichs (Altona, Man.), a worker at Santa Clara, led in the opening worship service.

FINANCIAL AID NEEDED

At least $6,000 are needed to even begin repairing the damage caused by the flooding of the Hasdeo River near Korba, India, on June 12. Lubin Jantzen, secretary of the General Conference Mennonite Mission in India, reports the following resolution made by the executive committee of the mission:

> Resolved to request the Board of Missions for $5,000 as a first asking to repair the flood damage to mission property at Korba and an additional $1,000 to help in the rebuilding of homes of our Christian brothers and sisters in Korba. This does not include losses to personal property of the Ratzlaffs, such as radio, piano, refrigerator, record player, luggage, mattresses, personal furniture, books, etc.

Extensive damage was done to the Ratzlaff residence, ruining much of their personal property as well as a considerable amount of mission equipment. Many of the homes in the Korba community were destroyed.

IRST-HAND REPORT OF TOKYO CHRISTIAN CRUSADE

he most intense effort at mass vangelism in the world's largest ity has just come to a conclusion. fter two years of meticulous preparation, World Vision under the diection of Bob Pierce, launched out nto the most formidable assignent of its career, reaching the asses of the earth's mightiest etropolis for Christ. Sheer numers were overwhelming. The audiorium could hold 10,000 people. ven if there was a capacity crowd very night for the thirty nights of he crusade, and even if the whole udience was completely new every ight, the crusade would still reach nly 300,000 people, or barely 3% f the city's total.

Moreover, there was powerful opposition from a number of sources. eft-wing politicians objected because they saw it as simply another ajor American government-sponored propaganda effort. Many hurch leaders objected not only because the bulk of the budget was upplied by American sources, but lso because the "glamor" was not uitable to any Christian effort in apan. The pressure groups threatned to break out in open demontration until the very final day of he crusade, but somehow it never aterialized.

Rental of the auditorium seemed n impossibility for a time. Certain egulations regarding the building ere interpreted by the opposition mean that no religious meetings ere permitted here. Only after difcult struggle was the building obained, and then only by agreeing certain restrictions. For example, e program was to be mostly "cultural," meaning that it should consist primarily of music. The message was limited to twenty minutes —forty minutes with interpretation. Officials were constantly present with stop watches to make certain that the crusaders would strictly abide by this stipulation. In the final week of the crusade, an altar call was not permitted while the audience was standing—it had to be from a sitting position. Apparently the opposition believed this would discourage many from leaving their seats to go forward. Instead, if anything, there was an increase in responses.

Top-quality music was provided by an 800 voice choir and a forty-piece orchestra, conducted by the gifted Christian musician from Hollywood, Ralph Carmichael. Every night there was 50 minutes of music, from gospel songs to the Hallelujah Chorus.

Many other colorful personalities entered into the campaign. There was Ralph Byron, America's top cancer specialist, who came with convincing testimony to Christian faith. Wilbur Smith, from Fuller Theological Seminary, carried on a very fruitful ministry among students all over the city. More than sixty American Christian businessmen came, all paying their own way, to hold more than 400 special meetings in offices, factories, and even among American and Japanese army men. A strikingly effective feature was that, as much as possible, each businessman would go to witness to his Japanese business counterpart, that is, the factory man would go to other factory men, the contractor to other contractors, and the psychiatrist to other psychiatrists.

At the end of the crusade, 226,765 people had attended. There had been some alarm among members of the crusade when attendance slumped to 4-5,000 towards the end of the first week, but then it began to pick up again and it continued to pick up until the very end when there were overflow crowds. Nearly 9,000 seekers came forward, 55% women and 45% men, and 51% of whom had had no previous church connections. Each seeker was dealt with individually by a carefully trained counselor. Follow-up is left in the hands of a committee of Japanese pastors. Upwards of 1,600 pastors attended the pastors seminar to receive encouragement to help with the follow-up work.

While the lasting results will be fully assessed only in eternity, both Japanese Christians and foreign missionaries find much cause for rejoicing. Men have been born as sons of the most high God. Pastors and laymen have been awakened to evangelistic responsibility. One noted church leader confessed that Japanese approach to Christianity had consistently been too "intellectual," and that the warmer "experiential" approach suggested by the crusade was a critical need. Acknowledging the many imperfections of the crusade and the men who led it, and of the men who remain behind to conserve it, we are convinced that God has visited Japan in this late hour of world history. *George E. Janzen*

our conference

Second class postage paid at North Newton, Kansa

1-W VOLUNTEERS NEEDED

1-W volunteers are needed immediately in the following locations and service programs sponsored by the General Conference Board of Christian Service:

Mennonite Home for the Aged, Frederick, Pennsylvania: Grounds and maintenance and mechanical engineer for married or single man. July 1.

Memorial Home for the Aged, Moundridge, Kansas: Grounds and maintenance position and some bookkeeping work in modern Mennonite home for the aged. Late summer.

Bethel College: Opening July or August as bookkeeper-accountant. Job includes opportunity for night school.

Freeman Junior College, Freeman, South Dakota: Math and science teacher. Apply immediately.

Congo: College graduate with interest in teaching in Mennonite secondary school. Must be single. Speaking ability in French desirable.

Denver, Colorado: Immediate openings in medical research testing at army hospital as guinea pig control subject. Special training for volunteers. Possibilities of reduced term of service.

Mennonite Mental Hospitals: Openings this summer for attendants and aids in Newton, Kansas; Reedley, California; and Hagerstown, Maryland. One position includes work with industrial therapy. Excellent service pay and arrangements.

PLANNING FOR 1-W SERVICE

Assignments for church-approved 1-W service are secured by contacting your nearest 1-W placement adviser.

All men must attend a 1-W training school before they enter service. These training schools are offered every three months, expenses paid by the 1-W office. Details are available from your pastor or your nearest 1-W adviser.

Questions about 1-W service planning and opportunities for service may be directed to one of the following persons nearest you.

Central District Illinois: Arnold Funk, 108 N. Chathan, Danvers, Ill. (YO-3-4826). Indiana: Gordon Dyck, 558 West Centennial, Nappanee, Ind. (473). Iowa: Omer Nisley, Wayland, Iowa. Missouri: 1-W Office, 722 Main, Newton, Kan. (AT-3-5100). Ohio: Virgil Gerig, P. O. Box 183, Pandora, Ohio; James Reusser, Rt. 1, Dalton, Ohio, Kidron (UL-7-2164).

Eastern District Pennsylvania: Claude Boyer, MCC VS Section, Akron, Pa.

Northern District North Dakota: John J. Hofer, Munich, N. D. (MU-2-3122). South Dakota: William Unrau, Box 36, Freeman, S. D. (277). Nebraska: John Gaeddert, Henderson, Neb. (4741). Minnesota: Albert Gaeddert, Mountain Lake, Minn. (4-9511); Jacob A. Dick, Mountain Lake, Minn. Montana: Bruno Penner, 611 S. Pearson Ave., Glendive Mont. (EM-5-2635).

Pacific District California: Alber Epp, 10314 Samoline Ave., Downey Calif. (TO-1-9326). Oregon: Harr Howard, Barlow, Oregon. Washington: Lester Janzen, Ritzville, Wash (564-J-5). Idaho: Walter Dyck, Bo 1064, Aberdeen, Idaho (EX-7-6925)

Western District Colorado: Do Wismer, 10102 W. 64th Place, Arvada, Colo. (HA-4-6261). Kansas H. B. Schmidt, Moundridge, Kan (376); Walter Neufeld, 713 Sout Lincoln, Hillsboro, Kan. (WH-7 5478); 1-W Office, 722 Main Stree Newton, Kansas. Oklahoma: Henr H. Unruh, Meno, Oklahoma. Texas 1-W Office, 722 Main Street, Newton, Kansas (AT-3-5100).

REQUESTS AND ANSWERS TO PRAYER

Our Lord has told us to "pray the Lord of the harvest, that he wi send forth labourers into his harvest." Since it is His will that everyone everywhere shall have the privilege of hearing the gospel and tha His church shall be established, He hears and answers the sincer supplication of His people that workers be sent forth to the fields c the world.

We frequently are surprised at the degree to which the Lord i willing to answer our prayers. We have been pleading the Lord of th harvest to send forth laborers. Now, He has seen fit to answer thi prayer beyond "all that we ask or think."

The test of our prayers is in allowing the Lord to work through u in making possible their answer. A large amount of money is r quired to equip and send forth these laborers. This need comes at time when generally our income has been lower. Because of the exp diency of summer travel, school considerations, and the work in th fields, it is generally convenient to send missionaries during this tim of year.

We are very frank in stating that travel arrangements are bein made for these missionaries to go to their fields without the mone being in sight.

Missionaries Returning for Furlough (April 15 to September 30) Harvey and Ella Bauman (India), Kenneth and Mary Bauman (India Curt and Olga Claassen (India), Elmer Dick (Congo), Waldo Hard (Congo), John and Anne Neufeld (Uruguay), Daniel and Elma Pete (Mexico), Earl Roth (Congo), Malcolm and Esther Wenger (Montana and Helen Willms (Taiwan).

Missionaries Going to the Field (April 15 to September 30): Edwa and Ramoth Burkhalter (India), Leona Cressman (India), Helen E (Mexico), Mary Epp (Congo), Ralph Ewert (Congo), Tina Fehr (Me ico), Calvin and Sidonnia Flickinger (Colombia), Harold Graber (Co go), Richard and Melita Graber (India), Franzie and Dorothy Loe (Japan—short term), Anne Penner (India), Lena Peters (Taiwan Fremont and Sara Regier (Mexico), Harold and Rosella Regier (Mi sissippi), Abe and Hanna Rempel (Mexico), Russell Schnell (Congo Edward and Barbara Senner (Taiwan), Hugh and Janet Sprunger (T wan), John Zook (Congo). *Andrew R. Shelly*

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART LIBRARY

JULY 25, 1961

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

Germany: Yesterday's victims of war are today's conscientious objectors

in this issue

CONTENTS

GERMAN C.O.s 467
THE BIBLE 469
MENNONITE MEN 471
FOCUS ON CHRISTIAN CONCERNS .. 472
THE READER SAYS 472
OTHER SIDE OF THE STORY....473
YOUTH NEWS 475
WORK FOR THE CHURCH?....475
OUR SCHOOLS 476
MCC NEWS 477
OUR CHURCHES 478
OUR CONFERENCE 480

CREDITS
Cover, Mennonite Central Committee and CARE. "The Other Side of the Story" is reprinted with permission from "Minutes," monthly magazine of Nationwide Insurance Company.

CONTRIBUTORS
Peter J. Dyck, European area director of Mennonite Central Committee; Paul R. Shelly, professor of Bible and Christian Education at Bluffton College; Frank H. Epp, editor, "The Canadian Mennonite."

of things to come

August 4—Canadian Board of Colonization, Saskatoon, Sask.
Oct. 21-24—Western District Conference, Kansas City, Kansas.

THE MENNONITE

Editor: Maynard Shelly. **Associate Editors:** Claude F. Bayer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. **Editorial Assistant:** Muriel Thiessen. **Art Director:** Robert W. Regier.

VOLUME 76 **NUMBER 29**

THE NONREADERS LAMENT People don't read. This
one of my life's little laments. It is a personal one. I write until
get calluses on my fingers, I search far and wide for the most inte
esting articles, only to discover that little has been read. In the sw
of my self-pity I tell myself, "If only people would read, and rea
more carefully, things would be different."

But thanks to the New York Central Railroad, I have a new sy
pathy for people who read and people who don't read. I boarde
the train at Toledo, Ohio, early in the morning. In two hours
would be in Elkhart, Indiana, for breakfast. As I settled down
watch the scenery zip by, a dining car waiter came through the coa
passing out a piece of paper to each rider.

"Why not enjoy breakfast before you detrain?" was the kind in
tation. A message from my stomach said, "Why not?" The litt
blue paper promised three low-priced breakfasts in the dining ca
My pocket book pointed to one and said, "You can afford that."

So I trotted back to the dining car leaving the paper behind
mark my seat. I ate my meal with a smile, thinking of all the mon
I was saving. In the bottom of my mind was a question about t
menu I found in the diner. It didn't list the same low price that t
blue sheet told me about. But then, I don't always understand t
ways of businessmen and advertisers. "I'm sure the waiter will
everything," I thought as I warmed myself with a cup of coffee.

But when I picked up the bill, a furrow cut across my brow.
was twenty-five cents higher than I thought it was going to be. T
little voices inside of me called for a conference. "Let it go,"
said to my pocket book voice. "The fruit and cereal were so go
that I don't begrudge the railroad the extra two bits." But t
guardian of my education proposed a compromise, "Just ask the m
about it. You'll never learn if you don't ask questions."

So as I handed the waiter my money, I said, "How come o
waiter promises me one price and you charge me twenty-five ce
more? I'm glad to pay, but I'd like to know what's going on."

The waiter came to life like a fireman leaving the firehou
"That's the early bird breakfast, sir. Didn't you bring the early b
menu with you? You're supposed to order from that to get the
duced price," he protested. He was treating me like an irate custom

But I wasn't irate. But willing to justify myself I said, "But t
paper your man gave me didn't say I had to bring it to the dine

I assured him that I would pay the regular price as he picked
my money and took it to the steward who stood only ten feet fr
my table. I could hear the waiter mutter the problem to his bo
The steward scowled and growled. "Didn't you tell him he had
bring the paper with him?"

The steward was standing before me. In his hand he held
missing blue menu. He was trying to be polite, as the company ru
said he must be. But it was too early in the morning. "Next ti
bring this paper with you," he said, as he pointed to the place wh
it read: "The following combinations are offered at the low pri
shown, *upon presentation of this circular.*"

I had read everything else but this. My pride was injured. Wh
I tried to justify my omission and salvage my self-respect before
fellow diners, a new little voice within me was chortling. "You rea
got caught. You say others don't read. What about you?"

All I can say is, "If you haven't read this, you have my sympat

nscientious objectors are shown on their arrival at Bethel near Bielefeld where they will serve as nurses.

ERMANY: AN ALTERNATIVE TO WAR

ter J. Dyck

VER BEFORE IN the history of Ger- ny has there been a law exempt- g conscientious objectors from litary service and providing for an ernative service program.

The post-war constitution of Ger- ny provides for the recognition of nscientious objection to military rvice, and in January of 1960 a v to this effect was passed. After nsiderable delay and much dis- ssion this law was implemented April 1961.

Some 3,000 young men have to te been officially recognized as)s by hearing commissions set for this purpose in accordance th Paragraph 26 of the military rvice law. About half of the men se their objection to military serv- on Christian grounds; the other lf are motivated by humanitarian d other considerations.

A Historic Occasion

April 8, 1961, was a historic occasion. On this day *Eirene* welcomed its first German COs. They reported at Mennoniten-Haus in Kaiserslautern for orientation and placement. More arrived in May and June. Introducing each other over a cup of tea at the informal reception, they gave their names as Manfred Apel, Hermann Fellmann, Berd Haas, Günter Jantzen, Walter Kaufmann, Ernst Landes, Berthold Schanzenbächer, and Friedrich Seibert. Four of them are Mennonites and four belong to the Evangelical (Lutheran) Church. All of them asked for exemption from military service on Christian grounds. *Eirene* (International Christian Service for Peace) intends to accept only COs whose movtiation is Christian. *Eirene* was organized in 1957 by MCC and Brethren Service Commission, is also sponsored by other groups such as the German Mennonite Peace Committee and the International Fellowship of Reconciliation, and is supported by the World Council of Churches and other groups.

In my orientation message on the peace witness of Mennonites in America, I pointed out that American COs met much opposition during World War I. But, thanks largely to their clear witness and perseverance, the present status and form of service has been achieved. The future of the CO program in Germany also depends a great deal on the testimony and witness, devotion and sincerity of the first COs drafted for alternative service. The German community at large, though sick and tired of war, is not

German conscientious objectors attending the orientation were Bernd Haas, Berthold Schanzenbächer, Günter Jantzen, Walter Kaufmann, Manfred Apel, Friedrich Seibert, Hermann Fellmann, Ernst Landes. Peter J. Dyck is at the right. Next to him is Theo Glück. Fourth from the right is Wilfried Rekowski, secretary of Eirene.

pacifist and generally has little sympathy for the absolute pacifist. There are groups and forces at work which could identify the CO position with political ideologies. This must not happen. Again, others see in the CO nothing more than cheap labor. The spread of this notion would be devastating to the cause.

Wilfried von Rekowski, executive secretary of *Eirene*, told the group of the origin and aims of *Eirene* and that it has been officially recognized by the German government as a sponsoring agency authorized to employ and supervise the employment of German COs. He also gave each man detailed instruction on such things as work assignment and reporting.

Theo Glück, chairman of the German Peace Committee, based his message on Philippians 4:4-9 where the Apostle Paul encourages the congregation of believers to "rejoice in the Lord," "to have no anxiety about anything," be steadfast in prayer, and to be thankful, being then assured that "the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus."

After this week-end orientation, the fellows reported to their places of work Monday, April 10. Four went to an Evangelical sanatorium and nursing home, three to a mental hospital, and one to the Mennonite children's home in Bad Dürkheim.

The First Report

The men were encouraged to rereport to *Eirene* about their experiences. The first report from one of the men serving in a 400-bed institution has just been received in the *Eirene* office. The tone of the report is one of gratitude and of eager anticipation. Following is an excerpt from the report:

"One thing is certain, we four are happy with our new work. Of course, we still lack perspective to see the project as a whole, but we have wholeheartedly entered into those niches assigned to us. Further reports about our peace service will follow. Just an explanation about the word peace-service (Friedensdienst). We have agreed not to use the word alternative service (Ersatzdienst) if it can be avoided. We want to regard our service quite consciously as a piece and love service (Friedens-und Liebesdienst) and not as an alternative for some other kind of service."

Present Inadequacies

While it is gratifying to know that
at last German conscientious obj
tors are exempt from military se
ice and permitted to do service o
side the army and without unifor
the present alternative service p
gram as administrated by the Mi
stry of Labor has at least t
serious shortcomings. In the fi
place the law requires that all C
be assigned service in hospitals a
nursing homes as long as these
stitutions can absorb them, and o
after these places are filled m
they be assigned to public proje
of a more general nature. In t
second place, the service must
within Germany.

The program has just begun, a
it is already evident that in the fi
group drafted there are those w
by natural inclination, education, a
training do not fit into the hospi
type of service. Some would rat
build a hospital than work ins
one, rather dig or do something e
with their hands. Why should th
not be permitted to do such wo
if it can be found, if it is meaning
as a peace service, and is persona
satisfying to the fellows?

Secondly, why should not the G
man CO be permitted to se
abroad? After all, his brother
the army base does. The lawmak
have taken great pains to ass
equality of rights and duties
both the soldier and the CO, incl
ing basic pay (the minimum sc
as paid to a private in the arm
length of service (21 months), ins
ance, etc. Then why not also h
foreign service? We are confide
however, that in time this will co
because the reason for the pres
discrimination is not intentional
dictated by necessity. There
difficulties which the governm
cannot overlook at this mom
but after some experience has b
gained in administrating the p
gram, the scope of service will a
be enlarged. After all, Ameri
COs too served at home long bef
they were permitted to serve abr

Eirene must pioneer and be e
ready to assist the conscientious
jectors and the German governm
to implement the alternative ser
program, improving it where p
sible and urging changes wh
necessary.

THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and Dec
ber 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid
North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; edit
correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, Kan**

THE BIBLE

The search for the meaning of its authority

Paul R. Shelly

HIS IS THE FIRST in a series of
ticles on "The Authority of the
ble." At one of the meetings of
e study commission on "The Au-
ority of the Bible," nine papers
ere read. This article is a conden-
tion of one paper which was read
that time.

The purpose of this article is to
esent various approaches which
rsons take to the Bible today, so
at we can see what these posi-
ns are. This should help us to
aluate our own point of view. In
der to use as objective an ap-
oach as possible, the list of posi-
ns on the Bible used by William
rdern in his book, *A Layman's
ide to Protestant Theology,* will
used as a basis for this article.
will add one additional category
his list. We must realize that any
ting of positions is artificial, for
rsons do not fit into neat ready-
ade compartments.

Issue of Significance

The issue of the authority of the
ble is one of the most significant
ues for Christians today. The at-
ude a person or a group takes
the Bible permeates the point of
w taken to other areas too and
ually becomes the foundation on
ich these other ideas are de-
oped. This is the reason the topic
so important. The title of this ar-
le was chosen carefully. Many
rsons in the last twenty-five years have been earnestly seeking to find an answer to the question of what their attitude should be to the authority of the Bible.

In the nineteen twenties, persons were divided into black and white positions; this was the period in which the fundamentalist-modernist conflict raged. In the last twenty-five years a number of in-between approaches have emerged. These are not all new for some of them are older than the fundamentalist and modernist positions.

Let us then briefly examine six approaches that persons take to the Bible today. All of these schools of thought, except the second one, follow the book by Hordern. An attempt has been made to summarize these various attitudes briefly but fairly. It should be kept in mind that it is difficult to do this objectively.

Fundamentalism

The first approach to be discussed is "fundamentalism." There are a number of words which characterize this position. The fundamentalist believes in verbal inspiration. He interprets this to mean that the words in the original manuscripts were verbally inspired. The fundamentalist believes in plenary inspiration, which means that all parts of the Bible are equally inspired. The fundamentalist takes things literally. This means that for him the creation and the miracles occurred literally in time and space.

The fundamentalist believes that the Bible is infallible, that while it was primarily written to interpret events from a spiritual perspective, yet it is infallible in all areas. The fundamentalist looks with disdain at some of the conclusions of higher criticism. The fundamentalist, for example, believes in the Mosiac authorship of the first five books of the Bible. The fundamentalist frequently, although not always, is a dispensationalist believing that God has dealt with people in various ways in different periods of history.

Conservatism

In the second approach I want to depart from Hordern and discuss a viewpoint which I call "conservatism." This school of thought is one which many conservative, evangelical Christians have held for many years. This position believes in the authority of the Bible. It holds too that the Bible must be taken literally, particularly accepting the teachings of Jesus as the basis for the normative life for new creatures in Christ.

This school of thought states that the Bible should be interpreted through Jesus Christ—that all of the Old Testament points to Christ and Christ is the center and cornerstone of the Bible and history. This viewpoint asserts that when we speak of the infallibility or trustworthiness of the Bible we are speaking primarily of the Bible in relation to faith and practice. This does not render a judgment on other items in the Bible but it looks at the Bible for the purpose for which it was written—to give God's message of redemption for man. This attitude tends to deal with the authority of the Bible by using itself and biblical terminology rather than man-made terms such as verbal and plenary because these words hinder communication. This position for the most part would be cautious in accepting many of the theories proposed by higher criticism of the Bible.

Modern Orthodoxy

The third approach is one of the most difficult to define. Hordern calls it "modern orthodoxy." It is difficult to actually formulate a clear picture of this position for much of what is included in it would apply to some of the other schools of thought too. This viewpoint stresses the idea that the question of the kind of God the Bible reveals is more important than the question of how God reveals himself in the Bible. According to this attitude, propositions about the Bible are not nearly as important as the fact that God revealed himself through redemptive acts in the Bible.

Neo-Orthodoxy

Another approach is "neo-orthodoxy." This school of thought has become quite prominent theologically in recent years and has gained many adherents and has also influenced many others who have been only partially affected by it. This viewpoint believes that the word of God should not be identified with the words of the Bible. God is always more than the words of the Bible.

Myth

A significant idea used by some leaders of this position is contained in the word "myth." Myth is not to be confused with mythology. It means rather that as we attempt to understand the account of the fall of man in Genesis 3 for example, that the major issue is not whether an actual event took place which could have been photographed. The actual issue is whether this chapter gives us an accurate picture of man's relation with God both then and now. The answer of this attitude is that it gives us an accurate picture but not a literal picture. The approach believes that, since words are inadequate to fully convey spiritual truth, this form of communication was used to gain depth. This approach also stresses the idea that the Living Word is more important than the written word. Thus Christ is more significant than the written word.

Neo-Liberalism

The fifth approach is "neo-liberalism." Neo-liberalism was developed by persons who were dissatisfied with liberalism. A number of items may help to clarify this position. The optimism about human nature of earlier liberalism was not realized. Then too scholars discovered that some of the theories of higher criticism were not founded on sufficient evidence. Archaeology revealed that some of these theories were not true. Biblical scholarsh also taught persons that they we wrong in their stand in regardir the Bible as a book in which the were conflicting points of view, suc as the point of view of Jesus ar that of Paul. Scholars in the pa decade have written many books c the unity of the Bible.

Liberalism

"The final approach is liberalism The liberal uses higher criticis and feels that the Bible is not the i fallible word of God. According the liberal the Bible is a record the experiences men have had search for God. Thus, the Bib is similar to any book which recor man's experience in relation to G written in any period of histor The liberal believes in reason. Co sequently, he examines the Bib through reason and through th means determines what is literal true in the Bible. The Bible is n trustworthy; there are errors in It views the development of ideas the Bible as an evolutionary proce

Conclusions

The following conclusions are i portant. We as individuals and a Conference need to find our a proach to the Bible. This is imp tant for we should have an approa to the Bible which will permea our total work in the life of c Conference. We need to have unified outlook but one which leav room for the Holy Spirit to gui each life through the fellowship the church.

We need to deal charitably w those in our own brotherhood a with those outside our brotherho who have positions other than t unified viewpoint. Persons with different attitude can often co municate God's truth to us.

We need to always remember th persons do not fit exclusively in one position or another. Thus, wh this article is helpful to get a pict of six approaches to the Bible should not be used to judge perso

A final conclusion is that we m make this quest for our position our approach to the Bible an hon quest praying for God's guidar for it is always easier to put do a man-made system than to be co pletely open for new insights th God wants to give us.

> The authority of the Bible is one of the most significant issues for Christians today. The attitude a person takes to the Bible permeates all other areas of his life. It actually becomes the foundation on which the rest of his life is based. We as individuals and as a Conference need to find our approach to the Bible. We need to have a unified outlook but one one that leaves room for the Holy Spirit to guide each life through the fellowship of the church.

Mennonite men

Pacific District Report

HE PACIFIC DISTRICT Mennonite en held their annual meeting on une 9. The meeting was held in nnection with the Pacific District onference which convened at Col- x, Washington, on June 8 to 11. rother Harry Harder of Reedley president of the Men's organiza- on.

The Pacific District has twenty- ve churches scattered throughout e states of California, Oregon, ashington, and Idaho. They have ne churches in California, six in regon, seven in Washington, and ree in Idaho. The distance be- een the Upland (Calif.) church d the Lynden (Wash.) church over 1500 miles. The fact that e churches are so widely scattered akes it rather difficult for local oups to work together in a strong strict organization because of avel, time, and expense.

rvey of men

In a survey conducted by sending estionnaires to local churches, the llowing information was obtained: % of the church membership are en; 44% of the men in the churches e active in men's groups; 13.5% the church membership are ac- e in men's groups. In classi- ing the churches of the Pacific strict according to membership, ese results we evidenced: one urch with less than twenty-five embers; three with twenty-five fifty members; five with seventy- to a hundred members; two th 101 to 300 members; two with 1 to 400 members, and one church th over 400 members.

Of the twenty-five churches in the cific District, only eleven contrib- ed any financial support to the strict Mennonite Men's projects the past year. There did not em to be any correlation between the size of the church that contributed or the one that did not contribute, since some of the smallest churches and some of the larger churches contributed.

The budget for the year includes the following:

Scholarship Plan	$500.00
Paraguay Roadway (G.C.)	600.00
Boy's League (Gen. Conf.)	100.00
General	100.00
Literature: Reading material for Indian and African mission field	200.00
Menn. Men General Fund (General Conference)	35.00
TOTAL	$1535.00

The feeling behind the literature project comes from the information of the missionaries who report that people educated in mission schools have learned to read. In India and Africa, these people who have learned to read are reading whatever is available to them. In many instances, this reading material is not of a Christian nature but propaganda put into their hands by some government that is anti-Christian. This project would make Christian literature available to them.

Money for school

The scholarship project grew out of an expressed concern that we as Mennonite Men should be helping some deserving person in his schooling as he prepares for work in the fields of either the ministry or that of a medical missionary. In November of 1958, the Scholarship Proposal Committee of nine men representing the four states and six churches was appointed. This committee made the following recommendations.

1. That a scholarship plan be adopted which would make financial aid available to selected students preparing for the church positions approved by the General Conference. Prospective pastors, mission candidates, medical missionaries, and teachers called to the mission field would be eligible for scholarships.

2. That the financial aid provided by the scholarship be considered a grant if the recipient continues in Christian service. Also, the aid to be recognized as a loan to be repaid if the recipient fails to continue in areas of Christian service approved by the General Conference.

3. That a scholarship committee be appointed by the Executive Committee of the Mennonite Men of the Pacific District whose major function would be to determine the criteria for the selection of scholarship recipients and administer the scholarship program.

4. That the amount for each scholarship be $500.00.

5. That one scholarship be awarded annually.

6. That the revenue for scholarships be included as a regular appropriation in the annual Mennonite Men's Budget. Personal contributions toward the scholarship fund shall be encouraged.

These recommendations were adopted and a committee was appointed to administer this scholarship program. A notice pertaining to this scholarship has been sent to all the churches in the Pacific District, to all the men's groups, and to Bethel College and Mennonite Biblical Seminary.

Work with Men of the Future

Quite a number of the Pacific District churches are doing something in regard to boy's work, although not affiliated with the General Conference Boy's League. There is a feeling the vast area of boy's work could be greatly expanded.

Individual churches have carried on many of their own projects such as church and parsonage building, redecoration and remodeling, painting houses for church members and nonmembers, removing old buildings from the surrounding community, rescue Mission work, jail services, and hospital visitation.

Editor, Richard F. Graber, Moundridge, Kan.

Stones Rather than Bread

Focus on Christian Concerns

In his "state of the kingdom" message, King Jesus suggested that no man, whose son would ask for a loaf of bread, would give him a stone.

It was an optimistic note on human nature, which history has not always supported. Even currently, America, the economic parent of many underdeveloped nations, is more ready to provide stones than bread.

At least that is true if public opinion analyst, Samuel Lubell, is right. And the congressional mood regarding foreign aid suggests that he is. He asked representative citizens in nineteen states, "If the government had another billion to spend, how would you divide it?"

Spending for defense (stones) came out on top. Foreign aid (bread) ended up at the very bottom, in a scaling of seven possible spending programs.

Stones rather than bread. The world is already spreading on the table of mankind $14,000,000 worth of stones (arms and armies) an hour, the United States contributing more than any other nation: $46,000,000,000 a year for missiles, manpower, tanks, guns, ships, atomic explosions, and military aid to allies.

One hundred and twenty billions a year (total world military spending) would feed the hungry among the world's three billion people, would give medical care to all the diseased, would more than double the annual income—now less than $100 for more than one billion people, and would provide homes for 240,000,000 families in underdeveloped countries.

Why add to this spending for stones? Why, we have no alternative!

Politically, we have no alternative, for we must stop Communism! Psychologically, we have no alternative, for a high defense budget gives us such a wonderful feeling of security, is such a wonderful tranquilizer! Economically, we have no alternative, for we must maintain our prosperity to prove the superiority of our system and keep two cars in our yards! Religiously we have no alternative, for is it not our holy mission to keep the world free for democracy and Christianity!

No alternative? So also though the disciples, to whom Kingdor principles came very slowly. A the signal, they would have presse the button to release the fire fror heaven to make the world safe fc the Kingdom. By Peter's example, n antichrist was going to advance o the Christ beyond the points of the swords.

But Christ himself had an altern tive, not a fleeting impulse but b eternal design. While he ordere the swords in their places, He poin ed to the cross just ahead of Hi on the road which He had alread been walking for three years. An beyond the cross—not immediate in sight—but there, to be sure, wa the open grave. And beyond th grave in the distance was the mi lenium, the city of God.

This was the divine alternati in the face of a totalitarian threa universal totalitarianism. This wa and still is, God's 'plan of salv tion.' Not by the blood of H enemies, but by His own blood H ransomed men and the whole worl

Understand that who can in a its historic and contemporary mea ing. Believe that who will with a its unconventional implication Preach that who dare with all i un-American flavor. Live that wh can with all its humiliating cons quences. *Frank H. Epp*

the reader says

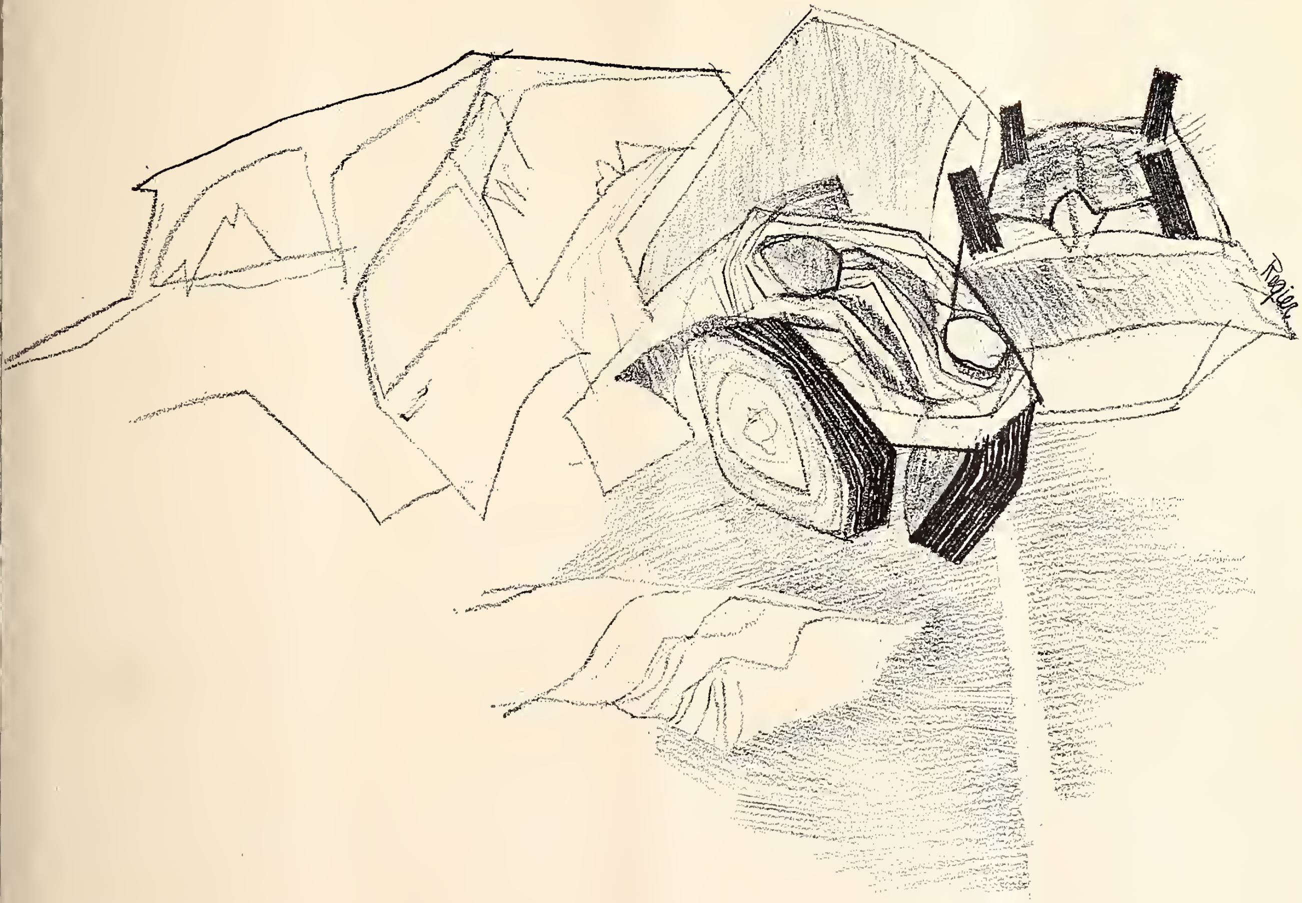
WOMEN MINISTERS

Dear Editor: I like *The Mennonite,* and frequently I feel like making some contribution as, for instance, about women ministers. But when the May 9 copy doesn't get here until June 17, one can hardly get the remark there by June 6. Still, I'll say it anyway. I was very much interested a number of years ago when I was in Paraguay, reading a report of a deaconess conference in Germany. One of the pastors pointed out that when Paul says that women should cover their heads when they prophesied he took for granted that they might prophesy, and what was prophesying but speaking to men for their upbuilding and encouragement and consolation (1 Cor. 14:3), the equivalent of modern preaching? So when Paul said later that the women should keep quiet, he was speaking about a certain type of talking which the Corinthians understood, but which we do not understand today, but he was certainly not annulling what he had just said before. I thought that was a very interesting interpretation. *The Mennonite* has some very good photographs in it, but I would like to see more. *Marie J. Regier, Hwalien, Taiwan.*

SYMBOL WITHOUT A BOOK

To the Editor: Even though *The Mennonite* gets here two months late, we are still happy to receive it. Concerning the discussion about a symbol for our Conference, I a somewhat perplexed. Is a symb going to help us express our fai in a more realistic way? What v need is more people who are de cated to what one wants to expre in the symbol. The love of Chri and the good news of the redem tion will hardly be transmitted others by a new symbol or lette head. It seems to me that it wou only help so many more to feel fre of their responsibility of person witnessing for Christ as is so oft the case by giving this responsibil to the evangelist who visits the co munity once a year. And beside if we are going to have a symb why not use, say for example,

continued on page 4



Catharine Clark

the other side of the story

I WAS NINETEEN, just a year out of high school, happily married, eager to enjoy all life has to offer. I was driving very fast along a gravel road.

It was a nice day. There weren't many cars on the road. I pressed harder on the accelerator.

Suddenly, on a turn, there was a stretch of loose gravel. The car went into a skid. I found myself in a whirling mass of red dust, grinding, grating gravel, and spinning tires. All I could see was swirling, choking dust. Then all was quiet. When the air cleared, the car had turned completely around in the road, but I was safe.

In a few minutes I was over my fright. I drove on, slowly at first, then faster. By the time I reached my destination I had all but forgotten the scare. At dinner, I gave a gay account of the experience. "It nearly scared the living daylights out of me for a minute," I said. And then I laughed.

My husband was shocked. "Why, you might have been killed!" he said. "Don't you know driving on gravel is dangerous?"

"Oh, pooh!" I made a face at him. "I'm practically indestructible, didn't you know?" I blew him a merry kiss.

I AM 24. Young, gay, confident. We have a little boy now, and another baby is on the way. The world is beautiful, exciting.

I go to spend a week out of town with my sisters. One day the telephone rings. There has been a terrible automobile accident.

I drive home. I'm not the gay, laughing, fun-loving person who claimed she was practically indestructible. I am a frantic wife, deeply in love with her husband, who may not live until I reach him. I pray, "Please get me there in time to tell him goodbye. At least that, dear God."

I walk numbly into the hospital. There are faces all around me, the faces of people who love me and are trying to help. But no one can reach me now. An earnest voice pleads, "Don't let her go in there . . . please, don't let her go in there!"

But I have to go; I have to know. I walk to the edge of a white hospital bed with guard rails around it. I look down.

For a moment, my mind won't accept what I see. Then I look again. His head seems to be as wide as the pillow. His jaws are crushed. His nose is jerked out of its socket. He has a skull fracture. The top of his head is a terrifying mass of metal clamps, closing wounds. One eye has been so badly damaged the doctors aren't sure they can save it. I stand there and stare in disbelief. There are no tears to shed; they have been shocked away. He is alive, but will he want to live now?

His mother and I keep vigil beside his bed. Beautiful flowers come to brighten his room, but he doesn't know about them. It is days before he is able to understand that he has been in an accident and is in a hospital. A nurse removes the mirror from his room so he won't be able to see his face.

They tell me to bring the past into our conversation; they want to check his memory. His jaws can't be set; he can have no anesthetic because of his head injuries. I stay with him, waiting out each frantic, pain-filled day.

They ask me to leave the hospital for a while. They are going to try to work on him and they can give him nothing to dull the pain. "You must think of the baby," the doctor tells me, gently. "This is all so hard on you."

I don't know where to go. I stop outside, by a long, green hedge. I hear him screaming, screaming. I feel that I am dying inside, because there is no way to help him.

Finally, he leaves the hospital. There are months of nightmare. He can swallow only liquids. We try t
take small walks in the evening
but we hear the horrified whisper
behind our backs, we see the ter
rible stares as we walk along. Hi
head is encased in a huge plaste
cast, his teeth and jaws are wire
to a frame which hangs down ove
his nose. His saved but damage
eye trickles tears from its injure
duct. His scars are vivid an
heartbreaking. But he is alive.

One night I cradle him in m
arms as he sobs—not from pain, bu
from having endured too man
stares from the curious and th
morbid, too much pity from friend

Our baby is born, a boy. He
healthy and safe, and now I hav
gone as far as I can go. I collaps
on the edge of a nervous breal
down.

Nine years pass. We walk ever
where because we can't afford a ca
now. We fight back, as best we ca
Finally, we manage to buy a secon
hand car and my husband can driv
again. I find, though, that I am u
able to drive. I look out into th
sea of traffic and think of all th
loved ones who are riding ther
One single act of carelessness fro
me could do to others what ha
been done to us. I realize that m
husband is not the only one wh
was injured; I will carry emotion
scars for the rest of my life.

WHY DO I TELL you this stor
Because I have learned that wh
the blazing headlines die and t
bulletins stop reporting how the v
tims are progressing, automobile a
cidents and their horror are fo
gotten. I have taken you on t
other side of the story, where the
is no ending, because through
our suffering one certainty burn
like a flame in my mind: *It did n*
have to happen.

It does not have to happen
you. I suspect that you may ta
chances in traffic, drive too fa
sometimes, disobey some traffic r
ulations. Perhaps you, too, belie
that you are "practically indestru
ible."

Please, won't you stop to thi
while there is still time? Wo
you be aware of the terrible
sponsibility you carry with you ea
time you drive? During these yea
of heartache and pain, I've learn
to love you enough to want to spa
you the other side of the story.

The Bible was written long before automobiles were thought of. But Bible truth and Bible principles have a strange relevance to man's doings regardless of the times in which he lives. Automobile traffic rules are no exception.

The fact is that Christians should be the best drivers. Conduct on the highways as well as everywhere else is based on character. Character is based on morals. Morals are based on religion.

The open road offers one of the best opportunities for young men and women to apply their Christian principles in practical matters. *James DeForest Murch*

Youth News

Ser RETURNS TO HENDERSON

klahoma! As a Voluntary Service orker, Sandra Kroeker of Hender- n, Nebraska, found herself off to is destination for three weeks, ay 29-June 16. She was counselor a retreat and taught Bible hool. She stayed at the home of erman and Alice Walde in Clin- n, Oklahoma.

The first week of her stay was ent at the Mennonite Indian ung People's Retreat, located at ydro. For the remaining two eeks, Sandra taught the primary ass at the Mennonite church in iomas, Okla. Sandra, who plans make music her career, also di- cted the music classes of the hool.

Soon after her arrival in Okla- ma, she played the piano at an dian funeral. Sandra says, "See- g these people in their grief made e realize that only skin color made e different from them. At heart e were the same."

Although there were moments of discouragement, Sandra declares that this experience was one of the most rewarding and inspiring ones she has ever had. She also adds that the need for workers is great, and she highly recommends others to give some time in voluntary service.

Sandra concludes, "When, at the end of three weeks, I saw how these children had learned and benefited from my teaching, I knew that this was worth any troubles I might have had. I was reminded of what God said in Isaiah 55:11: 'So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'" *Elaine Kroeker*

YOUTH NEWS

We would like to hear about the experiences the more of you are having this summer—perhaps in voluntary service and perhaps in other ways of serving. Send your reports to Youth Editor, 722 Main, Newton, Kansas. Ed

PEACE RALLY FOR YOUTH

The Western District Peace and Service Committee is sponsoring a peace rally for young people, Walter Neufeld, committee secretary, has announced. The peace rally is scheduled for August 5 and 6 at Camp Mennoscah, Murdock, Kansas.

Albert H. Meyer, dean of Bethel College, is the speaker. He is a former peace secretary of the Mennonite Central Committee in Europe and is aware of the need for an emphasis on love throughout the world. Besides messages by Dr. Meyer, there will be informal sharing of concerns and recreation.

Young people are urged to attend the rally as a group, making this their annual fellowship outing. Arrangements have been made for overnight accommodation. Persons not able to attend on Saturday are invited to the Sunday activities.

Reservations for your fellowship, indicating the number planning to attend, or for yourself, should be sent to Evelyn Claassen, Peace Rally, Camp Mennoscah, Murdock, Kan. Registration is $1.50 for the week end or $1.00 on Sunday. Meals are included in this fee.

hould a Christian Work for the Church?

irry Kehler writes the eighth in a series of discussions by members of e Young People's Union Cabinet on the question, "Who Is a Christian?"

OPLE, ESPECIALLY young people, ve a very big need for the feel- g of "community." The church ould be the center of the Chris- n's activity; it should provide n with a feeling of oneness and ity. G. L. Hunt, in his book *Re- covering the Church*, says, "What true of any human association— it it is unified by a common will- ness to work together to achieve group's purpose—is supremely e of the church community."

t is essential that a Christian ould work in the church: that ry Christian should work in the irch. The individual Christian's, well as the church's, well-being l growth depend largely on his lingness to labor.

Participation in church activities motes a sense of belonging and omplishment, in the Christian. He feels more a part of the church because he has made a contribution to its functioning. Because of this, he can see himself more readily as a member of the body of Christ. Furthermore, there can be a much stronger sense of fellowship if individuals participate actively in the church's program. Group worship takes on a new meaning when the Christian is intimately engaged in the church's work.

A church is dependent on its members to carry out the work which has been assigned to it. Consecrated, working Christians are needed to fulfill the biblical injunction to carry the Christian message to all parts of the globe, regardless of whether it is to members of our own Conference, to people who live on the fringes of our society, or to the people on the other side of the globe. The church's very existence depends on its members' faithfulness and willingness to work, even at its more menial tasks.

Larry Kehler, Fellowship Area Chairman of the Young People's Union, graduated from Bethel College this spring with a major in social sciences. This summer he and his wife, Jessie, are back in Canada (Manitoba, to be exact) where Larry is assisting the editor of **The Canadian Mennonite**. Beginning this fall, Larry has accepted an assignment with the Mennonite Central Committee where he will work in the publicity department. He began his three-year term as Fellowship Area Chairman last fall.

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

our schools

MEDICAL TECHNOLOGY STUDENTS

Darlene Nusz of Conway Springs, Kansas, and Gladys Goertzen of Hillsboro, Kansas, are new students enrolled in the school of medical technology at Bethel Deaconess Hospital, Newton, Kansas. This twelve-month course of clinical experience in the various departments of the hospital laboratory, with conferences and lectures by members of the hospital laboratory staff and the pathologist, leads to eligibility for the examination for national registry by the American Society of Clinical Pathologists.

Before enrolling in this specialized course at the hospital, both Miss Nusz and Miss Goertzen had completed the two-year college prerequisite studies in the basic science courses at Bethel College.

THE READER SAYS

continued from page 472

Peter. When we would see his face, we would think of God's love to man through Jesus Christ, His call, and power of the Holy Spirit working through men. Added to this, we would not have to write an extra book on the meaning of lines and curves but could check on these things, if we don't know them, in Holy Scripture. Or maybe we could have a selection of saints. We would not worship them as we say others do, but we would only use them as a symbol. If a symbol is chosen, will it be the thing that identifies us? We are already known as "G. C.s." Let us remember that the impact of the gospel through us depends on the personal witness of each member.
Henry Dueck, Asuncion, Paraguay.

THE PRE-EMINENCE OF CHRIST

To THE EDITOR: The May 16 issue of *The Mennonite* has just reached us here in Japan. I was deeply disturbed and grieved by a letter to the editor written by a Mr. Sam Regier, North Newton, Kansas. The implication is made that the matters on which the different religions agree are more basic than the ones on which they disagree, and so we should work together. This type of thinking, which is rather prevalent in ecumenical circles today, is one of the greatest threats to the cause of bringing Christ to a lost world. The Bible says, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." The writer goes on to say that Jesus "is not anxious to be honored. . .but we are so prone to honor Jesus and fail to follow His teaching." It is true that Jesus did not seek honor as a human king while He was on earth, because that would have been contrary to His purpose of redemption. But it is also true that the work of the Holy Spirit in and through the church is to bring honor and glory to Jesus Christ, the eternal Son of God and our Redeemer. "Blessing and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." If we as a church should cease to give pre-eminence to Jesus Christ, who is the head of the church, we would thereby cease to be a Christian church. *Peter Derksen, Miyazaki, Japan.*

CAPITAL PUNISHMENT

DEAR EDITOR: Thank you for printing the very fine article, "The King James Version," by F. F. Bruce. I enjoyed reading such a well written and scholarly report.

In the same issue I was both amazed and disappointed concerning the views of the General Conference on the subject of capital punishment. I believe these views to be entirely anti-scriptural.

In Genesis 9:6 God commanded Noah, "Whoso sheddeth man's blood, by man shall his blood be shed:" This was given at the time when God instituted human government on earth. A similar command is given in Romans 13 where man is told to be subject unto the higher powers. In verse four God says, "For he beareth not the sword in vain: for he is the minister of God." Can this phrase and especially the word "sword" refer to anything but capital punishment?

The Eastern District recognizes that statistical studies seem to prove that the death penalty is not a crime deterrent. I question these studies. Who can say whether or not a certain penalty helps to deter crime? I quote from L. E. Maxwel
editor of *The Prairie Overcomer*

"To produce figures from variou
countries to disprove the death pe
alty as a crime deterrent is to i
nore social conditions, economic i
fluences, gospel efforts, and othe
moral factors and unknown circum
stances which have been addition
deterrents of crime. If one com
pares Great Britain's crime wit
that of America, he cannot we
argue for abolition of the deat
penalty."

In the April 1961 issue, Mr. Ma
well has another comment on th
subject:

"Murder is on the increase
Britain, 'now averaging nearly o
a day and twice what it was a ye
ago.' In 1957 the Homicide A
'abolished hanging for all but a fe
types of murder.' With mounti
murders 'there is mounting feeli
in the country that the death pe
alty should apply to all people
sound mind who commit these a
ful murders,' declared a member
Parliament."

However, regardless of wh
studies may show or seem to sho
I would still rather follow the w
dom of God than the wisdom
men. In our society, man has a
is trying to discredit God and so
tries one experiment after anoth
in an effort to solve the social pr
lems of the day. I believe all the
problems would be solved if m
would only take heed and obey t
commands of God as found in t
Bible.

I would like to remind those w
think that the love of Christ mak
the death penalty obnoxious th
the love of Christ no where sup
cedes the righteousness and justi
of Christ.

Our laws and law courts were
up for the protection of the in
cent. Today we seem to be usi
them rather for the protection
the guilty. A little over a year a
the entire world was up in ar
because of the execution of Ca
Chessman of California. Almost
one seemed to care about the
tims of Chessman's crimes.
might expect such an attit
among godless men of the wor
but I certainly expected somethi
better from those who call the
selves Christians. *Henry W. Sieb*
Avon, South Dakota.

MCC news

9 WORKERS COMMISSIONED

commissioning service on Sun- y, July 9, climaxed a two-week eriod of orientation for forty-nine ew MCC workers who are leaving r assignments throughout the orld. The commissioning service as held at the Roxbury Camp round, Roxbury, Pa., and also rved as the final session of a eace conference of the Peace, Re- ef, and Service Committee of the rethren in Christ Church.

C. N. Hostetter, Jr., chairman of ennonite Central Committee, rought the commissioning address n the subject, "Pioneering in eace Corps Work."

oreign Relief

eventeen are taking assignments ith Foreign Relief and Services eight countries — Jordan, the ongo, Greece, Crete, Germany, Aus- ia, India, and Peru.

Relief workers assigned to Jordan e Susan Epp, R.N., Vancouver, C.; Agatha Esau, Linden, Alta; d Henry Kreider, M.D., Lancaster, a. Miss Epp will work with Dr. hn Krahn, who is now in Jordan, establishing a medical program nong the Bedouins at Ma'an. It planned to operate four clinics in the Ma'an area. Miss Esau will do household work at the Mennonite Orphanage at Hebron. Dr. Kreider is being loaned by MCC to Near East Christian Council for clinic work in isolated villages in the Hebron area.

John R. Dyck, M.D., and Florence Dyck, R.N., of St. Boniface, Man., Walter Shelly, M.D., and Elizabeth Shelly, M.D., of Bethlehem, Pa., will join a number of non-MCC doctors in service with the "Operation Doctor" program of medical assistance sponsored by Congo Protestant Relief Agency.

Lois Z. Martin, New Holland, Pa., will serve in Greece, where she will initially assist in the matronship at the Aridea Pax demonstration farm and later will do community work in nearby Greek villages.

Veteran MCC worker Orpha Zimmerly, Orrville, Ohio, will return to the European program after a year's absence. Miss Zimmerly will be part of a three-person team initiating a new MCC program in Crete.

John and Marian Friesen and sons John and Michael of Steinbach, Man., and Irene Hershberger, Sugarcreek, Ohio, will go to the European MCC center at Frankfurt, Germany. John Friesen will be pastor to the MCC family in Europe and North Africa and will teach at the European Mennonite Bible School in Bienenberg, Switzerland. Miss Hershberger will work in the administrative office at Frankfurt.

Assigned to work in Vienna, Austria, are John and Thelma Thiessen, Vancouver, B. C. John Thiessen will be responsible for the material aid program in Austria.

Rudolf Klaassen, Laird, Sask., will serve in Calcutta, India, where MCC has a relief program at one of the many refugee colonies in the area.

MCC personnel working with the LeTourneau Foundation in Peru will be joined by Jacob and Agnes Penner, Vancouver, B. C., both of whom will teach at the Bethany School for Missionary Children located at Tournavista.

Pax

Five of the ten Paxmen in the school are joining the Europe-North Africa Pax program with headquarters in Frankfurt, Germany. They are Merle Bitikofer, Salem, Ore.; Allan Mast, Hesston, Kan.; Gordon Reimer, Steinbach, Man.; Donald Schlegel, Toronto, Ont.; and Ronald Yoder, Goshen, Ind. These men will receive specific assignments after their arrival in Europe. Paxmen in the Europe-North Africa program are now serving in Austria, Germany, Switzerland, Greece, and Morocco.

Gary Gingerich, Harrisonburg, Va., and Ervin Kauffman, Kalispell, Mont., are going to Bolivia where they are assigned to the Methodist Mission at Santa Cruz. Sheldon Detweiler, Hesston, Kan., will serve at the MCC orphanage at Hebron, Jordan.

Two Paxmen have been assigned to MCC service in the Congo. Leroy Harder, Butterfield, Minn., and Gary Ratzlaff, Orienta, Okla., will receive definite assignments after arrival in Leopoldville.

Voluntary Service

Sixteen Voluntary Service workers are leaving orientation school for assignments in the U. S., Haiti, Newfoundland, and Mexico. Serving with VS on the Akron staff are Mary Ellen Bast, Kitchener, Ont.; Sharon Mullet, Albany, Ore.; and Jerrold and Elizabeth Duerksen, Mountain Lake, Minn.

Boys Village near Smithville, Ohio, a home for emotionally maladjusted boys, will gain two VSers; Marguerite Brauen, Clarence Center,

EORGE DICK APPOINTED CHAPLAIN AT KINGS VIEW

George G. Dick, pastor of Bethel ennonite Church, Winton, Califor- a, has been appointed chaplain at ngs View Hospital. He will as- me his duties on August 1. Mr. ick's qualifications for this position clude his seminary training at orthern Baptist Theological Semi- ry, his pastoral experience, and s special interest in the mental alth field.

The chaplaincy program at Kings ew Hospital will be developed in -operation with the administrator d the medical staff. While the spital has, since its inception, car- ed on a devotional program con- cted by both staff and community ergy, the religious program in the spital will now become the re- onsibility of the chaplain.

The chaplain's role at Kings View is seen as extending beyond the hospital. It is hoped that the program will develop to include community education in the area of mental health and religion, counselling with pastors and assisting them in dealing more adequately with referral problems, and serving as a liaison between the hospitalized patient and his own pastor.

The Kings View Board of Directors appointed a Chaplaincy Committee some time ago for planning program and recruiting personnel. Mennonite Mental Health Services has given considerable time to study the establishing of chaplaincies in its mental hospitals and has assisted in setting up qualifications and standards which have also been applied at Kings View Hospital.

N. Y.; and Carolyn Ressler, Arcade, N. Y.

Ruth Nisly, Salem, Ore., will serve in the orientation building for delinquent girls at Cedar Knoll, one of the three institutions comprising Children's Center, Laurel, Md. Loretta Slagel, St. Johns, Mich., will do secretarial and nursery work at Junior Village, Washington, D. C.

Two of the volunteers will serve in Mennonite hospitals. Albert Schlabach, Marilla, N. Y., will work as a psychiatric aide at Brook Lane Farm, Hagerstown, Md., and Rose Wiebe, R.N., Lowe Farm, Man., will be a nurse at Kings View Hospital, Reedley, Calif.

The Voluntary Service program in Haiti will receive four new workers: Wilmer Rutt, M.D., and Lois Rutt, R.N., of Bethlehem, Pa., will serve at the MCC hospital at Grande Riviere du Nord. Daniel Ewert, Orland, Calif., will do maintenance and construction work at Grande Riviere du Nord. Marvin Penner, Beatrice, Neb., will assist in the Community Development Program at Hospital Albert Schweitzer.

Sally Sharp, Belleville, Pa., will go to Newfoundland, where she will work in one of the hospitals which MCC helps to staff. Myron Shenk, Sheridan, Ore., will join the new VS unit in Mexico.

Akron Staff

Six new members of the Akron headquarters staff participated in the orientation school. Gerald Leinbach, Petoskey, Mich., is bookkeeper and assistant in the office of Mennonite Indemnity, Inc. Lois Lengacher, Grabill, Ind., and Carolyn Nofziger, Lebanon, Ore., are beginning their work as secretaries in the Executive Office and the Relief Office respectively.

Wilma Teuscher, Pigeon, Mich., serves as production assistant and supply clerk at headquarters. Lois Weaver, Blue Ball, Pa., is joining the Information Service staff as editorial assistant and artist. Mildred Jean Yoder, Mantua, Ohio, is secretary in the offices of Mennonite Mental Health Services and Voluntary Service.

our churches

JOINT CHOIR PROGRAM

First Mennonite Church, Bluffton, Ohio. The Junior choir under the direction of Mrs. Richard Pannabecker, the Youth choir with Gary Lora, and the Adults directed by Prof. Earl Lehman gave a concert Sunday evening June 18. Total number in the three choirs was close to 100. During July and August there will be special vocal and instrumental numbers serving while the choirs are on vacation.

Friday evening children from the Daily Vacation Bible school will give a program at the First Mennonite Church. The total attendance at the school was 227 and this included children from the Methodist church and United Church of Christ. Ninety-three of the children were from our Sunday school.

A Workshop for Directors of Children's Choirs was in session last week at the college. Children from our choir were used as the laboratory demonstrators with Mrs. J. J. Enz, Elkhart, as leader and Earl Lehman of the college faculty as the director. These children will have a part in the Friday night program.

One hundred and sixteen bundles and $124.00 were dedicated on June 11. The "trek" to Friedenswald begins soon and will continue throughout the summer for children and a few adults. Many are planning to attend the summer program. Pastor Jacob Friesen will spend the first week in August at "The Lake of the Ozarks" where he will appear on the program for the Missouri retreaters. Later in the month he will assist in camp for the California retreaters at the Sequoia camp.

Mary Smucker, daughter of Mr. and Mrs. Carl Smucker, will do voluntary service in Daily Vacation Bible school activities in Philadelphia where Ernest Neufeld is the pastor and has charge of the work. Elizabeth Raid, daughter of Dr. and Mrs. Howard Raid has assisted at Camp Friedenswald during the month of June.

Bluffton is planning a Centennial celebration and is asking all the churches to invite former pastors to preach on Sunday morning August 13. There will be special mu cal programs at the evening servi
Mrs. Mary E. Smucker

BUNDLES DEDICATED

Hereford Church, Bally, Penns vania. The beginner and prima departments furnished a splen Children's Day Program on June At this service the infant daught Nancy, of Mr. and Mrs. Earl L shaw was consecrated. Also at t same time, forty-eight tropi Christmas bundles were consecrat These were all bundles for bo aged 12, 14, 16 years. The Ladi Organization entertained the La dale group on June 20 at the chur The filmstrip, "The Hook," w shown. On June 18, Henry B. Fa who has just returned from a vi to Russia, spoke about his visit the Soviet Union and showed sli taken while there. *Mae Latshav*

54 BIBLE SCHOOL STUDENTS

Bergthal Church, Pawnee Ro Kansas. Vacation Bible School v held June 5-16 with fifty-four s dents enrolled. The closing p gram was given June 16 with vis tion in the various rooms and viewing of the film, "The Mak of the English Bible." Ivan Deck was our morning worship spea on June 4 and Roger Siebert June 11. Consecration for three c dren was held June 18. Mrs. I Schmidt passed away suddenly J 5. Two members of our chur Pauline Sawatzky and Roger Sieb are in Voluntary Service at prese Pauline is working in a mental stitution at Hastings, Minnes and Roger is serving at the W lawn Mennonite Church, Chica for the summer. *Mrs. LaVe Unruh*

PASTOR IS RADIO SPEAKER

Bethel, Inman, Kansas. Ha Kroeker and Luella Jane Gra were married in the first Menno Church of Pretty Prairie on A 28. Alvin Kroeker and Janice gier were married in the Bu Mennonite Church on May 7. C secration of children took place Mother's Day. Seven young pe were received into the chu through baptism on Pentecost. couple was received by letter. F ald Friesen and Phyllis Sawat were married in the Bergthal M nonite Church of Pawnee Rock

ıne 2. Our annual Sunday school
stival was held June 4. Ed R.
ucky of Moundridge was the spe-
ıl speaker on this occasion. Our
urch sponsored Faith and Life
dio broadcast from June 5 to 10
th Pastor P. A. Wedel as the
eaker. Communion was observed
June 11. Mr. and Mrs. Elmer
ısz have returned to our com-
ınity from Fayetteville, Arkansas,
ıere they served a church for
out eight years. Mr. and Mrs.
ank F. Toews observed their silver wedding anniversary in our church June 11. Dr. and Mrs. John Schmidt had charge of the first union service of the Inman community for this summer. This service was held on June 11 in the Inman Mennonite Church. A farewell service was held in our church for Mr. and Mrs. G. B. Neufeld, returned missionaries from Africa, on June 25. They are now serving in the Congo Inland Mission office at Elkhart, Indiana. July 2 Mr. and Mrs. John Thiessen observed the fortieth anniversary of their marriage and their ordination as missionaries in India. They were married in the Mennonite Bible Mission of Chicago, on May 4, 1921. They were ordained in our church in September and left for India in October. Edward Neufeld and Laura Ann Pankratz were married in the First Mennonite Church of Mountain Lake, Minn., on June 9. *Peter T. Neufeld*

ur conference

ıtinued from back page

ODITIONAL BAPTISMS

rst Church, Clinton, Okla. Carlene
olliman, Carol Lou Hinz, Linda
arberry, Billie Scarberry, Joyce
ın Schmidt, Carolyn Thornton.

HMIDTS SUMMARIZE

parting word from August and
ther Schmidt, who have served
the Indian mission at Canton,
lahoma, for seven years, in-
ıdes a review of activities at the
ssion. They report having visit-
an average of forty homes each
arter, usually leaving Christian
erature. In seven years 64 per-
ns were baptized at Canton,
ven at Longdale, and three at
omas, the age of the candidates
nging from ten to over ninety.
e Schmidts hope that a "well
ained, energetic couple" may be
ınd to take over the work at the
dian mission so that it may pros-
r. Although they are this month
icially retired from the work,
ey will give time as they are able
til their replacements arrive.

OJECTS BOOK AVAILABLE

roject Opportunities 1961," a
mphlet prepared by the Board
Missions, is being distributed to
nisters, Sunday school superin-
ıdents, and regional presidents
the Women's Missionary Associ-
on. Anyone who does not receive
opy through one of these chan-
s may write to the board office
a copy. The pamphlet lists spe-
ic projects undertaken by the
ard of Missions and the amount
money required for each.

UCATION TEAM IS AT WORK

luntary Service in the Confer-
ence this year offered a new opportunity to volunteers. Four women were accepted to serve in education teams for the Board of Education and Publication during the month of July. They are Kathleen Kindle, Bluffton, Ohio; Esther Heinrichs, Altona, Manitoba; Leola Schultz, Freeman, S. Dak.; and Dianne Waltner, Hurley, South Dakota. Three of them are school teachers. Dianne is a graduate student.

In response to requests for help in Sunday school, especially in the use of curriculm, the Board of Education and Publication is sponsoring two teams to visit congregations in the Eastern District and in the Pacific District. Itineraries were drawn up by the district conferences.

Volunteers will interpret the Living Faith Graded Sunday School Curriculm to Sunday school teachers and serve as consultants. They will help teachers with specific problems and be available to discuss the total education program of the church. They will try to help teachers and other church workers become aware of resource materials such as book and pamphlets available in our bookstores. On their return they are expected to bring back to the board the concerns and needs of the Sunday schools in the area of Christian education.

Before leaving for their assignments, the group met in Newton, Kansas, for a three-day orientation led by Willard Claassen, executive secretary of the Board of Education and Publication, assisted by Martha Miller, who handles the curriculm materials for Mennonite Publication Office. Mrs. Kindle and Miss Heinrichs are working in the Eastern District, Miss Schultz and Miss Waltner in the Pacific District.

FREMONT REGIERS ARRIVE

The Fremont Regiers arrived in Mexico on June 17. They report that they are finding their work interesting and the community homey.

OFFERING FOR TAIWAN

The Indian children attending the summer Bible schools at Longdale and Canton, Oklahoma, chose as their missionary project the children of Taiwan. Their offering amounted to $7.31.

RETREAT IN OKLAHOMA

May 29 to June 2 were important days for a group of young people who met at Hydro, Oklahoma, Mennonite Retreat Grounds. There were the usual attractions of a retreat, but the primary purpose was to bring the campers face to face with Christ and His demands on them.

Interesting and challenging messages were given by Lawrence Hart, senior at Bethel College, and Ben Friesen, pastor of the New Hopedale Church at Meno, Oklahoma. Huldah Myers, missionary on furlough from Colombia, presented South American challenges by means of pictures.

A consecration service was held on the last evening. After a period of singing around a campfire, an invitation was given to throw a fagot into the fire, signifying a life surrendered to God, a desire and willingness to follow His call, and a promise to let the light of Christian testimony shine.

our conference

Second class postage paid at North Newton, Kans

ANDREW SHELLY TO VISIT SOUTH AMERICA

The Board of Missions expects to learn a lot of things about at least a half dozen South American countries in the next few months. The board has delegated Andrew R. Shelly, its executive secretary, to make a ten-week tour of those countries in the interests of missions and international relations. Members of the board make a point of keeping informed on their work in other countries and on the work of the church at large.

Shelly leaves on July 22, with Bolivia as his first stopping place. There he will visit Mennonite Central Committee workers at Santa Cruz to help them with literature needs for their Sunday school. He will also look into the possibility of opening mission work, conferring with other missions as well as with fellow Mennonites.

His longest stop will be in Paraguay, where he plans to spend a month visiting all the Mennonite colonies and studying special questions such as mission work among Indians and the church work in Asuncion.

Shelly will also visit the Mennonite colonies in Uruguay. But in Uruguay he will give special attention to studying the work of the inter-Mennonite seminary in Montevideo, trying to discover how our Conference can co-operate more fully in doing the maximum in training dedicated young South Americans for the ministry, missions, teaching, and evangelism. He plans to give whatever encouragement he can to the inter-Mennonite missions board which has been formed in Uruguay.

Argentina is the next stop. In the large city of Buenos Aires, Shelly will spend several days with Pastor Martin Duerksen, discussing ways of meeting the challenges of the ministry in that city to which hundreds of Mennonites have moved from rural areas in recent years.

Activities during the one week in Brazil will center in Curitiba to study school and church work and to seek to plan for future co-operative efforts with other Mennonite bodies.

The last scheduled stop is Colombia, the only South American country in which the Conference has an organized mission. Shelly will review with the missionaries the present program. A special point of discussion will be work in Bogota, the capital city of Colombia.

Through their executive secretary's travel and his subsequent reports, the Board of Missions hopes to gain many insights into the church in Latin America and to be better prepared to plan the missions program of the Conference. Members will consider delegating to its constituency in South America a larger outreach program, making available personnel and funds. They will find new ways of co-operating with other Mennonite mission boards and with Mennonite Central Committee in meeting the needs of Indians, Paraguayans, or others bordering the Mennonite colonies. Where MCC ministers to the economic needs, opportunities are open for the Board of Missions to minister to the spiritual needs.

GRABER RETURNS TO CONGO

Harold Graber of Pretty Prairie, Kansas, will return to the Congo early in July. He was scheduled to leave Chicago by air on July 10.

The Grabers returned from the Congo a year ago after serving as General Conference Mennonite missionaries under the Congo Inland Mission for three years of their second term. They originally went to the field in January 1951.

Harold Graber will replace Elmer Dick who is presently at the Tshikapa station and will return to the United States after Graber's arrival. Mrs. Graber and the children will live in Austin, Minnesota, while he is in the Congo.

JOB OPENING IN MONTANA

In Lame Deer, Montana, a man can combine missions and business. This is the kind of man the proprietor of a general store in Lame Deer is looking for to manage his grocery and produce department. Himself active in the program of the Petter Memorial Church, he is asking for the help of a Christia businessman who is interested i being of service in an Indian cor munity.

Lame Deer, situated in the mou tains of Montana and surrounde by forests, boasts a general sto adjoined by a repair shop, a g rage, service stations, saw mill a launderette, a beauty shop, second-hand shop, and offices co nected with the Bureau of India Affairs. The public school, whic has eight grades, employs te teachers. High school students cor mute to Colstrip.

The modern self-serve, air-conc tioned store, employs eight fu time people. Qualifications for d partment manager are listed as a 24 to 60, at least a high school ed cation, non-smoker, non-drinke regular church goer. A rural bac ground is desirable, though n necessary. A modern house ne the store is available.

A layman thus employed could of invaluable service at the Lar Deer mission, participating in t usual church functions

Interested persons should wri to Mutual Aid Services, Inc., 7 Main, Newton, Kansas.

BOOKSTORE AT WOODLAWN

A bookstore and reading center a in the planning stages at the Wo lawn Mennonite Church in Chicag The store, to be opened in Augu is a block from the church and an attempt to meet the needs of t community.

This project of the Woodlawn co gregation will serve a number needs. Besides the people who w patronize the store, members of t congregation will benefit in mo ways than one when they volunte to give time to the store and brary and invite friends and nei bors to avail themselves of t service.

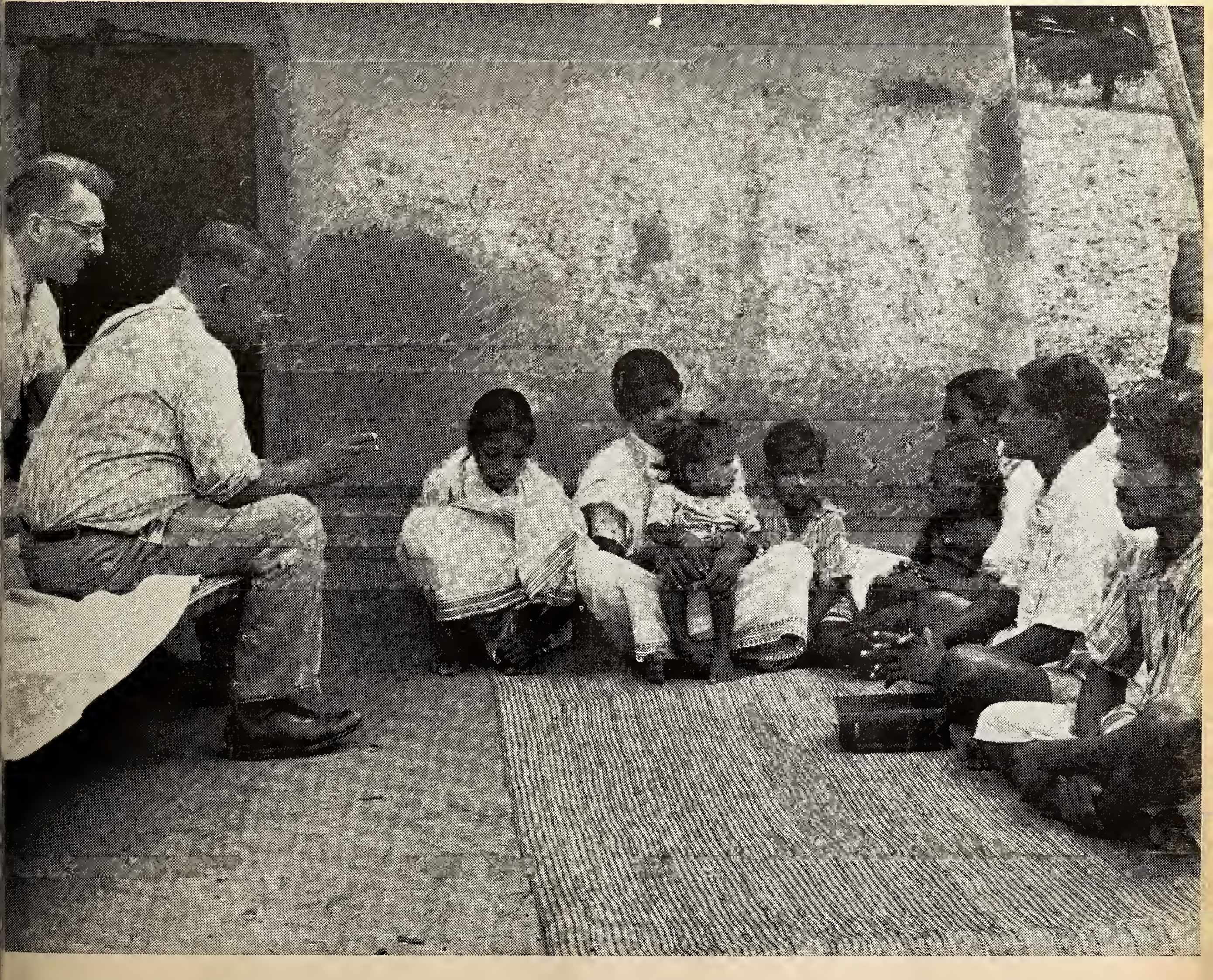
Besides books for all ages, t center will provide records, gre ing cards, pamphlets, and vario youth materials. Plans include special program for each age grou a children's story hour, a teen-a record club, and adult reading a discussion groups.

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

AUGUST 1, 1961



THE CHURCH IN ASIA

in this issue

CONTENTS
THE UNFINISHED TASK 483
SATAN CAST OUT SATAN? 485
THE BIBLE 487
EXPECTED OF A 1-W MAN 489
MCC NEWS 492
INTO THE BEYOND 492
OUR CHURCHES 493
OUR CONFERENCE 496

COVER

Orlando Waltner and Puran Banwar (at left in the picture) visit with members of Calvary Mennonite Church (District of Surguja, M. P.), of which Puran is the pastor.

CREDITS

Cover, Curt Claassen; page 483, World Council of Churches; page 484 (top), Marilyn Silverstone; page 484 (below), Orlando Waltner; page 489, Luomo; page 490, Orlando Waltner and Robert Schrag.

CONTRIBUTORS

Alan Brash, secretary for the Interchurch Aid of the East Asia Christian Conference; Russell Mast, pastor, Bethel College Mennonite Church; Harold D. Burkholder, professor, Grace Bible Institute, Omaha, Nebraska.

of things to come

August 4—Canadian Board of Colonization, Saskatoon, Sask.
Oct. 21-24—Western District Conference, Kansas City, Kansas.

THE MENNONITE

Editor: Maynard Shelly. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. **Editorial Assistant:** Muriel Thiessen. **Art Director:** Robert W. Regier.

VOLUME 76 **NUMBER 30**

CAN WE DEPEND ON GRANDMOTHER? We found t man on his knees in his garden. While he stuck tomato plants in the ground we told him our story. Our congregation was soliciti money for Bethel College. My neighbor and I had been chosen present the cause to him. Would he like to help?

He pressed the ground down firmly around each tomato sho He said nothing. At the other edge of the garden stood his wi She exploded. "Why should we have to give? Hasn't your gran mother given enough for the whole family?"

The thought of Grandmother warmed my heart. I had never m her and probably never will. But in a moment we had becor friends. I pictured a generous and friendly woman. Life had be good to her and she shared her treasure with the church she love "Grandmother," I said to my private vision, "I feel I've known y a long long time."

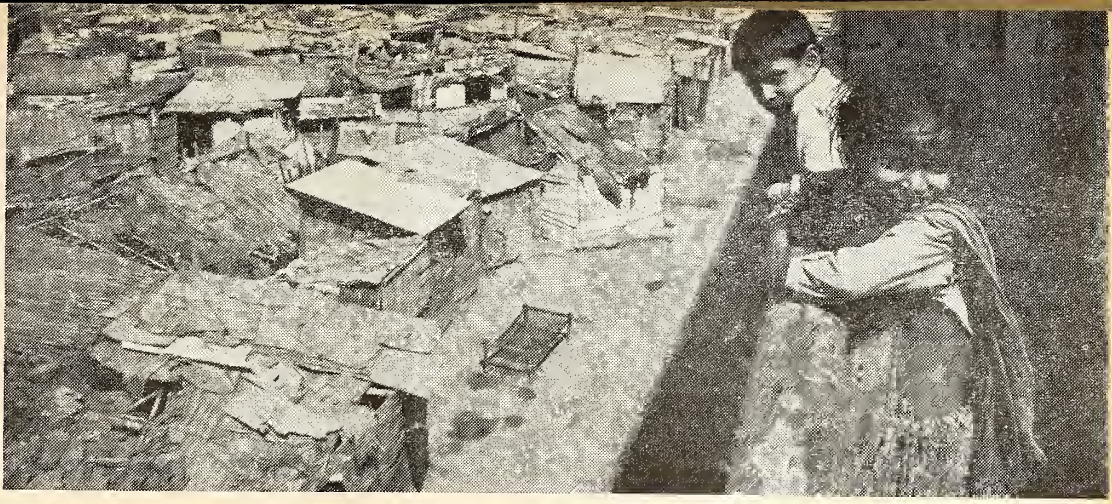
But then I felt sad. How could I reproach such a dear frien And what could I say to her gardening grandson? I could ha asked, "Grandmother, if you have been so generous, why aren't yo grandchildren like you?" That would have been unkind. Childr and grandchildren are also responsible.

So I said, "Giving is not a duty; it is our happy privilege. No o can give for us, just as no one else can live for us." The toma plants were all rooted and covered with paper nightcaps. We talk about money problems and house payments. We talked about t cost of living and the cost of churches. There was a weak prom that someday soon the cause of the church would be remembere

And so we left. My little sermon had been preached. I was u easy. How many other people depended on the good gifts of th grandmothers? Christian gratitude begins in our free response Christ. I should have said that too.

THE BIBLE In this issue we present the second of a series four articles on the Bible. These are revisions of study papers p pared by members of the Study Commission on the Inspiration of t Scriptures. This special committee has been appointed to study a clarify the position of our Conference on this vital subject.

THAT IVORY TOWER AGAIN Frank Morrison, governor Nebraska, used sharp words for an old theme when he spoke recen to some Christian ministers: "Take Jesus out of the ivory tower ecclesiasticism and put His ethics into an everyday yardstick for re tionships with fellow men. Those people through history who ha been subjected to Christianity have attained a high level of civili tion, but at the same time they have shown more cruelty and m understanding than any other people in the history of the human ra Are you willing to dedicate yourselves to the precept of loving G with all your mind, heart and soul, and your neighbor as yours regardless of religion, color or nationality?"



Asia begins in West Pakistan.

THE UNFINISHED TASK IN ASIA

Alan Brash

Asia stretches from West Pakistan to New Zealand. It occupies one-fourth of the earth and is populated by more than 65% of the human race. Its present population is about 1,500 million, a figure that is expected to double in the next forty years. Before that time India and China alone will have more people than inhabited the whole world in 1940. Brought down to a smaller size, it means that India will have eighty million more people in 1965 than in 1960. Already the city of Hong Kong alone has 2,000 more births than deaths every week. Tokyo, at present rates, will have twenty-six million citizens by 1975.

Every one of these millions is an individual for whom Christ died. Every one of whom will miss the fullness of life unless he knows God as his Father through Jesus Christ. In such a situation, the use of the term *unfinished* to describe the task of the church is almost comical. The task of the church in Asia, as elsewhere, is to preach the gospel—and it is surely accurate to say that the church in Asia faces a task greater than any church ever faced before. There are five—or ten or twenty—times the number of people without a Christian faith in Asia today than there were in the world on the day of Pentecost.

Of the people in Asia, about two per cent are at least nominally Christian. But even for these, of course, the task of the church is by no means completed. Of one million Christians in West Pakistan, the majority are still illiterate, living in poverty and squalor.

Has the task of the church been finished with a man I know of in Hong Kong? He was brought into faith in Christ. When he was found to be ill with tuberculosis, he was taken to a Christian hospital and cured. But from the hospital he went to his home—a single room in which twenty other people also slept, the majority of whom suffered with the same disease. Is the task of the church with such a man appropriately described by that weak word *unfinished*?

The miracle of God's love is rather that the task of the church has *begun* in Asia. In every Asian land today there are Christian disciples—even though the number in some of them is too small to be recorded in tenths of one per cent. Even so, in Indonesia the number is four million, in Korea it is a million and a half, in West Pakistan one million, in Japan half a million, and in India six million.

And the gospel has not brought only conversions. With its coming there have appeared institutions of education and healing, teams of people dedicated to the service of the most needy, and the spirit of love and reconciliation. A catalog of the direct and indirect effects is impressive in spite of the fact that, since this gospel of redemption is conveyed always by sinful human beings, the good effects were always

Education follows the gospel.

mixed with and sometimes concealed by human willfulness, conservation, selfishness, and hypocrisy.

Unity in Evangelism

The task of the church is truly *begun* in Asia, even though all its agents are people in whom the task is certainly *unfinished.*

One encouragement is the increasing degree in which the churches of Asia are coming to know one another, and to stand together in the face of the almost overwhelming task. In this, the East Asia Christian Conference is playing a significant part. Conceived at Prapat, (Sumatra) in 1957 and offically created by the churches at Kuala Lumper in 1959, this ecumenical agency is devoting its strength to breaking down the isolation of the churches, challenging them with the evangelistic task, enabling them to assist one another in times of crisis and by the exchange of students and workers who share their thinking about the Christian responsibility of the laity, industrial evangelism, the use of mass media, and all the rest.

Another encouragement is the extent to which these churches, surrounded by so great a task at their very doors, are nevertheless answering the call of God to go into all the world. It is known that the churches of Asia, excluding Australia and New Zealand, have sent out over 200 missionaries. Indian missionaries are at work in Malaya and Singapore; Koreans in West Pakistan; Japanese in Okinawa, Indonesia, and India; Filipinos in Thailand, Korea, Indonesia, and Hong Kong. These are some of the tangible signs of renewal and hope.

One fourth of the earth with three-fourths of the people.

Crossing New Frontiers

Yet another encouragement is that the Asian churches are thinking in new ways about the task. Many illustrations could be given. For example, a whole series of consultations under East Asia Christian Conference auspices have been held—in India, Japan, the Philippines—so that the appropiate leaders can study together the total strategy of Christian service in their own country and ask searching questions as to whether it really is the best strategy in the light of the revolutionary changes that have taken place.

This is radical thinking, and it will almost certainly produce fa reaching effects in church polici It is no longer enough to assur that Christian service will be co fined to schools and hospitals und church control. The Asian churc es are crossing new frontiers. Th are feeling a new responsibility the building of the total communi of the people and for making Christian contribution within th total life. The work of the Chr tian in politics, business, and co munity life is being emphasize The word *unfinished* is quite ina propriate here again, but the ta has been started.

Giving as Well As Receiving

Finally, mention must be ma of the encouragement to be deriv from the steady upbuilding of t people of God—the growing ser of unity in mission among the vided churches. The work of t East Asia Christian Conference, fact its very existence, is evider that the churches are conscious past sins of isolation and comp cency. It is evidence that they ha heard God's word in both judgme and mercy.

The church in Asia faces grea opportunities and difficulties, m people in need of the gospel, m human misery, a more rapidly panding task, and more resol foes, than any church anywhere h ever faced before. As she does there are certain things that s clearly expects from the church the rest of the world. She expe that the church of the West, in p ticular, will be truly Christian its own life and relationships— there is a sense in which the chu everywhere depends on the fate the church in the West. She expe to receive help—in people, in mon in thought, in prayer, and in th mutually interdependent relati ships that are a necessary part the gospel. And she expects t church elsewhere to allow her give as well as to receive, to g of her own spirit and insight since only by giving can any chu acknowledge her dependence on G and her full unity with the peo of God.

THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and Dece ber 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; editor correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, Kans**

The Anticommunist Hysteria

CAN SATAN CAST OUT SATAN?

Russell L. Mast

THE GROWTH OF Communism, together with the rapid spread of Russian imperialism, is one of the most menacing facts in our contemporary world. It is probably not too much to say that Communism is one of the most insidious and dangerous rivals to the Christian faith at this particular moment in history. Because of its atheism, its opportunism, and its intense missionary zeal, it justifies any means to attain its end. "We must be ready," wrote Lenin, "to employ trickery, deceit, lawbreaking, withholding and concealing the truth" for the sake of the party.

Certainly the church needs to prepare itself to meet the challenge of this formidable enemy. But with the more recent gains of Russia in the cold war, a new wave of anticommunism activity has been let loose. It is a kind of anticommunism that operates in an atmosphere of hysteria and breeds fear and suspicion. It makes wild and reckless charges of Communist loyalty against respected leaders in the church and the nation. In its effort to ferret out Communists and communist influence, it engages in such flagrant distortions of fact that it not only weakens the positive influence of these leaders; it also violates the very freedoms which we say we hold dear, and in the end it actually fails to meet the critical challenge of Communism itself.

I believe that anticommunism, as well as Communism, stands under the judgment of Christ. I believe that the time has come when we must bring the light of Christ to bear on the methods of those who would oppose Communism by unchristian means. To be vehemently opposed to Communism does not make one a Christian; nor does the end justify any method we might choose to meet it.

While we must continue to bring the light of Christ to bear on Communism, we need also to bring our anticommunism under the same light. We need to subject it to the same rigorous test of truth which we apply to Communism itself. Far from weakening us in our encounter with Communsm, it will actually strengthen us. For no one is so strong as he who has truth on his side.

To be properly warned against the abuses of false anticommunism, let us look at a number of specific cases. On February 9, 1950, in a speech at Wheeling, West Virginia, Senator Joseph R. McCarthy said, "I hold here in my hand a list of 205 persons who are known to the Secretary of State as being members of the Communist party, and who nevertheless are still working and shaping the policy of the State Department." The next day he reduced the number from 205 to 57. But the fact remains that McCarthy never did produce the name of a single Communist in the state department!

Speaking on the floor of the House of Representatives, Donald L. Jackson said of Methodist Bishop G. Bromley Oxnam that he ". . . has been to the Communist front what Man-O-War was to thoroughbred horse-racing" and that he "served God on Sundays and the Communist front the balance of the week." After a ten-hour session with Bishop Oxnam, the House Un-American Activities Committee was unable to offer any proof that the Jackson statement was true, or that Oxnam has served the Communist party in any way.

The Big Lie

Early in 1960, the much-discussed Air Force Manual was issued, which said, among other things, "It is known that even pastors of certain of our churches are card-carrying Communists." This it said despite the fact that membership cards were abolished by the Communist party ten years before. Much of the erroneous information in the Air Force Manual was based on a statement of Herbert A. Philbrick, for nine years undercover agent for the FBI. He declared: "We are losing the fight with Communism. . . . There are more names of ministers than any other profession on the list of Communist supporters in this country." Yet after an impartial investigation of the whole Air Force Manual charge by the late Donald Gray Barnhouse, editor of *Eternity*, it was discovered that under oath, Herbert Philbrick could not produce the name of a single clergyman who had been a member of the Communist party. The fact that the Air Force withdrew the manual after its inaccuracies were demonstrated speaks for itself.

More recently, the John Birch Society has drawn nation-wide attention upon itself. Its founder, Robert H. Welch, accused Dwight D. Eisenhower, former president of the United States, of being "a dedicated, conscious agent of the Communist conspiracy." He said further: ". . . there is only one possible word to describe his purposes and his actions. That word is treason." In a TV appearance on "Meet the Press," Welch was confronted with these charges. In the colloquy which followed, he did not deny having made the charges, did not attempt to give documentary evidence for his charges, and did not assume any responsibility for his charges, since, as he said, he did not make the statement for public. In the *Blue Book* of the Birch Society, Welch states that there is a president of an eastern university whom he believes to be a Communist. He admitted that it would be impossible even by digging into his past, examining every phase of his life, and by keeping all of his present actions under the most careful scrutiny, to prove this on him. But Welch proposed running a magazine article, consisting entirely of questions to this man, which would be devastating in their import. Granting that this technique is dirty, Welch hastens to add that the Communists we are after are dirtier.

One of the foremost weapons of these anticommunists is what is sometimes called "the big lie." It is based on the theory that it is easier to get people to believe a big lie than a small one. Perhaps more effective, however, is the half-truth. For instance, a sentence is picked out of a speech or article, then twisted and distorted so that it says the opposite of what it was meant to say.

Another weapon is guilt by association. If A favors reduction of armaments, and B, who is a Communist, also favors reduction of armaments, then A must be a Communist. This would be assumed also if both A and B appeared on the same platform or the same letterhead, or signed the same petition. Still another weapon is the question method, described by Welch in the *Blue Book* of the Birch Society. For example, you may be emphatically opposed to Communism, but if you are asked publicly whether or not you are a Communist, and if it is done by one who has mastered this kind of interrogation, it immedately raises the suspicion in people's minds that perhaps you are.

Mandate to Truthfulness

Think now of the incalculable harm that has been done to respected leaders in public life by these methods. In the case of Bishop Oxnam, for instance, the fact that he was cleared of the charges made against him does not prevent those who disagree with him theologically or politically to continue to use those charges against him. (At no time did Congressman Jackson make a public apology for his false statement.) One is reminded of the saying, "A lie travels leagues while truth is putting on his boots." It becomes clear, the more one studies their methods, that very often the purpose of zealous anticommunists is more to defame or crush those with whom they disagree. Nothing is more devastating in the hysteria of our time than to be able to call your opponent a Communist, or a Communist sympathizer. When the full story is finally told, it may very easily turn out that these techniques have done more harm to the church than the activities of the Communists themselves. Even Herbert Philbrick, in one of his more luminous moments, pointed out that the Communist party feels more of a threat from those who are politically and economically liberal than from conservatives. So these irresponsible attacks play into their hands by setting up a smoke screen of confusion. In this way the general public will be unable to tell who is and who is not a Communist. J. Edgar Hoover pointed out, "We shall contribute to our internal security by protecting the innocent
well as by identifying the enemi
within our midst. Witch hunti
weakens internal security." He we
on to say, "We can successfully
feat the Communist attempt to ca
ture the United States by fighti
it with truth and justice, imp
mented with a few don'ts: Do
label anyone as a Communist unle
you have the facts. Don't confu
liberals and progressives with Co
munists. Don't take the law in
your own hands. If Communi
violate the law, report such facts
your law-enforcement agency. Do
be party to the violation of ci
rights of anyone. When this is do
you are playing right into t
hands of the Communists."

For the Christian, the mandate
truthfulness, accuracy, and chari
is even more demanding and exa
ing, for he dare not bear false w
ness against anyone, not even
enemy, and certainly not his poli
cal or theological opponent. It
not a question of being soft
tough on Communists. As a matt
of fact, there will be times wh
firmness will be required, as
witness against the manifest err
of Communism. But at no ti
can we overlook our own errors,
the fact that Communism itself
a judgment upon our own failu
to establish justice or meet hum
need. On the other hand there a
those who object that this kind
self-criticism can be carried too f
suggesting that we weaken our
sition against Communism wh
we are too concerned about t
methods which we use against
"What Is the Target: Communis
or Anti-Communists?" asks *Chr
tianity Today*. However, the re
issue must be stated more shar
than that. For the real target
not Communists or anticommunis
but error, falsehood, godlessne
and sin, whether these be fou
among Communists or anticomm
nists. The fact that we may ha
less error than the Communists do
not relieve us of the responsibili
of uprooting the error that we ha
even while we witness firmly agai
the deeper error of Communis
This does not weaken our positi
but rather strengthens it immeas
ably, for it gives the only answ
there is to large scale evil. F
Jesus asks, "How can Satan ca
out Satan?" (Mark 3:23).

Anticommunism, as well as Communism, stands under the judgment of Christ. The time has come when we must bring the light of Christ to bear on the methods of those who would oppose Communism by unchristian means.

THE BIBLE

The most wonderful book in the world

Harold D. Burkholder

IE BIBLE IS singular and separate. is unique and unusual.

Apart from the Bible, God is con- aled, not revealed. Who God is not told anywhere else.

The nature of God is discovered the Bible. In the created universe may see what He has done, but are not enabled to see who He

We see the hand of God in nature, t we cannot discover the heart of d apart from the Scriptures.

You may see the power of God d the performance of God in His rld, but you will only see the rson of God in the book of God. The acts of God may be seen on ery hand, but the attributes of d are only published in the book wrote. The writer is always re- aled by what he writes. Divine velation is the one way to accurate formation concerning the person- ty of God. His love, His grace, s mercy, His justice, in fact His aracter may be known only by the ngs which are revealed. We must ow the book of God before we can ow the God of the book.

On Mount Sinai, God, the Divine chitect, dictated to His servant ses the specifications for con- ucting the tabernacle and its fur- shings. The first plan given was for Ark of the Testimony. "In the k thou shalt put the testimony that I shall give thee" (Exod. 25:21). "And He gave unto Moses, when He had made an end of communing with him upon mount Sinai, the two tables of the testimony, tables of stone, written with the finger of God" (Exod. 31:18).

In civil courts the term *testimony* signifies whatever evidence one may produce in support of a statement or claim. Throughout the Bible, testimony is associated with God's own word. The Bible is God's testimony (revelation) concerning himself translated into the language of earth. In the words of Psalm 119:129 "Thy testimonies are wonderful" (i.e., unique).

Unique in Its Origin

At the Chicago World's Fair, held in the early twenties, there was one piece of machinery which attracted special attention. It was a ferris wheel planned by a bridge engineer from Pittsburgh. For its construction 4,300 tons of steel and iron were needed. Not a single mill in the country was able to fill the contract on time. Accordingly, the contract was divided to a number of mills scattered over the country. When the different parts were assembled for the first time on the fair grounds, it was found that the calculations had been so exact and the specifications followed so accurately that every piece fitted perfectly. There was harmony in every part, not because it was the product of many men and mills, but because it was the product of one master mind. The ferris wheel was admired and regarded as a wonderful thing. Yet, more marvelous beyond compare is the origin of our Bible.

God in His wisdom from all eternity, had planned a revelation of His will for mankind. A part of this was to be a written revelation; a part a living revelation through the life of His son on earth. In choosing the men who were to record His words, God selected from all classes. There were shepherds and kings, fishermen and priests, mechanics and physicians, theologians and lawmakers. No one man was sufficient for such a tremendous task so He apportioned it to many.

It was not written at one time, nor one place. Fragment by fragment was written through a period of sixteen centuries and by more than twice that many men. The Master Builder—the Holy Spirit—assembled all the parts. Today we view it, not as sixty-six distinct productions and the work of thirty-six human instruments, but as one book —the product of one Master Mind whose thought and plan may be traced in every detail. Dealing with all time, the author must have existed from all eternity. One mind and that eternal, such we attribute to none but God. The Bible is therefore God's book. But how can it be God's book while penned by human hands?

God not only selected the men who were His scribes but He also empowered them. His Spirit exerted a supernatural influence on their minds enabling them to express truth whether already known or at that time revealed to them. The Holy Spirit enabled them to record the truth with infallible accuracy, yet in the language which the people understood. It left each writer with his own personality yet centered that individuality on the truth to be expressed. It did not recast the minds of the various writers in the same mould in which Paul's mind was cast. John, the inspired writer, was still John the beloved. The Spirit of God directed the various powers of each writer. Thus God expresses unity in variety—His method always. In the inspiration of the Bible He chose human channels to convey His message. “Holy men of God spake as they were moved [borne along] by the Holy Ghost” (2 Pet. 1:21). Our Bible is uniquely inspired. God gave it. In the words of second Timothy 3:16, “All scripture is given by inspiration of God [Godbreathed].”

Unique in Its Content

The Bible records the history of mankind, created in the image of God, corrupted—fallen through sin, redeemed, brought back by the precious blood of Christ. It records new hopes, new aspirations implanted through the assurance of a resurrection and an eternal life. In no other book will you find anything like it.

From Genesis to Revelation, the Bible is an unfolding. Each book is the complement of the other books, and it takes every book to bring to completeness every other book.

When we open the first book of the Bible, we are introduced to the original creation. When we close the last book of the Bible we behold the new creation. When we open the first book of the Bible we see the sun and the moon and the stars. When we close the last book of the Bible we see no need of the sun, moon, and stars, for the Lamb is the light. When we open the book of Genesis we see four rivers going forth to water the earth. When we close the book of Revelation the four rivers have run into one river, and the one river is the river of life.

When we open the first book of the Bible, God is calling man, “Where art thou?” When we close the last book of the Bible man is calling upon God, “Even so, come, Lord Jesus.”

The Bible consists of two broad divisions, the Old Testament and the New Testament. The Old Testament was sealed in the blood of a lamb, a ram, or a bullock. The New Testament is sealed in the blood of the Lamb. The Old Testament was sealed by blood that could not take away sin. The New Testament is sealed in the blood that forever takes away sin. In the Old Testament the sheep died for the shepherd. In the New Testament the Good Shepherd died for the sheep.

In the Old Testament we have trees and types and pictures, patterns and plans which become substance in the New Testament. What the Old Testament promised, the New Testament performed. What the Old Testament anticipated, the New Testament authenticated. In the Old Testament where God said “yea,” the New Testament answers “amen.”

Jesus Christ is the theme of both Testaments. Throughout the Old Testament there was one interrogation: “Oh that I knew where I might find him!” In the New Testament there is one exultant exclamation: “We have found Him, of whom Moses in the law and the prophets, did write.”

The Bible is the only source of information concerning creation. Apart from Scripture, there is no accurate scientific information. The sublime statement with which Scripture opens: “In the beginning God created the heaven and the earth,” is the one and only source of information concerning created things. Genesis 1:1 is a lamp which throws light upon all creation. To extinguish this lamp is to leave the world in darkness. Science, like Peter, “follows afar off.” The Scri tures stand where science falter The Scriptures dogmatize whe science apologizes.

The Bible is the only source information concerning salvati

No other book has ever ma known that there is a Saviour, b cause the One and only Saviour made known in the one and on book, the Bible. The remedy f man's sin is prescribed, prepare and published in but one book—t Bible.

The Bible is the only source information concerning human de tination. The Bible is unique in th it not only foretells but actual fixes human destination. This tremendous but true. “He that lieveth not . . . shall not see life. . (John 3:36). The Bible mak Christ the parting point and t Person of human destiny. It is t book of time and of eternity.

Unique in Its Effects

Queen Victoria said: “The Bib is the secret of England's gre ness.” In contrast, France burn her Bibles and has had more th twenty-five governments in less th 100 years.

The history of missions is a r ord of transformed lives. So years ago an infidel visited the F Islands and finding the peo largely Christian, he began to lau at them for their folly in havi accepted the religion brought them by the missionaries. He to them that the story about Jesus Saviour was not true and that t religion meant nothing. After tening the old chief turned, a pointing to a huge stone said, “S do you see that stone yonder? Th was where we crushed the hea of men. Were it not for the religi which these missionaries brought us you would never leave this sp alive. See that oven yonder? Th was where we roasted human fle before feasting on it. And it w the religion of Christ which tra formed us from cannibals into m You ought to thank God today th you can now visit this island safety.”

Truly the Bible is a unique bo in its source, in its contents, and its effects on the lives of m “Study it to be wise. Practice it be holy.”

Your pastor is your 1-W adviser.

What Is Expected of a 1-W Man?

There are some definite expectations *the church* has for its 1-W men. First, spiritual experience. You cannot be a sincere 1-W man unless you have an intimate knowledge and acquaintance with God, through Jesus Christ. "Except a man be born again he cannot see the kingdom of God." This is so important to realize in civilian life. It is of very much more importance when you are telling the world that you are opposed to war.

Devotional Life: Prayer and Bible reading are essential for the Christian. They are his food. This is especially true when you are serving as a 1-W, when everything you do adds or subtracts from your witness. The 1-W needs to "study to show" himself "approved unto God, a workman that needeth not to be ashamed. . . ."

Church Attendance: If possible, the 1-W man should be found in church on Sunday morning. Jesus gave us an example when He made it His habit to be in the synagogue on the Sabbath.

The "Little" Sins: For some fellows, the use of tobacco is a problem. Some even feel they are far enough from home to drink. "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore, glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:10-20). For many observers, it's the "little sins" that cancel out the larger testimony.

What about profanity? "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain" (Exod. 20:7). The child of God has no use for profanity.

There's no doubt about it; fellows in 1-W service are on the spot. People who have never heard of conscientious objection to war are curious about those who claim this position. The acid test is: what does he do in his spare time?

Attitude to Employers: The 1-W man must be true to his employer. He has a great opportunity to be a witness for Christ by the attitude he takes toward his boss, toward his associates. Does his life show to his employer that he knows Jesus Christ? Will his conduct show to his employer that he has been with Jesus? The 1-W who does more than he is asked to do, and does it with a sincerity of purpose, speaks eloquently of the Man who preached about "the second mile."

Appreciation of Government: Every sincere 1-W man will give a ringing testimony of thankfulness to his God and to his government for extending to him the privilege of engaging in a form of work which brings him ease of conscien and opens an avenue whereby he can extend a helping hand.

WITNESSING: By the living testimony of a 1-W man, many people meet Chr for the first time. People are saved by Christ through the acts of human instr mentality. The fact is that *we are witnesses,* regardless of where we are or wh we do.

Adapted from an article by Ammon B. Troy

This Is What Selective Service Expects of a 1-W

BASICALLY, SELECTIVE SERVICE expects a 1-W man to meet his individual respon bility to be a good citizen. The Congress has determined that this responsibili will require of selected men twenty-four months away from home, performi civilian work contributing to the maintenance of the national health, safety, interest. In doing this work, the 1-W man is performing his duty as a citiz and should do it in such a manner that he may look back upon it with pride years to come. The nation expects from him a good job, well done, with a willir ness to perform assigned tasks and full co-operation with supervisors. These a the things that are expected of all registrants who are selected for service, rega less of whether the service be civilian or military.

At this time there are greater opportunities than ever before for the consci tious objector, by living up to the best of his church tradition, to make a r contribution to the national welfare. In the CPS camps of World War II, t stress was on the conservation of natural resources. This focus has now shift to the conservation of human resources. The service performed by conscientic objectors is service of value, and not just an accommodation to the letter of t law. The work performed constitutes service with intrinsic value. It is service people who need service. It is truly service in the national interest.

Under the leadership of President Kennedy, the people of our nation are n keenly interested in the establishment of a Peace Corps, to be composed of you volunteers for foreign service in underdeveloped countries. These young peo would be contributing to our own national interest and to the cause of wo peace by helping others who are less fortunate. Our conscientious object should be proud of the fact that this is the very thing that our 1-W registra overseas have been doing for the last decade.

1-O registrants should develop a plan in advance to fulfill their obligati Any task which must be performed can be done better if we prepare oursel for it and are ready when the time comes. A 1-O registrant who volunteers m select a time most convenient for himself to perform his assigned work. Howev whether he decides to volunteer or to wait until his Selective Service board requi him to report, it will be easier for him and for his family if he has planned advance to be away from home for these twenty-four months.

Daniel O. Omer, Deputy Director of Selective Serv

It hasn't been very many years that fellows were given the opportunity to do something constructive rather than destructive.

This Is What the Employer Expects of a 1-W

HE EMPLOYER OF A 1-W man expects him to be a conscientious objector twenty-ur hours a day, seven days a week. He must live in such a manner that no one n point a finger of reproach at him.

An employer expects that a 1-W man's pastor can vouch for his sincerity and the ligious life he lived in his own community.

An employer expects that, when a 1-W man comes to the urban area to work, lives closer than ever to his religious belief and continues in Christian llowship.

An employer expects a 1-W to report on time for each scheduled tour of duty. unable to report for duty, an employer expects the 1-W to notify his supervisor.

The employer expects a 1-W man to be loyal. He must be willing to spend a tle extra time or effort if an emergency arises.

The employer expects a 1-W man's conduct to have dignity. Unnecessary conver-tion and loud undignified laughter should be avoided. Noise creates a very bad ıpression for visitors and disturbs those who are ill.

A 1-W man must be clean and well groomed about his person. He must be neat ›out the place in which he works.

A 1-W man must be able to keep confidence. There is much information of a nfidential nature that he will come in contact or be entrusted with.

rs. Erma Richardson, Personnel Director, University Hospitals, Cleveland, Ohio.

Have You Considered V.S.?

EN CONSIDERING possibilities for 1-W work are encouraged to choose Voluntary rvice. Voluntary Service is one of the best alternatives to military service. The stinct advantages of choosing V.S. for 1-W service include several important ctors.

First, there is a much greater variety of job assignments from which to choose. V.S. you might serve as forestry project worker, an agricultural extension chnician, an aide in a psychiatric hospital, a social worker with delinquents, a acher in the fishing villages of Newfoundland, an artist, a truck driver, a male ırse, a maintenance man, a transportation manager, or a farmer.

There is no other service assignment that offers so much job security and per-nal assistance as Voluntary Service. Automatically, all your worries about the st of meals, room, and travel on the job are taken care of. A personal allowance at is adequate, although modest, meets expenses beyond the recreational and cial activities of the V.S. unit. You may not be saving money during V.S. but ere are few persons who find their accounts in the red in V.S.

In the V.S. unit there will be unusual advantages for social, educational, and iritual growth. Group activities include participation in unit experiences that ster spiritual development. Group events and the sharing of many common tivities as a unit of young people help to develop appreciation for each other.

In Voluntary Service the 1-W man finds unique opportunities to make this period two years relevant to peace making. In V.S. each assignment is more than just other job. Each person is confronted daily with opportunities to demonstrate and e the witness of Christian faith. By sharing these experiences in a group the lividual is able to actively extend his witness as a person to create better human lations and foster the response of faith in others around him.

Under Voluntary Service you will be serving more directly in the work of your urch. If you have chosen to be a conscientious objector because of your faith d loyalty to Christ, V.S. offers a priority avenue to serve your Master in approved V work. In the words of John 3:18, "Let us put our love not into words or talk, t into deeds and make it real."

Information about 1-W service in Voluntary Service may be secured from the ard of Christian Service, 722 Main Street, Newton, Kansas. *Wilfred Unruh, Asso-ıte Secretary, Board of Christian Service.*

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Moin Street, Newton, Kansos.

MCC news

PRESENT MCC PERSONNEL NEEDS

Following are listed the immediate personnel needs of Mennonite Central Committee. Persons interested in these service opportunities should apply to Personnel Office, MCC Akron, Pa.

Pax

Opportunities for Pax service exist now in Europe, Africa, and the Far East. Fourteen Paxmen are needed for the Europe-North Africa program. Two college graduates are needed this fall to teach English and possibly science at the Christ Training Institute at Sialkot, Pakistan. There are openings for four Paxmen to do agricultural work on the island of Timor, Indonesia. These assignments in Timor will begin early in 1962, but those interested should apply immediately because of the time involved in obtaining visas.

Medical Work

Doctors and nurses are needed throughout the MCC program, both overseas and in the U. S. Openings for nurses are in Vietnam, India, Haiti, Newfoundland, and in Mennonite mental hospitals. In Vietnam two nurses are needed to assist at Nhatrang clinic and hospital. The assignment in India is for a Canadian nurse who could also share responsibility for feeding program administration in Calcutta. Doctors are needed for Indonesia, Thailand, the Congo, and the Voluntary Service program on this continent.

Domestic Program

At Akron MCC headquarters there is immediate need for two cooks and a mail clerk. In the mental health program there are openings for psychiatric aids in the three mental hospitals (Brook Lane Farm, Prairie View Hospital, and Kings View Hospital), for a secretary, and a cook.

There are openings for Voluntary Service workers to serve as farm workers, secretaries, cooks, and unit leaders at Boys Village in Smithville, Ohio; Children's Center, Laurel, Maryland; Junior Village, Washington, D.C.; Wiltwyck School for Boys, Esopus, New York; and Ailsa Craig Boys Farm, Ailsa, Craig, Ontario.

SCHMIDTS WILL TRAVEL

John and Clara Schmidt, of the MCC Leprosy Mission at Kilometer 81, Paraguay, will visit a number of churches in western U. S. and Canada this fall. The Schmidts will spend most of September in Nebraska, North Dakota, and Manitoba. They will be in Saskatchewan, Alberta, Idaho, and Washington during October and in British Columbia, Washington, Oregon, and California during November.

ORIENTATION SCHOOL

The fourth orientation school of the year will be held Aug. 2-5 at Akron MCC headquarters for 37 new workers. Guest instructors for the school will be: Virgil Vogt, Grabill, Ind.; David Habegger, Allentown, Pa.; J. C. Wenger, Goshen, Ind.; Harvey Taves, Waterloo, Ont.; Martin Schrag, Grantham, Pa.; Roy Harnish, Hagerstown, Md.; and J. C. Wine, Millersville, Pa.

PEACE SECTION ASSISTANT

Milton Lehman from Bird-in-Hand, Pa., has accepted a position as assistant in the MCC Peace Section
at Akron headquarters. Milton w
begin work in August, following
term of Voluntary Service at Wi
wyck School for Boys, Esopus, N.

REFUGEES FROM GERMANY

As a result of mounting tensio
over Berlin, the flow of refugees
West Berlin in early July is r
ported to be up to 1,000 per da
writes Peter Dyck, MCC Europe
Director. The daily average in Ju
was 444 and in May was 518. A
cording to data compiled by th
Bundesministerium für Vertriebe
and released by the U.S. Missi
Berlin, a total of 13,200 refuge
from Soviet-occupied Germany a
rived at the Marienfelde recepti
center in West Berlin during Ju
as compared with 16,061 in M
About 23 per cent of the refuge
arriving in June were classified
unaccompanied juveniles (aged
to 24). Because of this increasi
number of young people coming
West Berlin, the MCC home at Ha
mersteinstrasse has been giving
large part of its accommodations
single refugee girls.

into the beyond

Susie Bolt Mierau, member of the Zoar Mennonite Church, Langham, Saskatchewan, was born June 29, 1890, near Mountain Lake, Minnesota, and died June 12 1961. She was the mother of three sons and one daughter.

Peter Herman, member of the former Bethesda Church of Langham, Saskatchewan, was born October 12, 1894, in Russia and died July 2 1961. He is survived by his wife, Helen (nee Peters) and a daughter, Mrs. Tiena Mierau.

Aaron J. Geungerich, member of the Immanuel Mennonite Church of Downey, California, was born October 2, 1886, in Iowa and died June 19, 1961. He was the father of six living children.

John H. Kliewer, member of the Bethel Mennonite Church, Mountain Lake, Minnesota was born July 11, 1893, in Mountain Lake and died there on June 26, 1961. His wife, Esther (nee Nickel), and one daughter, Janet (Mrs. Roger) Uhr, survive him.

John E. Friesen, son of Corn
lius and Marie Epp Friesen, w
born in Harvey County, Kansas,
April 20, 1894. He lived at Pas
dena, California, and had come
Kansas to attend the funeral of
brother. He passed away on t
day of the funeral, June 15, 19
Funeral services were held Ju
19, 1961 in the First Mennon
Church in Halstead, Kansas, whe
he was a former member.

Susan Lehman, member of t
Grace Mennonite Church, Pando
Ohio, was born June 8, 1883, a
died June 14, 1961. She was t
daughter of John P. and Regi
(Geiger) Lehman.

Elizabeth S. Hilty, member
Grace Mennonite Church, was bo
Aug. 1, 1888, and died June 24, 19
She was the daughter of Benjam
and Elizabeth (Schumacher) Hil

Laura Ringenberg King, memb
of the Calvary Mennonite Chur
Washington, Illinois, was born Ju
16, 1874, in Tiskilwa, Illinois, a
died July 2, 1961. She was t

other of two daughters, one of
hom survives.

Mrs. Caroline Dirks, life long
ember of the Bergthal Mennonite
hurch, Pawnee Rock, Kansas, was
rn January 17, 1880, at Mound-
lge, Kansas and died July 8, 1961.
he is survived by eight children.
er husband, Jacob A. Dirks, pre-
ded her in death in 1955.

Minnie Klassen Regher, member
the Bethel Mennonite Church, In-
an, Kansas, was born May 26,
13, and died July 9, 1961.

Ben H. Quiring, member of the
ospel Mennonite Church, Mountain
ake, Minnesota, died June 23, 1961,
the age of eighty years. At the
me of his death, he was a resident
the Eventide Home. Mr. Quiring
survived by ten living children,
ree brothers, and one sister.

Mrs. Rudolph Linscheid, member
the First Mennonite Church, But-
rfield, Minnesota, died recently at the age of 84 at the Bethel Nursing Home in Mountain Lake. She is survived by four children.

Edmund S. Hiebert, R.R. 2, Hillsboro, Kansas, was born May 23, 1896, at Elbing, Kansas. He died suddenly on July 9, 1961, while getting ready to go to church. He was a member of the Alexanderwohl Church.

Henry G. Hiebert of Hillsboro, Kansas, a member of the Alexanderwohl Church, was born March 20, 1884, in Marion County, Kansas, and died at the Bethesda Hospital in Goessel, July 13, 1961.

Isaac C. Regier, Henderson, Nebraska, was born May 3, 1889, in Hamilton County and died July 6, 1961, at the age of 72. He was a member of the Bethesda Church at Henderson. Surviving are his wife, three sons, and four daughters.

Ida Eva Schmidt Decker (Mrs. Jacob H.), Newton, Kansas, was born March 13, 1884, and died April 27, 1961. She was a member of the First Church of Newton and the mother of nine children.

Frank H. Klassen, Newton, Kansas, was born December 25, 1886, near Canton, Kansas, and died June 5, 1961. He was a retired carpenter and a member of the First Church of Newton.

Katie Helen Andres, Newton, Kansas, was born January 29, 1898, in Newton and died June 28, 1961. Before she became ill, she served the First Church of which she was a member as office secretary. She had also served Mennonite Biblical Seminary as librarian for a number of years.

Peter Martin Schmidt, Drake, Saskatchewan, was born December 8, 1890, near Newton, Kansas, and passed away on July 10, 1961. He had been a member of the North Star Church since 1907.

ur churches

NEXPECTED VISITOR SPEAKS

rst Church, Lima, Ohio. We had
unexpected privilege sometime
o of having Norman Wingert,
CC relief worker, here to speak
us. Early one Sunday morning
was on a train en route to Berne,
rriving at the Lima station the
nductor awoke him by mistake
d told him this is his place to get
. Without question he did so, and
t until it was too late did he re-
ize he was some sixty miles short
his intended stop. Being informed
ere is a Mennonite church here
then phoned Pastor Sylvan Leh-
an. Consequenty he was at our
orning service and gave us a first-
nd report of relief activities. In
e afternoon our pastor drove him
Berne. A Scripture quiz conduct-
between a youth team and an
ult team at one of our fellowship
eetings revealed that the Scrip-
re "I.Q." of each is about on the
me level. Our church has re-
ntly been adorned with a lovely
alk drawing made by Jim Augs-
rger, twelve-year-old son of Mr.
d Mrs. Paul Augsburger. The 87
36 inch picture portrays the Good
epherd. The average daily attend-
ce at the vacation Bible school in
ne was fifty-five. The theme was
he Lord Is My Shepherd." The
dies' Missionary Society made
urteen comforts for relief. Also
enty pounds of bandages, ten lay-
es, and 125 pounds of used cloth-
were provided. Sixteen Christ-
as bundles were given by the S.S.
asses and other groups. *M. Geiger*

YOUTH PRESENT PLAY

East Swamp, Quakertown, Pennsylvania. Ella Bauman, retired missionary doctor, was the speaker at our annual mother-daughter banquet, held on May 15. A physician on the staff of Lancaster Hospital brought a message on the problem of alcohol in America today, at the evening service on May 21. Our young people, under the direction of Marjorie Bleam, presented the play, "The Unpredictable Aunt Letty," on May 28. They also gave the play at the Eastern District YPU Convention at Men-O-Lan. Thirty-two Christmas bundles were prepared by members of our church and taken to Ephrata along with 408 pounds of clothing for relief. Bible school was held this year from June 19-30. Total enrollment was 158 with an average attendance of 119. We again held an evening school with classes for everyone, including young people and adults. The YPU spent the week end of June 24 and 25 on an outing at Hickory Run Park. They provided the program for the worship service at the chapel located in the park. Curt and Olga Claassen were present at a combined Missionary Society and Men's Brotherhood program on July 5. They spoke and showed pictures of their work in India. *Mrs. Harold Dietz*

MEN PAINT CHURCH

First Church, Chicago, Ill. While our pastor has been recuperating in Ohio, Paul Mc'Elfresh has been preaching in his absence. The Rudolph Martens family was here the week end of April 19. The Men's Fellowship furnished the paint and decorated our church. They did a wonderful job and our church looks beautiful. After our fellowship supper on April 30, the Hi-C Student Chorale presented a sacred concert. Dennis Wilkey and Marcia Bronkhorst were married on May 6 in the First Reformed Church. Our mother-daughter banquet was held on May 19, followed by a good program. Five young people were received into the church following baptism on May 21: David Dougherty, Roger Mannow, Gail Mitchell, Ted Terpstra, and Joy Witty. The Men's Club "Father and Son Recreation Night" was a huge success. Our softball team has started the season with a two-wins-no-losses record. Special speaker at the women's Missionary Society luncheon in June was Irene Bishop, MCC relief worker. She showed slides and spoke on European countries. The Men's Club presented the church with two new flags, one is the new fifty star flag and the other is the Christian flag. Our Christmas bundles were dedicated and sent to MCC. Our Sunday school and church picnic was held June 25; beverages, ice-cream and cakes were furnished by the Sunday school. The bowling banquet was held on June 29. DVBS was held July 10-21. Earl Dougherty and Elmer Aschenbrenner were hospitalized recently for surgery, and are convalescing nicely. *Helene McElfresh*

CONTRIBUTIONS FOR RELIEF

Grace Church, Enid, Oklahoma. The ladies of our church prepared thirty-two Christmas bundles which were dedicated during a morning service. The children from the Junior Department each carried a bundle and held it during the dedication service. We had a very successful Bible school, with fifty-three pupils attending. Ten pupils made decisions for Christ. The farmers of this area gathered in a very successful harvest. A number of them left wheat at the elevators for CROP and MCC. The rest of the church responded with an offering. *Mrs. Rubena Mueller*

PASTOR'S ORDINATION

First Church, McPherson, Kansas. Ordination services for Curt Siemens, who served our church as lay minister for one year, were held in our church on May 7. On May 21, eight young people were baptized and received into the fellowship of the church. Vacation Bible school was held from May 29 - June 9, with an enrollment of 58. On June 4 two babies were consecrated. They were Jana Renell, daughter of Mr. and Mrs. Calvin Wilems, and Douglas Jay, son of Mr. and Mrs. Robert Schroeder. Thirty Christmas bundles were dedicated on June 18. On July 18 and 25, Edwin R. Stucky was in charge of worship services. Through July, P. P. Tschetter will serve in the absence of Pastor Curt Siemens. The Ladies' Friendship Circle has completed the following projects for relief: forty-five pounds of new clothing; forty-eight pounds of used clothing; three leprosy bundles; and one hundred and five pounds of homemade soap, in addition to completing the assignments. In January, 502 cans of beef were canned. *Mrs. Carl Koehn*

NEW PASTOR INSTALLED

Pine Grove Church, Bowmansville, Pa. Our new pastor, Robert Landis, was installed on June 4. On June 11 C. N. Hostetter spoke to our group on his recent world tour to MCC service projects. DVBS was held June 19 - 30 with an enrollment of 116 pupils and a staff of fifteen. Five retreaters are attending Camp Men-O-Lan this summer. Marietta Landis is serving two weeks as cabin counselor. Pastor and Mrs. Landis were directors of the junior girls camp July 23 - 30. Mrs. Herbert Kern was received as a new member by letter of transfer on Sunday July 2. Paul Hunsberger of Souderton spoke at the vesper service on July 9. The Church Council is studying building plans for an addition to our church which would give us added Sunday school facilities. Attendance and interest are good with an average of seventy to eighty attending worship.

MYRON AUGSBURGER SPEAKS

Eden Church, Moundridge, Kan. Myron Augsburger of Harrisonburg, Virginia, was the speaker at our Union Holy Week services at which all the churches of Moundridge and community participated. A number of young people attended the Easter Pageant at Lawton, Oklahoma, on Easter morning. The oratorio "The Creation," by Franz Haydn was presented by our mass choir and orchestra on Sunday evening April 23. The director was Elvera Voth. Children's consecration was observed Sunday morning May 14; twenty-nine children were consecrated. The Mennonite Men met at the Harvey County Park for their annual father-son picnic on May 15. We regretfully report that Elvera Voth, who has directed our choirs since June 1959, has resigned to take up a teaching position at Anchorage, Alaska. Several students from Bethel College presented the play, "Which Way the Wind," on May 21. This presentation was sponsored by the Peace Promoters. Dr. and Mrs. John R. Schmidt showed slides and spoke of their work among the lepers in Paraguay at a public meeting of the Dorcas Mission Society on June 4. We had our annual Sunday school picnic on June 11. The children presented a program consisting of music and exercises. Eleven of our young people are in Voluntary Service for the summer months, working in various places such as Georgia, Tennessee, New York, Minnesota, Arizona, Chicago, Montana, and Camp Mennoscah. *Mrs. A. B. Flickner*

HUTCHINSON HIGHLIGHTS

First Church, Hutchinson, Kan. Here are some of the highlights in our church so far in the year of 1961. Vernon Neufeld, president of Bethel College, was our speaker for our Holy Week Services. Clyde H. Dirks of Ridgefield, Washington, (a former pastor) was with us on April 17 for an evening of fellowship. Seven children were dedicated to the Lord on May 14. On May 21 Samuel and Leona Entz, home on furlough from the Congo, were with us sharing their interesting experiences. Ten young people received baptism and joined church on Pentecost Sunday. Mr. and Mrs. George Thiessen were received into our church by reaffirmation of faith. The following were received into our church by transfer of letter: Mr. and Mrs. Challas Wedel, Mr. and Mrs. Herbert Schrag, Mr. and Mrs. Duane Johnston, Mr. and Mrs. Carl Juhnke, and Mr. and Mrs. Irvin D. Schroeder. July 2 our church, in co-operation with the other churches of our city, observed Centennial Su
day. That evening we participat
in the service, "Faith of Our F
thers," at the grandstand of t
Kansas State Fair Grounds. *Hul
Regier*

HANSTON REPORT

Hanston Church, Hanston, Ka
A Union World Day of Prayer Ser
ice was held in our church Feb. 1
Members of Alcoholics Anonymo
spoke at a public meeting in t
high school auditorium, March
on "The Alcoholic and His Pro
lems." The science film, "Red Riv
of Life," was sponsored by the Mi
isterial Alliance and shown
March 28. United Good Friday ser
ices were conducted in our chur
on March 31 with Cecil Zeigler
the Methodist Church the speake
A union Easter sunrise service a
breakfast were held at the loc
Baptist church. Dale Leech of C
ferle was the speaker. On East
Sunday evening a program entitl
"Easter Sermon in Song" was giv
and was sponsored by the Christi
Endeavor. Pastor W. Harley Ki
exchanged pulpits with Vernon Lo
rentz of Ransom on April 16. T
young people attended the speci
program at the Ransom Mennoni
Church on April 30, when the you
people of the Inman (Kansas) M
nonite Church gave reports of th
ten day trip to the Montana Indi
Mission Field. DVBS was held
our church May 22—June 2. T
participating children rendered th
program on June 4. Their wo
books and crafts were on display
the basement. Those assisting in t
Bible school were Pastor King, M
King, Mrs. Emma Lingenfelder, M
Marvin Miller, and Mrs. John Bau
On June 11 the C. E. sponsored
picnic supper and a time of fello
ship on the lawn of Mrs. Em
Lingenfelder's home. We had g
eral clean-up of the church yard a
the church on June 14, with me
women, and children helping. T
golden anniversary year of the C
go Inland Mission was observed
June 18 by having the Levi Kei
family with us for the day. A b
ket dinner was held at noon in t
church basement. At the eveni
service, Mr. and Mrs. Keidel spo
showed slides, and answered qu
tions. A mission offering was tak
Many visitors were present for bo
services. The Keidel family, Past
King, and Ronnie Sebes (son of t
Frank Sebes), left early the mo
ing of June 19 for the Conferen
retreat at Rocky Mountain Menn
nite Camp at Divide, Colora
Chester Jordan, a layman, brou
a message on June 25 in Past
King's absence. The evening serv
was in charge of the Ladies Aid a
centered on the dedication of t
Christmas Bundles. E. D. Miller,
who has been a patient in a Dod
City Hospital twice since last spri
is home again. *Mrs. E. E. Hirsch*

ur conference

ıtinued from back page

EW YOUTH FARM MANAGER

ı July 1, 1961, Mr. and Mrs. Edwin ·ters and their son Jerry Neil, me to the Youth Farm at Ros- ern, Saskatchewan. The Rosthern uth Farm Holdings Board and e Saskatchewan Mennonite Youth ganization have called Peters to the manager of the Youth Farm d the institutions on the grounds. succeeds Henry Friesen who has rved for the last seventeen years d has given unselfishly of his ergy and service in building up e Youth Farm and its institutions. iesen is on one year's leave of sence, during which he will at- nd Canadian Mennonite Bible Col- e. After this he will again return the farm to serve further.

Edwin and Evelyn (Regier) Peters e from Newton, Kansas. Both are aduates of Bethel College, North wton, Kansas. In May 1961 Ed- n graduated from the Mennonite blical Seminary, Elkhart, Indiana, h a master's degree in religious ıcation. Evelyn Peters is a regis- ed nurse and has practiced in nsas and in Indiana.

)uring his stay at Mennonite Bib- ıl Seminary, Mr. Peters was build- and grounds supervisor. He is qualified electrician and an expe- nced farmer. During his studies, . Peters acquired counseling train- , emphasizing particularly coun- ing with hospital patients.

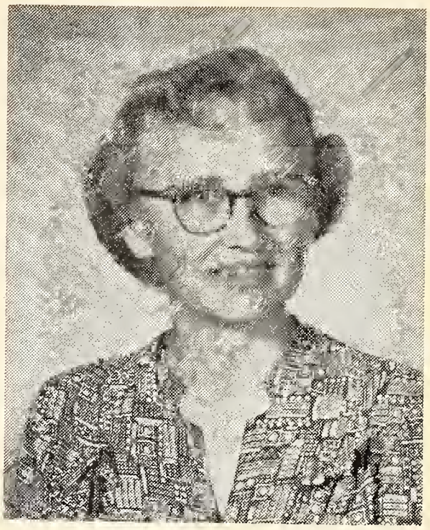
W TRAINING SCHOOL

e August training school for men eparing to enter 1-W service will held in Newton, Kansas, August 4-6. Some of the sessions will overlap with the peace rally for young people sponsored by the Western District Peace and Service Committee. This rally, being held at Camp Mennoscah, will give special meaning to the training school.

All young men planning to enter alternative service in the coming six months should attend.

Leaders for the training school are H. B. Schmidt, Wilfred Unruh, and Erwin Goering.

H. BANMAN RETURNS TO CONGO



Hulda Banman

Among the missionaries returning to the Republic of Congo this year is Hulda Banman of Newton, Kansas. She leaves Newton by train on July 31 and will fly from New York on August 8. She will be on loan to the *Institut Medicale Evangelique* at Kimpese in Leopoldville Province for the first year. At IME Kimpese, as the medical center operated jointly by a number of missions is known, Miss Banman will teach maternity and acute nursing care in a three-year program which is to be initiated this fall.

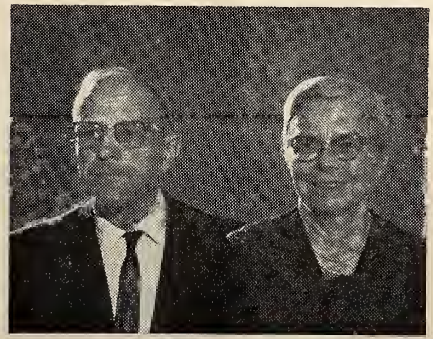
Miss Banman's first term as a missionary began in May 1956. She returned home in July 15, 1960. A graduate of Bethel Deaconess Hospital School of Nursing, she received her B.S. degree in nursing from Bethel College this spring. She is also a graduate of Grace Bible Institute.

In preparation for her work in the Congo at the beginning of her first term she earned a tropical medicine certificate from Antwerp in 1957 and a midwifery certificate from the Salvation Army Hospital in London in 1958.

S. F. PANNABECKER WILL STUDY ASIAN MISSION FIELDS

The Board of Missions has delegated to one of its members responsibility for studying mission work in Asia. S. F. Pannabecker, dean of Mennonite Biblical Seminary on sabbatical leave for the coming school year, will fly from Chicago on August 10. Formosa, Japan, Hong Kong, India, and Korea are scheduled as major stops. Mrs. Pannabecker will accompany her husband on the tour.

Besides visits to each of the General Conference Mennonite missions, of special significance are the annual missionary conference in Formosa, the Hokkaido missionary niversary celebration of Japan mis- niversary celebation of Japan missions, the Miyazaki seminar at which Dr. Pannabecker will lecture, and the third assembly of the World Council of Churches in New Delhi, India, at which he will be an observer.



S. F. and Sylvia Pannabecker

Although the Conference presently has no missions in Korea and Hong Kong, Dr. Pannabecker will spend some time in each of these countries, making contacts with Mennonite Central Committee personnel and studying the possibility of opening mission work.

Dr. and Mrs. Pannabecker were missionaries to China from 1923 to 1941. Dr. Pannabecker has taught at Bluffton College and was president of Mennonite Biblical Seminary from 1947 to 1958.

our conference

Second class postage paid at North Newton, Kan

RETREAT REPORT FROM ROCKY MOUNTAIN CAMP

The Ministers and Church Workers Retreat was held June 19-25 at Divide, Colorado, with 150 adults and 43 children in attendance. This was the tenth such retreat held since 1946, in which ministers, missionaries, and representatives of the Young People's Union meet concurrently for inspiration and study. The Rocky Mountain Mennonite Camp grounds at 9,600 feet altitude provided an ideal setting.

The three groups met jointly each evening. Kenneth Bauman, missionary just returned from India, gave a series of stirring messages on "Youth in a World of Revolution." He pointed out that the world's youth is the most volatile segment of the world's population. It is radically breaking cultural and social ties with the past and is building for a new day. He said that America and the church must break their status quo and identify themselves with these forces or be overrun by them. He said that youth, in the face of tensions, conflicts, and the threat of annihilation, must see us as friends who have the answer in Jesus Christ. He recommended that closer ties be established between America's Christian young people and the world's youth by summer visits abroad, by having foreign pen pals, and by befriending the foreign students who are studying in America.

Vernon Neufeld, president of Bethel College, led the ministers and missionaries in daily lessons from Galatians. A study of the book in its historical setting gave us insight into the early church's problems that Paul so zealously attacked. It reminded us that in any age there are creeds, legalism, and ritual that rob not only the church of its dynamic; they rob its members of total emancipation from the sentence of sin, won for them by Christ on the cross, and reduce them again to slavery. Attention was directed not only to the purpose of the Mosaic law, but to that of the Old Testament in its entirety. It is not a valid set of rules for Christian conduct, but is the record of God's plans and efforts to redeem man from sin. Jesus Christ was the culmination of these plans, and ushered in the new age, and an entirely new concept of moral responsibility.

The respective groups studied their particular problems in separate sessions. Led by Y.P.U. President Marvin Zehr and recreational director, Ben Sprunger, the young people enjoyed a balanced fare of inspiration and fun. They grappled current issues relevant to their Christian experience. (See the youth section of the July 11 issue for a detailed account of their activities.)

Ministers had a daily session of practical discussion. Walter Dyck spoke on "The What and How of Being a Radiant Christian." George Groening said that the pastor's private devotional life is the key to the success of his church program. He related his church's success in building a lay witness for Christ. Olin Krehbiel underlined the importance of personal counseling in today's pastoral work and outlined means by which a pastor should prepare for a counseling ministry. Harris Waltner listed fifteen methods of stimulating young people to Christian service and outlined factors which influence them. Alb Epp reiterated the prime imp tance of private prayer and de with the problems a pastor counters.

In the daily missionary orientati sessions, Andrew Shelly, Orlan Waltner, S. F. Pannabecker, a others led in discussions of cultu and economic problems and th logical trends as related to missi work. An open sharing of proble effected better integrated missi ary-home board relations. Duri the closing service, Willard Cla sen spoke on the challenge a solemn responsibility of commu cating the gospel. *Levi Keidel*

STUDY CONFERENCE PREPARATI

Work is continuing on the propos study conference on church and ciety to be held in Chicago Octo 31 to November 2.

To date, seven of the ten st groups have completed their pap and distributed them to the members of each of the other n study groups. After criticisms h been received, the groups initiat the papers will rework them presentation at the study con ence. In this way, one hundred p ple have the opportunity of spe ing to the issues which are to taken up at the conference.

CAMP MEN-O-LAN MARKS TWENTIETH ANNIVERSA

Commemoration of the twentieth anniversary of Camp Men-O-Lan took place the evening of July 8 in Simons Auditorium on the camp grounds, near Quakertown, Pennsylvania. A special part of the program consisted of testimonies of camp experiences twenty years ago. These were given by Walter Temple (first director), Burton Yost, Robert Landis, James Gerhart, and Mrs. Viola Weidner.

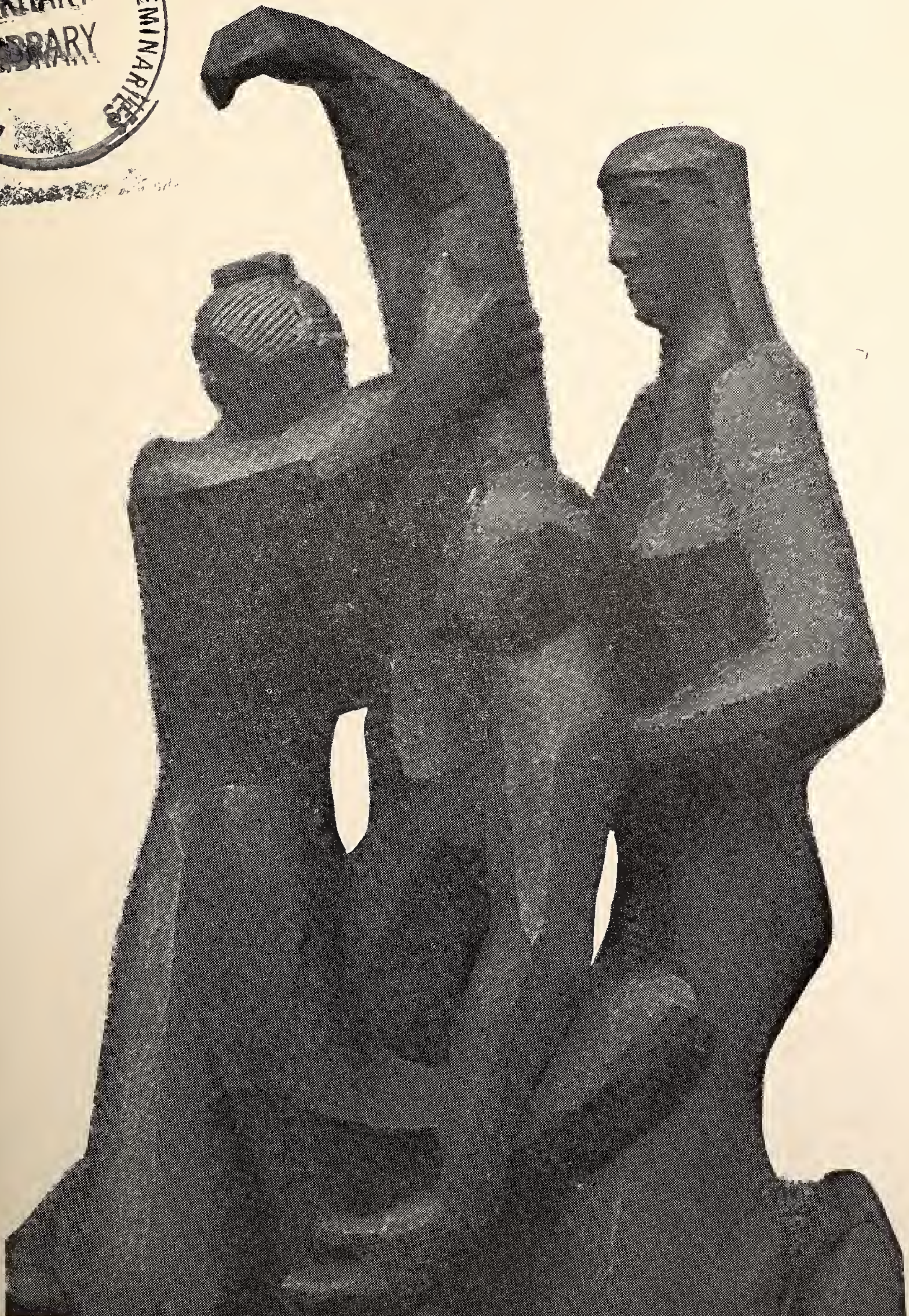
A skit, written by Grace Moyer of Allentown, depicted the birth and development of Men-O-Lan, showing how J. Walter Landis gave the ground to the Eastern District for a camp and depicting how much work and planning went into its development. Special music was furnished by Shirley Moyer, w sang, "O Lord Our God, from and Near," one of the four Cent nial Hymns written for the Cent nial of the General Conference M nonite Church. The evening m sage was brought by Ronald Kr biel, pastor of the Deep Run M nonite Church. His father, C Krehbiel, was one of the pioneer the retreat movement twenty ye ago. Ronald cited three things t Men-O-Lan has done: It has crea within our Conference men of vis It has produced commitment. has helped to unify our Confere with other Mennonites. John Spru er, pastor of the East Swamp M nonite Church, served as chair for the program.

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

AUGUST 8, 1961

ASSOCIATED MENNONITE BIBLICAL-SEMINARIES
ELKHART
LIBRARY



in this issue

COVER
A piece of sculpture by Walter Midener of Detroit, entitled "Compassion," portrays world need and love's response. The search to respond as Christians continues to lead men to serve in Pax. Others will serve in the Peace Corps and similar endeavors.

CONTENTS

EDITORIAL 498
CONFERENCE TIME 499
THE BIBLE 500
THE PEACE CORPS 502
CHALLENGE TO SERVE........................ 504
TALKING TO THE PASTOR............... 506
PARDON ME, BUT 506
FOCUS ON CHRISTIAN CONCERNS 507
READER SAYS 508
MCC NEWS 508
OUR CHURCHES 509
OUR CONFERENCE 512

CREDITS
Cover, from "Daily Bread," a national exhibit of painting, graphics, and sculpture sponsored by Church World Service; page 499, Moravian College and Wilfred Ulrich; page 503, Norman Wingert; page 504, radio photo from Wide World; page 505, New York Herald Tribune Syndicate.

CONTRIBUTORS
Vernon Neufeld, president, Bethel College; Paul Erb, editor, The Gospel Herald, official organ of the (Old) Mennonite Church; R. Sargent Shriver, Jr., director, the Peace Corps; Donald Wismer, pastor, Arvada Mennonite Church, Arvada, Colo.

of things to come

Oct. 21-24—Western District Conference, Kansas City, Kansas.

THE MENNONITE

Editor: Maynard Shelly. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. **Editorial Assistant:** Muriel Thiessen. **Art Director:** Robert W. Regier.

VOLUME 76 **NUMBER 31**

MORE SOONER AND LESS LATER Digging through the ol minutes of the General Conference a few years ago, I came across modern-sounding plea. It was toward the end of a long and difficu session. A delegate called for the floor and asked whether repor for future conference meetings could not be circulated in advanc Thus, said the delegate hopefully, he and his fellows could participa in the business sessions more intelligently.

In the minutes for 1941 I found another type of plea. It w at Souderton, Pennsylvania, that the resolutions committee ask "secretaries of the General Conference boards and committees prepare condensed reports in the form of a synopsis, to be read the place of the detailed printed reports." Delegates to the 19 Bluffton, Ohio, conference also asked for shorter reports with only presentation of highlights.

Here's a puzzle. Some delegates ask for more information a others for less. How can this be? It may be a matter of more soon or less later. I agree with the word-weary delegates of 1941 a 1959. In the sultry heat of August, I find almost any report too lon

But reports, and the information they represent, are the buildi blocks for Conference action. Can we reduce them, or can we g along without them? If we send reports out early for people to rea they might just do that and say, "I've read the reports. Why should go to Conference?" People who write reports always feel they are co densed. Can we ask them to do more? At the risk of being du let me try to be concrete.

Let us try for more understanding. This applies to Conferen leaders as well as prospective delegates. Much material that will into the Conference reports is already available in Conference pub cations. A weekly reading of Conference news in *The Mennoni* should keep most people well-informed. We hope also that Co ference leaders will provide some channels for sharing needful inf mation in the months before Conference time. It may not be possil or even wise to circulate Conference reports early. It should possible to list the crucial issues and discuss them in regular or spec publications in the months before the Conference. We do ho that no board will decide late next July to present a major stateme to Conference just because "Conference won't meet again for a other three years."

Let us try for more interaction. I'm a pro-report man. I belie in writing them, I believe in printing them, and I believe in readi them. But I will admit that it is a static exercise. Reports shou be aimed in another direction. Too often they seem to be an u relieved procession from triumph to triumph. Perhaps we need give more time to our doubts and failures. Boards should come w specific recommendations, but they should still be open to adv from the Conference body. We need more time for the asking a answering of questions on the Conference floor. Since speaking i group approaching a thousand is fearful even for the fearless, pro sion might be made for questions submitted in writing. Questi raised in the smaller discussion groups might also be referred to t appropriate persons for answer on the Conference floor. All of t appeals to me much more than the prospect of hearing a pu relations success story.

I haven't run out of ideas, but I have run out of space. Bef I go further, I would be happy to hear from you.

ugust 1962:
onference Time

ERY THREE YEARS the General Con-
ence Mennonite Church meets.
ery five years the Mennonite
orld Conference meets. This
ans they seldom turn up in the
ne year. But next year they bump
o each other. Besides that they
l be held in the same month
hin five hundred miles of each
er. Many people will want to at-
d both conferences. The time for
king plans is now.

nnonite World Conference

Kitchener, Ontario, is the site of
Mennonite World Conference,
gust 1 to 7, 1962. This fellow-
p meeting for Mennonites from
rope, Asia, Africa, and the Amer-
s will be held in the Kitchener Memorial Auditorium and in the three Mennonite churches in the city. Seven hundred delegates will be sent to this conference, one hundred of whom will come from abroad. The General Conference will be entitled to name two hundred delegates, half from Conference institutions and agencies and half from Conference congregations. Announcement on the procedure for chosing delegates will be made in the near future.

Delegates will participate in Bible study sessions, hear addresses on the theme of the Conference, "The Lordship of Christ," and discuss the Mennonite witness in special study groups. Evening and Sunday meetings will be open to the general public. The auditorium seats 7,000 people. A more detailed statement of the conference program will be available in a few weeks.

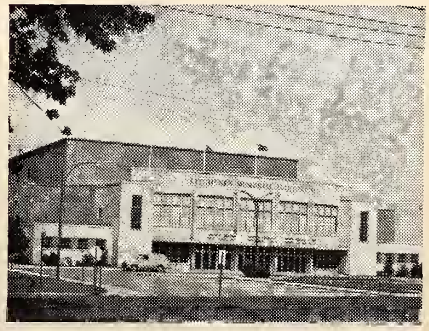
The first of the previous six meetings was held in Basel in 1925. Other conferences have been held in Danzig (1930), Amsterdam (1936), Goshen and North Newton (1948), Basel and Zurich (1952), and Karlsruhe, Germany (1957).

General Conference—August 9-14

With one day free for gasping, the General Conference will begin business on August 9. Moravian College, Bethlehem, Pennsylvania, will be the scene for our triennial encounter. The business sessions will cover five days, which will be separated by special programs on Sunday. There will also be feature events for the evening sessions.

Since this is the official meeting of the General Conference, all congregations should be represented by delegates, including lay leaders as well as ministers. No group should fail to send a representative to this thirty-sixth session, the first one in our second century. The theme for the Conference is taken from Romans 12:11, "Fervent in Spirit—Serving the Lord."

Both conferences offer a rare opportunity to feel the vigor of the Christian witness with the Mennonite brotherhood. Separation from other Christians is a fact of modern life. These periods of high fellowship are needful for our encouragement and strengthening. Young people should make themselves a part of this experience, as well as all workers and supporters of the mission of the church.



Above: Kitchener Memorial Auditorium.
Left: Moravian College, Bethlehem, Pa.

THE BIBLE

How do we read it?

Vernon Neufeld

IN SPITE OF MANY recent translations and record-breaking sales, the Bible in our day is losing its authority in the church, its place in the life of the Christian, its prestige in Christianity as a whole. There are, no doubt, many reasons for this; but an important one is that we have a very inadequate view of the Scriptures. As a result we do not understand what we read in the Bible, or else we lose confidence altogether.

It is no simple matter for any one to suggest how we ought to read the Bible. One cannot speak or write about this subject without generating a warm response. Whether consideration is given to the uniqueness of the Bible, its authority, its translation, or its interpretation, there are always divergent — often emotionally packed — views which inevitably arouse controversy.

On the other hand, our young people, our church membership, the average Christian on the world scene in various ways are asking for help. There are perplexed Christians, some of whom have given up in despair; there are certain misguided ideas in circulation. One therefore is compelled to discuss, though incompletely, this important question of how to read and interpret the Bible.

What follows represents this attempt. It is intended to provide a number of guides to help one in reading and understanding the Bible, without in any way pretending to answer all the questions. One trusts, however, that it will answer more problems than it raises.

Read with an adequate view of the Bible as a whole. Many of our problems and perplexities stem from an insufficient view of just what the Bible is. We tend to create for ourselves basic presuppositions or foundations for understanding the Bible, and when our man-made foundations crumble, all crumbles. To say that the words of the Bible were dictated by God, or even that the Bible is verbally or plenarily inspired, and that it is infallible, is to create our own and thus inadequate foundations.

Viewed in its broadest outline, the Bible is the account of God's working in history. It tells us of the call, formation, and development God's people for divine and s nificant purposes, of God's actio with regard to Abraham, Mos and the prophets. Above all, it p trays God's mighty act in Jes Christ, again for great ends—t reconciliation of the world. Fr beginning to end, the Bible tells God's work in behalf of His peop it presents "holy history" or t "history of salvation" (*Heils schichte*).

At the same time, the Bible the product and understanding God's people in their response this action, formulated, preserv and written by His people Isr and His people the church. T richness of variation, the compl ity of thought and viewpoint tween the Old and the New Tes ments, and between the books each, arises from the differe groups preserving the material a the several personalities wieldi the pen.

The consistency and uniform of the Bible are found in what G has done and continually attem to do—His work in reconciling estranged and lost world. The va

THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and Dece ber 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; edito correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, Kans**

y and differences of view stem om an imperfect, though re- emed, humanity through whom od has chosen to work.

Read and understand from a ristian vantage point. This is the ost important of all guides in our ading the Bible, particularly the d Testament. We must read the d Testament as Christians, with e new light brought by the com- g of Christ. If we do not read as Christian, we read as a Jew ould. The teaching of the Old stament is superceded by Jesus rist and His way. We do not obey follow the sacrificial system, the ws of dress, cleanliness, and diet, e customs and traditions taught the Old Testament, because Jesus rist our Lord is Lord also of the riptures.

What this means, in simplest ms, is that Jesus Christ is the al and only foundation for our th. It is a paradox, and a vitally portant one, that though the Bi- tells us of Jesus Christ, never- eless it is Jesus Christ who is rd of the Bible. We who are in rist must read the Scriptures en- htened by the mind of Christ.

ead with due consideration for e total setting and teaching of ch book. To understand properly y book of the Bible, one must ow all he can about the author, e time in and conditions under ich it was written, the type of iting, the historical setting of at is related. Such concerns can quite academic and uninterest- , and as a result too often we not take the time to consult the nmentaries or Bible dictionaries.

Nevertheless, one must recognize it the events described, the teach- s given, or the truths expressed ne out of genuine historical situ- ons — sometimes not unlike our n. There were real people and ces involved. The more we know out the culture, the language, thought of these people and ir times, the better we can un- stand what their writers are ing to say.

n a real sense, the task of the der is to put himself into the situation of any given book. ce yourself, if you will, with ul in Antioch after establishing rch centers in Galatia, only to learn that false teachers are undoing your work and challenging your authority, and you will begin to understand what Paul is saying in his letter to the Galatians.

Read and interpret the parts in the light of the whole. Moving from the larger perspective—the Bible in its total scope, each book in itself—one may read with clearer understanding the parts.

One of the greatest sins of Bible reading and study, including some of our homiletic, devotional, and Sunday school usage, is to dissect the biblical material into small pieces and to make such units say something which is altogether different from the original intention. Whenever we seek texts to prove our point, use chain references indiscriminately, or use smaller units out of context, we are simply being dishonest in our use of the Scriptures.

The parts must always be considered in the light of the whole. The individual books must be read with the entire scope of the Bible in mind. The larger units or chapters are to be understood in their relationship to the central message of each book. The smaller units or paragraphs are interpreted in view of the larger sections, and so on down to the verses, phrases, and words.

Read with the desire to relate the Bible to life. The Bible is called the word of God because it is the medium through which God speaks. Unless God speaks to us through His word, the Bible is really of no great value to us. As the Old Testament prophets spoke the "word of the Lord," as Jesus Christ himself is the "Word," as the present-day messenger proclaims God's "word," so the Bible needs to become for us the word of God, that important channel through which God communicates with us.

Therefore, we as Christians, or as non-Christians if such be the case, need to come to the Scriptures with the desire and the openness to receive God's message to us. The reason the Bible has become such a sacred book is because for so long it has been a voice of God to His people. What we receive from our reading and study of the Bible depends in great measure upon our desire, our intention, our receptivity.

Though there undoubtedly are others, these few guides are offered prayerfully to be of positive value as we read and study and try to understand the Bible in the present age.

However valuable these suggestions may be, it is imperative that we be made aware of the problems facing us relative to interpreting the Scriptures, and that we attempt a solution. As a Christian people who still claim to hold to the Scriptures, we must accept the challenge of our time and formulate an adequate view of the Bible; we must study the Bible openly and honestly. We must make it relevant and meaningful in life, here and now.

What can this Book teach us about daily speech? It can teach us to paint with words, to think and talk in pictures: "If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall Thy hand lead me. . . ."

Winston Churchill, it is said, has never been ashamed of being caught reading the Bible. On the contrary, he has been known to read aloud to a person interrupting him thus occupied, sharing his enthusiasm for some great passage having the sound of music.

Indeed, the Bible breathes with rhythm and melody.

Charles W. Ferguson, Senior editor, Readers Digest

THE PEACE CORPS

A discussion by Paul Erb
on our response as Mennonites
to this national movement

The Peace Corps set up by President Kennedy's executive order on March 1 has caught the imagination of America and of other nations as has nothing else in the program of the new administration. The New York *Times* calls it one of the most remarkable projects ever undertaken by any nation. Within an hour or two after the announcement of the corps, applications began pouring in. The next day 4,500 letters arrived, and by the end of the week the total was 13,000. Nine out of ten college students interviewed are enthusiastic about this possibility for doing something for peace. The press has given front-page space to every release of news concerning the Peace Corps. Typical editorial comment is that of the *Des Moines Register*: "The world will be watching the Kennedy Peace Corps—and hoping."

The basic idea behind the Corps is that America, from its surplus of talent, will contribute of that talent to those areas of the world community which lack it. It is the intention to make our assistance more human and to express the great heart and good will that are found in a great many of our people. The President said, "We have an immense reservoir of men and women anxious to sacrifice their energies and time and toil to the cause of world peace and human progress."

Persons selected, trained, and appointed under this plan will be sent to countries in Asia, sub-Sahara Africa, and Latin America. They will go where they are wanted, and will adapt themselves to their host by speaking the national language and living so far as possible in the manner of the country. They will receive no salary, only minimum subsistence, and a small bonus when they have completed their term of from two to five years. They will give their skills in areas of real need in education, health, agricultural development, and industrial and construction projects. The first project announced is road-building in Tanganyika. The required qualifications are such that many of the corpsmen will be college graduates. But there will also be room for nonacademic personnel. Appointees may be of either sex of any age above 18.

Although President Kennedy gets the credit for giving the Peace Corps high priority in his prograr
he did not originate the idea. W
liam James in 1910 called for th
conscription of youths for peacef
tasks as a "moral equivalent
war." Proposals for exporting ag
cultural skills in this way we
made by the Department of Ag
culture in the 1920's. Simliar pr
posals were made by the technic
aid programs of both the Unit
States and the United Nations
the 1940's. A Peace Corps in som
thing of its present form was pr
posed by Senator Humphrey, a
a study of its possibilities was a
thorized in the Mutual Security A
signed by President Eisenhower
1960.

The carrying of technical ski
and the bringing of cultural ber
fits has, of course, been a phase
the foreign missionary moveme
for more than a century. Prof
sions of various kinds have be
supported by the churches as th
brought higher standards of livi
along with the gospel which th
preached. Service agencies of ma
churches, including the Mennonit
have for decades been doing
excellent job in some areas whi
the Peace Corps is now planni
to extend through government
cilities and funds.

Director Shriver says the gove
ment "wants to help, not repla
private agencies which are doi
an excellent job." The *Wich*
Eagle said editorially that the Pea
Corps can find a good model in t
Pax program of the Mennonit
This program was one of th
studied by the research agenci
and so has been a part of the p
neering that has pointed the way
the government's plan.

At the Second International S
dent Missionary Conference held
the University of Illinois in 19
the idea was urged that nonprof
sional missionaries, craftsmen a
tradesmen who earn their own l
ing as they give their testimony
Christ, have a great opportunity
many lands. Developments in
cent years indicate that in our d
this may be the most effective w
of carrying the gospel. Perha
some Americans who go abroad
representatives of their governm
will discover needs which will c
them to stay abroad as represen
tives of the gospel of Christ. H
the "new frontier" of the gove

ent may help the church also to hieve a new frontier.

As an American Mennonite church, voted to deeds of helpfulness rath- than to deeds of war, we should thankful that our government s taken up this idea. It will be so uch better than planting Ameri- n "colonies," whether civilian or ilitary. This is a government pro- am that we need not apologize r, if it is administered in line ith the expressed intention that shall not be an instrument of plomacy, used to promote our in- rests in the world.

We need not be jealous because the vernment is taking up an instru- ent of service which we have und to be effective. The task is great that there is room for all orkers.

We need not fear that the Peace orps will supersede our church encies in overseas service proj- ts. It may well be that some of r young people can be used in od government projects that are possible to us because of limited dgets. Some might get into situa- ons where their convictions and tegrity are severely tested. But eir witness may be clear and ef- ctive, even though the govern- ent is supporting them. The wit- ss element is the crucial ques- n. Government cannot support nominational interests, and the urch cannot sacrifice freedom of tness. Only experience can tell hether there is a middle road of -operation.

It is possible that there may be some kind of co-operation between the Peace Corps and our church-directed program. The government hopes for just that. An official document says, "A project which meets Peace Corps criteria and standards will not be barred from receiving Peace Corps support because it is sponsored by a religious group." There is involved here the question of church-state relations. Obviously the church cannot bring its program under government control through receiving government aid. Neither can the government contribute to the support of projects that further "religious, sectarian, commercial, or propaganda" causes.

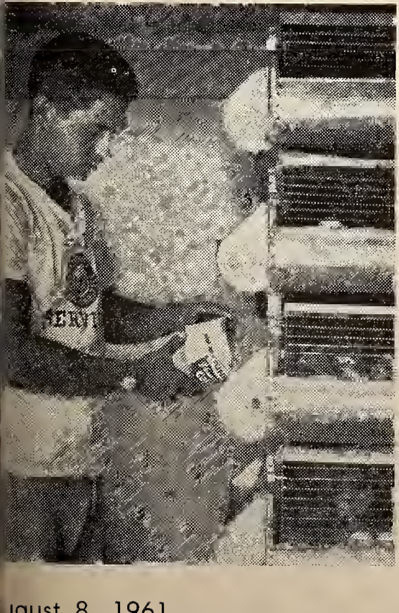
But no difficulties for our relief program have been encountered in receiving from our government free food and free transportation. It may be possible to accept government payment of personnel costs if we can choose the personnel we want and administer the projects in line with our developed principles of foreign service. The published policies of the Peace Corps seem to indicate this possibility. However, Mennonite Central Committee and mission board representatives are studying all the implications. Their conclusions have not yet been announced. It is clear that Peace Corps support could only be received for work in addition to what we are now doing.

There may be implications in all this also for our mission work. Representatives of Mennonite mission boards met with the MCC Executive Committee on May 11 and 12, 1961, to study this.

It would be a mistake for us to relax our efforts in a foreign relief and service under the supposition that now the government has picked up this responsibility. We should rather increase our program. The Peace Corps can only supplement and extend what the churches and other private agencies are doing. Our young people should still volunteer for our own program, so far as we have room for them and their abilities and skills. If the element of sacrifices and difficulty in the Peace Corps is a challenge to American young people in general, the still greater sacrifice in our own program should make a greater appeal to our own consecrated young people.

As a church, then, we can rejoice in the Peace Corps expression of American concern for the less privileged people of the earth. We can welcome it as a supplement, perhaps as an aid, to the work which we have been doing. We can be glad that we have been privileged to do some pioneering and to point the directions in this sort of work. And we should be stimulated to still greater effort, knowing that the churches have a religious motivation which cannot be stressed as such in any government program.

e task is so great that there is room for all workers.



We Have Been Challenged to Serve

R. Sargent Shriver, Jr.

THE PEACE CORPS is a challenge to America. It is also one answer that a responsible America can give to the great need abroad. The need is not only for money, or loans, or technical advisers—but for skilled manpower. Newly developing countries have a crying need for skilled workers. They need people willing to work and serve who have certain basic skills and know-how, often taken for granted in the United States but nonexistent or very scarce in these countries. In the eight countries which our team visited, there were requests for a total of 3,500 Peace Corps volunteers.

But is America ready and able to meet this challenge to serve? It was the enthusiasm for the basic concept of the Peace Corps on the part of America's youth — particularly the college students — which
stimulated President-elect Kenne
to have study groups investiga
the proposal. After the Peace Cor
was established on March 1,
executive order on a temporary
sis, America responded with abo
25,000 letters, largely in support a
many wanting to apply. These
ter-writers were sent questionnai
which were also made availa
through post offices and other o
lets. There are now over 10,0
completed questionnaires on file
Peace Corps Headquarters in Wa
ington. The people of the count
have enthusiastically endorsed t
Peace Corps idea.

The Peace Corps is a new c
cept in our government's efforts
render economic aid and techni
assistance to the newly developi
countries of the world. Peace Co
type service and Peace Corps ty

youth

hese men and women from the San rancisco area were some of the 7,000 ndidates who took Peace Corps tests st spring. President Kennedy's words e, "In all instances the men and women the Peace Corps will go only to those untries where their services and skills e genuinely needed and desired."

rojects, however, are not new to ennonites and the Mennonite Cen- al Committee. For forty years the CC has been engaged in relief and habilitation work overseas. Like ie Peace Corps, its projects have een directed toward agricultural, lucational, and community develop- ient work in the less developed untries. Over the past fifteen ears more than 200 American Men- onites have worked overseas in iore than fifteen countries.

It is possible for the Peace Corps nd the Mennonite Central Commit- e to join forces and work together n projects of mutual interest. Sev- ral such projects are in the dis- ussion stage. As soon as detailed rangements for the administration f these projects are completed, and ie projects themselves approved y the host countries, they will be nnounced both in this country and broad.

Already four countries have com- eted negotiations with our gov- nment to provide Peace Corps olunteers: Tanganyika — where venty-eight surveyors, civil engi- eers, and geologists are to work n feeder roads; Colombia—where me sixty-four volunteers will work ith CARE on agricultural projects nd village development; the Philip- nes—where some 300 teachers are be sent within a year's time to each English and general science; nd Chile—where forty volunteers ill be engaged in community de- elopment and rural education work nder the direction of the Indiana onference on Higher Education. ore projects with other countries ill be announced shortly. Intensive aining for the screened applicants egan in early summer.

If the Peace Corps is to send broad the most qualified Ameri- ns — mature, stable, adaptable, illed, highly motivated men and omen—it is clear that the selec- on process will have to be very ugh and carefully administered. follows, therefore, that if the eace Corps is to meet the great ed for volunteers to serve abroad ere must be a larger number of Americans applying if the organization is to be very selective. So one of the main concerns of Peace Corps officials now is to inform greater numbers of Americans about the objectives of the Peace Corps and to inspire them to join. For America to meet the challenge, Americans must first know what the challenge is.

It is not just what Americans can give by serving abroad; what they will receive will also be of great significance. President Kennedy put in these words at the close of his special message to Congress on the Peace Corps:

"The benefits of the Peace Corps will not be limited to the countries in which it serves. Our own young men and women will be enriched by the experience of living and working in foreign lands. They will have acquired new skills and experience which will aid them in their future careers and add to our own country's supply of trained personnel and teachers. They will return better able to assume the responsibilities of American citizenship and with greater understanding of our global responsibilities."

So not only can the Peace Corps contribute to the development of critical countries and generate a better feeling of good will towards the U.S. It can also contribute to the education of America and to more intelligent American participation in the world. The tour of duty abroad should not only have an impact on the volunteers, but on their families and friends as well. It ought to provide a broader base for responsible American foreign policy. And this is meeting the world's needs, too, since what the world most needs from this country is better understanding of the world.

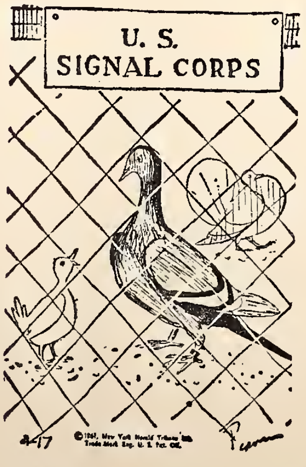
The challenge to serve must therefore not only be taken up by the Peace Corps applicant, but by all of America, and especially by the churches. The United States is at an important stage in its history. We must demonstrate our willingness and courage to take the leadership of the free world. We also must show by example that we mean to share our knowledge and skills as well as our great abundance so that the world can be truly free and at peace. If we ourselves cannot serve, there is always another whom we can encourage to volunteer and whom we can support while he is serving abroad.

The success of the Peace Corps is dependent to a large degree on the churches of the country. The older youth and young adults associated with the nation's churches and religious organizations, particularly those trained or experienced in agriculture, engineering, public health, nursing, and construction, and those capable of teaching and working in government administration have the backgrounds and the skills most needed and probably best suited for world service.

The churches, too, have much to gain by giving wholehearted support to the Peace Corps. Peace Corps service will give our people a broader knowledge of the rest of the world. It will result in our having a better understanding of other countries — their aspirations and their needs. It will make church members more conscious of the mission programs of their churches. It will create a reservoir of trained, experienced, and dedicated personnel ideally suited for church mission work.

The Peace Corps is dedicated to peace, understanding, and service. The Peace Corps volunteer will be serving humanity, his country, and his God. He will not proselytize or propagandize for any particular religious faith or denomination, but he will be encouraged to be a living example of his faith wherever he may be.

NOTES ON THE NEWS


U. S.
SIGNAL CORPS
4-17
© 1961, New York Herald Tribune Inc.

"When I grow up I'm going to switch to the Peace Corps."

Talking to the Pastor

Why do some parents think that if you go quite steadily with one person you are getting really serious, and they're afraid that you might get engaged, soon?

They probably think this because when they were young and were going steady they did become really serious and become engaged. Your parents lived at a time when the custom was that going steady was the prelude to engagement. They didn't go steady with just anybody. They only went steady with those with whom they were serious. It looks as if you will have to understand how your parents thought and your parents will have to try to understand how you think today.

I do have one question though: Why spend a lot of time going steady with a person that you are not very much interested in? Wouldn't you be better going with a lot of different persons, learning to know more rather than just one or two?

How important is it that a girl who is planning to be a housewife get a complete four-year college education? Would two years be enough?

The purpose of education is not only to learn technical skills, but also to open up and enlighten the mind. A good liberal arts education can help a person become free of narrow, constricting ideas and enable him to enjoy a kind of freedom that comes from having sufficient knowledge about the world and people so that he is not alway dependent upon the advice or opi ions of others in making decision

The world suffers more from lack of education than it does fro over-education. It seems to me th a person would be a better hous wife with four years of college tha with two. But this is a relative ma ter because education takes plac not only in formal situations, as i colleges, but also can be continue by an alert mind throughout lif

I think that you must consider a education to be an opportunity an you should pursue this as far as is possible.

The pastor who writes this colum welcomes your letters and question His address is: Donald Wisme 10102 West 64th Place, Arvada, Col rado. Your name and address mu be enclosed but will not be printe

Pardon me, but . . .

. . . have you heard of "People-to-People"? More an idea than a movement, it was "launched" by Former President Dwight Eisenhower in 1956. People-to-People attempts to say, "Let's change some of the hand-wringing in the world to handshaking." Its mission is to encourage *every* American to be an ambassador of good will. And it's not as hard as you might think!

Fourteen-year-old Bobby Hill, living in Italy at the time, appealed to higher authorities for transportation to fly vital medical supplies to Albert Schweitzer in Africa. Bobby said his father would help buy medicine. The idea caught fire. An amazing four hundred thousand dollars worth of supplies were donated and airlifted to Lambarene, Africa.

In New York, Jeanne Friedman learned about the need for English-language books when a Korean teacher visited her school and explained that his school in Seoul had been bombed and the books burned. "Let's do something about it," Jeanne decided. That "something" turned out to be the gathering of four thousand books from high schools and shipping them to Korea.

In Tampa, Florida, the city newspaper started a project that the managing editor explained like this: "It is a pen-pal or letter-writing exchange plan which we call Pen Amigos. The idea is to encourage exchange of letters between Tampa school children and Latin American students." So far, more than two thousand students have been matched up. Many warm friendships have been formed. Gifts have been exchanged. Some are even planning exchange visits.

The *Miami Herald* recently sponsored a "Dime Diplomacy." Letters were penned by thousands to their friends and acquaintances in Cuba.

Project Hope, the hospital ship that is being mentioned in current MCC news, was financed by nickels and dimes of thousands of Americans—many of them school children. Inspired by People-to-People, the ship's mission is to wage peace in Southeast Asia.

One teen-age group exchanged experiences, photographs, and stamps with young people living in logging camps in the Philippines, 4-H members in England and Wales, flood victims in Japan, and Boy Scouts in Australia.

Interested? Addresses may be secured by writing to People-to-People Hobbies Committee, 153 Waverly Place, New York 14, New York. There is nothing to join, no dues, no obligation of any kind. When writing, tell about your background and your hobby interests. In a sho time you will get an answer—pe haps from the other side of th world.

The booklet, *People-to-People,* i also helpful. It can be obtained b writing the United States Inform tion Agency, United States Gover ment, Washington 25, D. C.

People-to-People applies in a sp cial way to potential ties betwe Mennonite young people in th States and Canada and those i countries where our missionari have been working. Kenneth Ba man, in one of his talks at this sun mer's Conference retreat, me tioned letter-writing as one of th very best ways to build bridges—i this case with young people in I dia. Do you know a missionary pe sonally? Perhaps an aunt and unc of yours spent some time in Con —or Colombia, Japan, India, T wan, Mexico, Paraguay, or Urugua Ask them for addresses of your people. Or send your request (a mention your age, please) to th Board of Missions, 722 Main Stree Newton, Kansas.

YOUTH is sponsored by the Young People Union of the General Conference Mennoni Church. Editor, Muriel Thiessen, 722 Mai Newton, Kansas.

Errors of Anticommunism

rank H. Epp

ocus on Christian Concerns

R OVER FORTY years now—with a ief interlude in World War II— estern ideology has been in con- ct with Soviet ideology. The no- ns of democracy, Christianity, d capitalism have run head-on ith Communism as a political the- y, as a religious commitment, and an economic system.

Since World War II this conflict s taken on the shape of an inter- tional struggle between two pow- blocs. The psychology of this chal- nge to superiority has overshad- ved the basic differences in ideolo- y, although we still use the ide- ogy to justify our war psychology. you doubt this, remember how e two ideologies co-existed when ey had a common enemy in World ar II.

The recent international crises ve brought this conflict to a boil- g point. The struggle is symbolized the training of Cuban invasion rces in Florida, the production of peration Abolition" in California, d the decisions of the Supreme urt in Washington. At the heart the conflict thus symbolized is e deep desire to make America cure against Communism.

The immediacy and the gravity of is struggle leads many of the ore zealous citizens into grievous rors, where the end of opposing mmunism always justifies the eans of opposing Communism. any Christians and churches eas- become partners and victims of ese zeal-without-knowledge and al-without-love means.

This is not without precedent. In e 1930s, for example, fundamental- Christians like Gerald B. Winrod d Oswald J. Smith and many Men- nites were clearly sympathetic th Adolf Hitler and the Nazi re- me right up to September of 1939. hy? Because Hitler was a success- l opponent of Communism in central Europe. All his racism, anti-Semitism, and fascism were sanctioned and defended because of his anticommunism.

It was a hard lesson, but we learned that opposition to one evil never justifies the support of another. But now there is a new danger of sacrificing truth and principle in the very effort of trying to preserve it.

If you doubt this, remember how the nation employed pro-Batista forces in the Cuban invasion, simply because they were anti-Castro and anticommunist? (Yet nothing could have done more to confirm procommunism in Cuba and Latin America than this blunder).

Remember also that Christian churches (including Mennonite) found it in order to show the distorted and misleading "Operation Abolition" film, simply because it was anticommunist. That the film used deception "to tell the truth" was found to be quite acceptable. Again the end justified the means.

There is an extreme conservatism at work in the land which has a strange attraction for many Christians. It is represented by such zealous, but misguided, men as Robert Welch, Jr., of the John Birch Society, and Billy James Hargis, of Christian Crusade, to name only two examples.

In its milder, but still unhealthy forms, it is represented by groups whose rallying slogans "hold high the flag" and "back to the Bible" are usually sounded from the same platforms with almost equivalent meaning. To illustrate: in one area much was made of the fact that at an area-wide crusade, ushers and parking officers included "evangelical Christians from the American Legion."

But back to extremism. It gives to the three elements of the western ideology — democracy, Christianity, and capitalism—an ultra-conservative bent, which makes of them a divine trinity and binds them together in a holy alliance. Each of the three is necessary to the others. The politicians provide the platform; the religionists provide the zeal and the holy fire; and the capitalists provide the money.

This alliance has established an ultra-conservative political, religious, and economic viewpoint, which is not only a distortion of the gospel of Christ and His kingdom, but also reflects misunderstanding of Communism and the nature of the present world revolution. Anything that disagrees with that viewpoint is already procommunist.

All welfare programs, says this viewpoint for instance, are socialism; and socialism is Communism. Any concern on the part of churches for peace, social, and economic justice is communist influence. Any clergyman of similar inclinations is a communist dupe. Any defense of constitutional rights and democratic ideals as in race relations is the work of Communists. Internationalism (i.e., United Nations) is also not pure-Americanism and hence communist-inspired.

It is an approach to the problem, which, like McCarthyism, defeats itself, but in the meantime does irreparable damage at home and abroad. Most of all it leads many sincere Christians to nurture attitudes, follow policies, endorse programs, and support practices that cannot be reconciled with Christian discipleship.

In combatting the dangers from the left, this is the danger from the right: unchristian ideas and practices clothed in a conservative religious garb. It is the danger of meeting atheistic Communism with the tools of the Roman legionnaires or the tactics of the temple Pharisees, rather than in the spirit of our Lord and the principles of His kingdom. It is the danger of calling Christ "Lord, Lord!" but not doing what He says.

the reader says

SCHEDULES AND PURPOSE

The writer of the following letter is chairman of the General Conference Program Committee. The editorial in this issue (page 498) discusses some of the issues he has raised. Comments by other readers on this subject are welcomed.

To the Editor: The thirty-sixth session of General Conference, to be held August 9 to 14, 1962, in Bethlehem, Pennsylvania, will consist of only five working days. The Centennial Conference held in 1959 at Bluffton allowed more than six days for business matters. Although many delegates felt that the conference was too long, the final session ran into the lunch hour.

Perhaps the time has come to rethink the method and purposes of our General Conference sessions. At the last session, the program booklet was revised and met with general satisfaction. The work of our Conference is world-wide and is expanding. How can we get a picture of this vast program to the delegate from the local church?

A questionnaire to a sampling of delegates indicated that reports in business sessions should be shortened with only a presentation of the highlights. The same questionnaire results indicated that the discussion groups should be retained and that more discussion time should be provided during the general sessions if possible. Discussion is not easy to schedule, and even the length of inspirational messages is difficult to control. As we work and pray during the comin months let us also pray for guid ance in the matter of conducting fruitful conference that will em body the essence of this theme *Eldon W. Graber, Bluffton, Ohio*

OPERATION ABOLITION

Dear Editor: I notice you are re commending to write to Nationa Council of Churches for facts in r gards to facts about Operation Ab lition. I wish to state that the Na tional Council of Churches is no truthworthy to go to for advice. The are leading more people away fron the true worship of the Bible tha they help. I warn you I woul study teaching and ways. One worl system is not the way to work fo peace. *Jacob Matthies, Canno Beach, Oregon.*

MCC news

CIMADE AIDS DROUGHT VICTIMS

Workers with CIMADE, the French Protestant relief organization, are launching a special itinerant distribution team during July and August to aid victims of the severe drought in southeastern Algeria.

A team under the direction of Vern Preheim, from Freeman S. D., who is MCC representative on the Algerian CIMADE staff, made distributions from July 22 to August 5 and will again from August 18 to September 3. Each team will conduct distributions in four different locations to approximately 1500 people each day, with every fourth day off for travel and rest.

During an earlier trip to eastern Algeria, Preheim observed that vegetation was turning brown, that livestock were dying from starvation and that large caravans of nomads were moving north in search of food. "The harvest amounts to practically nothing in the region that we visit," he said.

MCC co-operates with CIMADE (Comite Inter Mouvements Aupres des Evacues) in its Algerian relief work. The CIMADE program consists largely of feeding centers and resettlement projects.

CHACO ROAD PROGRESS DELAYED

Construction on the southern end of the Trans Chaco Roadway remains at a standstill at Km. 176 1/2, where it was stopped by heavy rains two months ago. Only recently have the men been able to get to the machines which were rained in at that time. The area of the Chaco where building was in process was almost completely under water.

During the past months the Paxmen and the Mennonite colony fellows, along with other men working on the road, have been doing repair work on the seventeen washouts beyond Km. 80 and Rio Negro. Many of these have been repaired and the road is now in fairly good condition.

Heavy rainfall and the nature of the terrain will create the necessity for similar repairs on the completed road in the years ahead.

A NEW IDEA: CHRISTMAS TOUR

Numerous inquiries have been received concerning the possibility of a tour to Europe for family members and friends of workers in the European MCC program. It has also been suggested that this be a "Christmas Tour" and that Christmas be spent with the family member overseas.

A recent release from the Atlantic Steamship Conference reports an attractive round trip offer effective November 1 to February 28. The round trip fare would be approximately $300. Expenses on the co tinent of Europe would be in add tion to this.

To determine the extent of inte est in such a trip, MTS requests tha persons interested in a tour betwee the approximate dates of Decemb 15 and January 15 write immediat ly to Menno Travel Service, Akro Pennsylvania.

FOOD RUSHED TO ANGOLA

Once again the first to bring hel the churches, through the Cong Protestant Relief Agency, are spee ing food and clothing to some the estimated 100,000 Angolans pou ing over the border into the strif torn Congo.

Several thousand whites and a estimated 20,000 Africans have bee reported massacred, villages an mission stations leveled and mi sionary personnel warned by th Portuguese authorities to evacua the north of Angola, according messages reaching Church Wor Service.

In his report, Ernest Lehman, a ministrative secretary of CPRA Leopoldville, said that desper phone calls early last month fro some missionaries on the bord brought help the very next day. S and a half tons of powdered mil rice and beans from CWS, fish se by the Norwegians, and beef p ded by the Mennonites were load- l into CPRA trucks. Lehman re- orts that one arrival at the mis- on station, an African Protestant eacon, several Roman Catholic sis- rs, and a Congo government of- cial quickly set up a committee to stribute the food as far as it would among an estimated 10,000 refu- ees in the area.

Church World Service also reports that 200 bales of clothing are on the way. Although intended for the Baluba refugees in the Congo, they will be diverted to the Angolans.

"The cold season begins in July," said Lehman, "and on the highlands along the border, there is little shelter from the wind for the refugees who have only the rags in which they arrived."

Many Angolans, wounded in the fighting, are being cared for at the modern church-supported hospital in Kimpese, said another report. Most of the missionary doctors have now returned there and are working overtime to help the Angolan refugees.

ur churches

AKE SALE FOR BUILDING FUND

LATLAND CHURCH QUAKERTOWN, PA. he film "Barabbas" was shown r our April Christian Endeavor eeting. The ladies of the church ad a Pie and Cake Sale on May 13 r the benefit of the church build- g fund. Receipts amounted to 106.36.

On May 21 we had our annual usical program with Mary Bar- ger, Eleanore Frei, and Mr. and rs. Herman Yeakel as leaders. here were many vocal and instru- ental numbers, congregational nging, and the history of a hymn. he Sunday school classes of our urch collected soap and made hristmas bundles for MCC. "The hristian and Traffic Safety" was e topic of the June 10 meeting of e C. E. Our evening vacation Bi- e school was held from June 19-30, ith an average of fifty-four chil- en attending. On June 25 we had church social at Mr. and Mrs. Clarence Kookers. There were games in the afternoon, a covered dish supper, and a bridal shower in the evening for Jane Herstine who is getting married September 2. On July 2 we had Kenneth Bauman, missionary to India, bring us the morning message. *Mrs. Kermit Nester*

CHURCH REACHES OUT TO AGED

FIRST CHURCH, CLINTON, OKLAHOMA. Different groups of our church are giving regular programs at the home for the aged and the Clinton nursing home. On April 30 the choraleers from Oklahoma Bible Academy gave a good program. DVBS was held May 24 through June 2, with good attendance. Our congregation was entertained on June 5 by the Masters Four Quartet from Grace Bible Institute, Omaha, Nebraska. On June 11 a Children's Day program was given by the children after the Sunday school was dismissed. A basket dinner was served in the Fellowship Hall. Then the recreational part of the program was held in a City Park. Baptismal services were held on July 2.

Mrs. George Bergen

PASTOR VISITS OKLAHOMA

GOSPEL CHURCH, MOUNTAIN LAKE, MINN. During the month of April, our interim pastor, J.J. Esau, visited churches in Oklahoma. During his absence Albert Neufeld, missionary to Panama, and Ernest Neufeld, pastor at Philadelphia, were our Sunday morning guest speakers. Farewell services were held in April for the Calvin Flickinger family who are now back in Colombia. There have been several relief drives, and thirty Christmas bundles were sent from our church to MCC. Peter Deyneka of Chicago was the guest speaker on April 30. A special anniversary program was held May 12 by the King's Co-workers, Tabitha, and King's Daughters Mission Societies with the Delft ladies as our guests. On Mother's Day seven babies were brought by their parents for consecration. Testimonies were given by the candidates for baptism on the same Sunday, and five young people were baptized on Pentecost. *Mrs. Waldo Stoesz*

ASTOR RECEIVES DOCTOR OF THEOLOGY DEGREE

lvin J. Beachy, pastor of Zion ennonite Church, Souderton, Pa., ecame one of very few ministers the Mennonite constituency to rn the title of "Doctor" when he as awarded a Doctor of Theology egree at the commencement exer- ses of Harvard Divinity School on ne 15.

Dr. Beachy began his graduate ork in Feb. of 1956 when he left e pastorate of the First Mennonite hurch in Bluffton, Ohio, taking er similar duties at the First Con- egational Church in Somerville, ass., soon afterward. He left the tter last summer after accepting call to the Zion Church in Souder- n.

His doctoral thesis was entitled "A hesis on the Concept of Grace in e Radical Reformation," and it as very highly thought of by au- orities at the school, according James Luther Adams, professor Christian Ethics at Harvard, who oke recently at the Souderton urch. Dr. Beachy received his egree in the subject of historical eology.

Dr. Beachy, one of fourteen chil- en, was raised on a farm in Somerset County Pa., where his father was a bishop in the Amish church. Because of this background his formal schooling ended with the eighth grade, but he later entered the academy at Messiah College, Grantham, Pa., to prepare for study at Bluffton College.

He entered Bluffton in 1939 and received his A. B. degree in 1943, by which time he was serving as pastor of the First Mennonite Church at Normal, Ill. He received a B.D. degree at Hartford Theological Seminary in 1949 and an S.T.M. degree at Hartford three years later. He had been pastor of several Congregational churches in Connecticut during this period, but from July 1950 to February 1956 he served the First Mennonite Church in Bluffton.

Dr. Beachy's writings have been published in *Christian Century, The Pulpit*, and *The Pulpit Digest*. His wife Vera Clouse Beachy is from Nappanee, Ind. Before their marriage in 1942, she graduated from Messiah and Goshen colleges and taught school. The Beachys have two daughters, Brenda and Debra.

Norman L. Benner

into the beyond

ERVING D. KOEHN, Wichita, Kansas, was born on January 22, 1909, at McPherson, Kansas, and died July 16, 1961. He was a member of the Lorraine Avenue Church of Wichita.

MARIE WIENS THIESSEN, Langham, Saskatchewan, was born June 28, 1879, in Russia and died July 16, 1961. She was a member of the Zoar Church of Langham. She is survived by her husband, Peter, and seven children.

FRANK J. KLIEWER of Newport, Washington, was born in 1884 at Inman, Kansas, and died July 17, 1961. He was a member of the Spring Valley Mennonite church. Surviving are nine children. He lived in Newport since 1926.

our conference

continued from back page

TWO ORDINATIONS IN ALBERTA

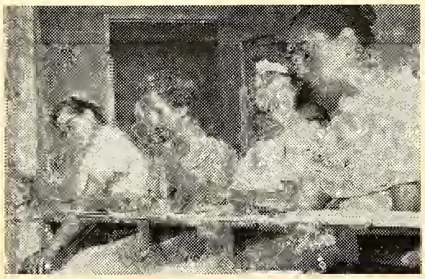
On August 6 the Tofield (Alberta) Mennonite Church ordained John Neufeld as elder and Abe Bergen as minister.

MISSIONS NEEDS MONEY

Andrew R. Shelly, executive secretary of the Board of Missions, reports that individuals have contributed up to $1,000 in response to the several appeals for funds by the Board of Missions this year. Congregations, too, have responded. The Board of Missions acknowledges these gifts with gratitude. The need for funds is still urgent, Shelly reports, especially in view of a number of missionaries having been scheduled to leave for the field in the next few months.

WRITERS MEET IN GOSHEN

"The most distinctive thing a writer can offer his readers is his own perception of reality," Fred Cloud told the Mennonite Writers Conference at Goshen, Indiana, July 10-14. The ultimate reality of God is revealed in Jesus Christ, he said.



Replacing Robert W. Root who was unable to keep his appointment with Mennonite writers because of a back injury, Mr. Cloud, Methodist writer and editor from Nashville, Tennessee, lectured on "The Role of the Christian Writer," "Ideas, Angles, and Inquiries," and "Getting Your Article Off the Ground."

Workshops were conducted by Elaine Sommers Rich in devotional writing and poetry, by Elizabeth Showalter in juvenile fiction, and by Willard Roth in news writing.

Evening programs featured lectures by Martin Marty, associate editor of *Christian Century* and Erland Waltner, president of Mennonite Biblical Seminary, Elkhart, Indiana. Morning devotions were led by Millard C. Lind, professor of Old Testament at Goshen College.

Roy C. Umble, Goshen College professor, was the luncheon speaker at the final meeting of the conference on July 14.

The writers' conference was sponsored jointly by the General Conference Mennonite Church and the (Old) Mennonite Church. Maynard Shelly and Daniel Hertzler were in charge. Sixty persons were registered.

HENRY'S RED SEA TRANSLATED

Der Kinderbote, Mennonite children's publication in the German language, is printing in serial form *Henry's Red Sea* by Barbara Claassen Smucker. The first part appears in the July 15 issue.

The book, published by Herald Press in 1955, is based on the experiences of refugees in Europe who found new homes in North and South America.

H. C. Scheffler, pastor of the church at Clearbrook, British Columbia, has translated the book into German. Cornelia Lehn is editor of *Der Kinderbote.*

SELECTIVE SERVICE APPROVES K. C. HOSPITAL FOR 1-W

The Bethany Methodist Hospital in Kansas City has now received approval by Selective Service to employ men in alternative service. This had been announced earlier, but it was later learned that arrangements had not been completed. General Conference Mennonite men are also employed by the University of Kansas Medical Center in Kansas City.

The young and growing Kansas City Mennonite Church offers men an additional avenue of service and fellowship. The 1-W office of the Board of Christian Service recommends service in Kansas City as desirable for home service.

MENNONITE AID DIRECTORS MEET

The Board of Directors of Mennonite Aid, Inc., on July 15 decided to raise the limit paid for medical care from $1500 to $2000 per illness. Membership in this health plan now is 22,375 adults, with 15,166 children also covered.

Total amount paid out in claims in the past year was $850,000, it w reported. Viewing the increased co of medical care, especially specia zation of doctors and hospita board of directors foresee a possib raise in membership costs. Repor from members across the count express satisfaction with the co erage through the hospital-surgic sharing plan.

YEOTMAL MEETING

S. T. Moyer of Pekin, Illinois, f many years a missionary in Ind represented our Conference at t meeting of missions co-operating Union Biblical Seminary, Yeotm India. The meeting was held in W nona Lake, Indiana, on June 23. T missions were represented.

Reports to the meeting reveal that the number of graduates fro Union Biblical Seminary the pa year was twenty-three, bringing t total graduates to 156. The sen nary this year has a capacity s dent body.

The institution "is very much live," Mr. Moyer states, referring the radio and literature depa ments and the summer Bib schools conducted in other parts India. A new missionary empha is in the making in preparing bu ness and professional men with seminary training. These men, which five are now in service, a self-supporting in their professi and at the same time are worki in the church.

Kenneth Bauman, presently furlough, is the General Conferen faculty member at the Yeotm seminary. Tina Block serves as sistant treasurer and right now the only General Conference M nonite at the school.

TEEN-AGERS AT WORK

Among the one hundred volunte in the Summer Service program the General Conference Mennon Church this year are twenty te agers. They make up the wo camp which is developing retr grounds at Ashland, Montana.

Volunteers from California, K sas, Manitoba, Minnesota, Oh Pennsylvania, and Saskatchew are busy building cabins, mak worship trails, and doing wh needs to be done to establish s able retreat grounds for young p ple. At the same time they en e fellowship, worship, and recrea- on which their leaders make pos- ble.

Bill and Joan Braun of Kane, anitoba, serve as camp director nd cook. Work director is Ike houlderblade of Ashland. Velma eichroew, Minneapolis, is the rec- ation director. Missionaries Mal- olm Wenger and Donavin Diller re helping the campers.

LCOHOL STATEMENT ADOPTED

A statement is adopted either to alve one's conscience by writing own and forgetting it or to have omething to refer to when ap- roached on a certain subject." hese two alternatives were given ecently by Leo Driedger, associate xecutive secretary of the Board of hristian Service. He also men- ioned the value of the agonizing rocess of working through an is- ue in formulating a statement.

The statement on alcohol adopted y the Conference of Mennonites n Canada, convening in Calgary, lberta, July 8-12, resulted from an agonizing process" of several ears. The statement calls mem- ers of the Conference "to volun- ary, total abstinence and to whole- earted support of efforts to stem he evil effects of alcohol."

Briefly stated, the statement en- orses the work of rescue missions, efers to the Scriptures for the orm for action, acknowledges the need to educate youth and members in temperance and intemperance, and warns regarding the danger of social drinking leading to addiction and causing the weaker brother to fall.

The Conference calls on government leaders to maintain a program of controls in the liquor industry, to maintain a wholesome education program through schools, institutions, and public media of communication, and pleads for members to have an attitude consistent with their total Christian witness.

TOPEKA GROUNDBREAKING

Groundbreaking services for the Southern Hills Mennonite Church were held on Sunday, July 30, at Thirty-seventh and Colfax Streets, Topeka, Kan. Henry Goossen, Hillsboro, Kan., addressed the group. Construction of the $25,000 building will be completed by Easter 1962. Presently the congregation worships at 2833 Indiana.

FURLOUGH, VACATION PLANS

Helen Willms is scheduled to return from Formosa about August 10 for her first furlough. Her home is at Coaldale, Alberta.

Glen and Ruth Habegger left for Berne, Indiana, after the tenth anniversary of the migrant mission at Eloy, Arizona. They will be on vacation for about a month.

Anna Liechty of Berne, Indiana, missionary to Congo, will teach at Prairie Bible Institute, Three Hills, Alberta, the coming school year.

After August 1 the Curt Claassens, on furlough from India, will be at 225 Miller Avenue, Dallas, Oregon.

LITERATURE FOR TAIWAN

Beginning in August, Marie J. Regier in Hwalien, Taiwan, will give time to the translation of a number of Conference publications including the minister's manual, catechism workbook, and Sunday school materials.

MISSIONARY'S MOTHER VISITS

Mrs. H. J. Brown of Freeman, South Dakota, retired missionary to China, plans to fly to Formosa on August 10 to visit her son, Roland, and his family. Dr. and Mrs. Brown have just completed language study in Taipei.

CHURCH EXTENSION REPORT

The directors of Church Extension Services, Inc., met at Newton, Kansas, July 21. William L. Friesen, manager, reported an increase of $63,933 in assets or 36.7 per cent over the end of last year. The directors are August Epp, president; Earl Eymann, Albert M. Gaeddert, George Groening, Leland Harder, Menno Schrag, Walter Yoder.

MISSIONS STUDY REVEALS VARIOUS REASONS FOR GIVING

ize of church, pastor, missionary ersonnel, and contact with mission- ries are factors involved in finan- ial support of missions. Waldo larder made this discovery in a re- ent study of congregational giving o the Board of Missions.

He found that because a small hurch pays more per capita to aintain itself, its per capita giving o missions is generally lower than hat of a large church. On the other and, he found that in 1960 a con- regation of only twenty-eight mem- ers had the highest per capita giv- g for missions in the Conference. t was also noted that pastoral eadership has a definite relation to missions support.

Seventy-four of the Conference's congregations supplied the total Conference missionary force. Comparing contributions by congregations who supplied one or more missionaries with congregations who have no missionaries, the former were almost double that of the latter group. Or further significance is the fact that congregations which have missionaries under other boards as well as under the Conference's board have the highest per capita giving to the Board of Missions.

Reviewing missionary visits to congregations over a period of three years and missions support for the same period, Harder found that congregations which had frequent contact with missionaries usually gave more to this work.

Harder noted that in studying the churches with the highest per capita giving to the Board of Missions, these churches also gave more per capita for the work of the Board of Christian Service, the Board of Business Administration, General Conference institutions, and non-Conference causes than the average of the whole Conference. Contributions to the Board of Education and Publication and to "other Conference causes" were slightly lower.

our conference

Second class postage paid at North Newton, Kans

DEATH OF CITY WORKER

John T. Neufeld, who gave more than forty years of his life to the work of home missions died in Chicago on July 13. He was born at Inman, Kansas, on June 22, 1895. Ordained to the ministry in 1936, he served as pastor of the Grace Mennonite Church—formerly Mennonite Bible Mission—for twenty-five years. Previous to his ordination, he served as a Sunday school teacher and superintendent for fifteen years.

Having taken over the mission from his father-in-law, A. F. Wiens, he relinquished the pastorate to his son-in-law, Jack D. Kressly, two years ago. During his retirement he was engaged in research on Mennonites in Chicago.

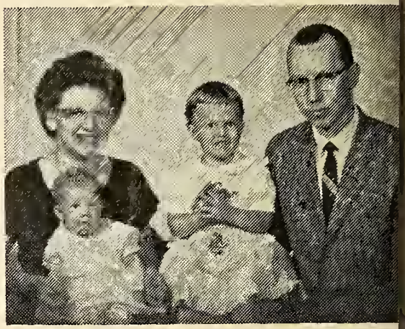
In addition to his pastoral duties, Mr. Neufeld was business manager of Mennonite Biblical Seminary for ten years while it was located in Chicago.

He is survived by his wife Catherine, his son Ernest of Philadelphia, and four daughters: Esther (Mrs. Jack) Kressly, Chicago; Elvina (Mrs. Rudolph) Martens, Comins, Michigan; Helen (Mrs. Robert) Coon, Chicago; and Edith Neufeld, Bloomington, Illinois.

WENGERS ASSIST CHURCH

Malcolm and Esther Wenger, missionaries at Busby, Montana, begin their furlough in August. During the October to April period they will give released-time (from the public school) Bible instruction in the Bethel Mennonite Church, Mountain Lake, Minnesota. The Wengers will also supervise the work of the young people in the church, having charge of the junior high and youth fellov ships.

DOCTOR FOR CONGO



Ralph Ewert sails for Congo fro New York on August 8. A medic doctor, he will serve in a missi hospital under the Congo Inla Mission. Mrs. Ewert and the tv children will live in Mountain Lal

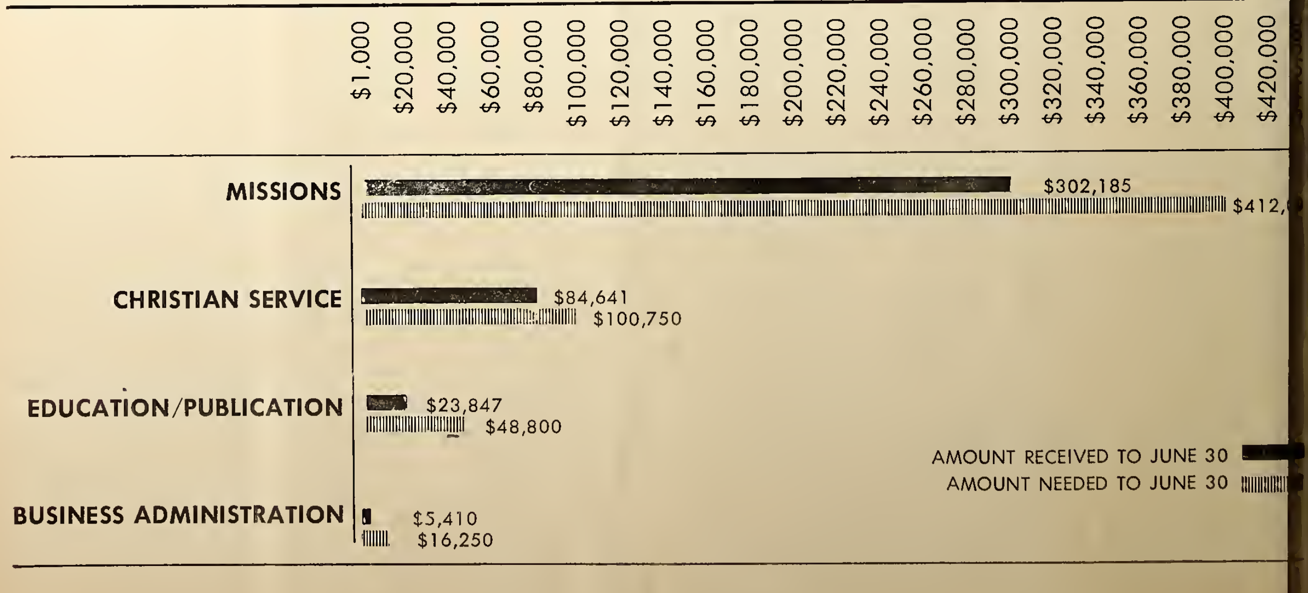
CONFERENCE STEWARDSHIP REPORT FOR THE FIRST HALF OF 1961

With the end of June, one-half of 1961 became history. By that date a little more than one-third (36.0%) of the current budgeted income for the General Conference was received. For the five-year period just past, the comparable percentage figures have ranged from 34.2% to 37.2%. The variation for the individual boards has been somewhat greater.

As we look at the receipts of the individual boards, it is again very evident that the Board of Education and Publication continues to experience the greatest difficulty in meeting its budget. (27.2% received as compared to the 36.0% average above reported.) The power of the press is tremendous. Our workers in the many underprivileged countries tell us that people, as they learn to read, hunger for all kinds of reading material. We have hardly begun to tell the story which frequently is most easily and effectively told through the medium of the print page. As an example, our Menn nite brethren in South America a beginning to use the German e tion of our Sunday school materia

They pay what they can, but th is not enough to cover the costs volved. Some of us are convinc that we will have to launch c more aggressively in this total ar if, as a church of Jesus Christ w have a story to tell.

Wm. L. Fries



AUGUST 15, 1961

THE MENNONITE

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

in this issue

COVER

As in many American cities, Negroes are restricted to inner city living quarters in Detroit.

CONTENTS

EDITORIAL 514
RACE RELATIONS IN DETROIT 515
THE BIBLE 519
ROAD TO A BOY.................................521
TALKING TO THE PASTOR.................523
THE READER SAYS 524
OUR SCHOOLS 524
MCC NEWS 525
OUR CHURCHES 525
OUR CONFERENCE 528

CREDITS

Cover and 518, Detroit Convention and Tourist Bureau; page 516, United Press International; page 517, Religious News Photo; page 521, Allan Eitzen; "Road to a Boy" is reprinted from Light and Life Evangel; page 528, Larry Becker.

CONTRIBUTORS

William Klassen is on leave of absence from the faculty of Mennonite Biblical Seminary to study with the Menninger Foundation, Topeka, Kansas. James Glenn, Peebles, Ohio, and Helmut Bartel, Drake, Saskatchewan, are members of the middler class at Mennonite Biblical Seminary, Elkhart, Indiana. L. R. Amstutz is pastor of the Emmaus Mennonite Church, Whitewater, Kansas. Donald Wismer is pastor of the Arvada Mennonite Church, Arvada, Colorado.

of things to come

Oct. 21-24—Western District Conference, Kansas City, Kansas.
Aug. 25-27—Pax reunion, Camp Friedenswald
Sept. 12—Classes begin, Bluffton College
Sept. 15, 16—Organ workshop, Bethel College Church, North Newton, Kansas
Oct. 1—World Communion Sunday
Oct. 2—Classes begin, Canadian Mennonite Bible College
Oct. 6, 7—Annual Conference, Women in Church Vacations, Elkhart, Indiana
Oct. 8—World Literacy Sunday
Oct. 9—Thanksgiving (Canada)
Oct. 11—Fall meeting, Illinois Women's Fellowship, Danvers, Ill.
Oct. 31 - Nov. 3—Church and Society Conference, Chicago, Ill.
Nov. 23—Thanksgiving (U.S.)
Nov. 23 - 25—Young People's Union Council, Chicago, Ill.

THE MENNONITE

Editor: Maynard Shelly. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. **Editorial Assistant:** Muriel Thiessen. **Art Director:** Robert W. Regier.

VOLUME 76 **NUMBER 32**

Guest editorial by William Klassen

CURSE OF THE COMMON Have you ever attended chur and realized that what you were hearing was trite? Did you ev study your table prayer and realize that this was almost exactly t same prayer you have said at breakfast or lunch for years?

The ball which is chained to the legs of the church and keeps t from moving forward is the cliché. A cliché is something that h s been used so often it no longer attracts interest. In my first year f teaching I was brash enough to invite students to criticize my teac ing and was especially struck by one who said: "Your prayers we e trite, but I was amazed at how much feeling you put into them."

This is an apt description of the church. We are repeating pi s phrases and expressions, and sometimes we ourselves are not aw e of their meaning. We are tied to terms and ways of speech whi h Shakespeare could have understood, but which Sam the truck dri r or Harry the jet pilot does not. To be sure the people in our M nonite communities who have always read or heard the seventee n century language may understand—or better, they feel good wh n they hear the familiar words—but most often they do not und stand any more than does the jet pilot. This is why the comm n becomes a curse.

Have you ever noticed the clever advertising we see occasiona y on the highway? They take a familiar slogan and misplace one wo d. Immediately our eyes are caught and we get the message. This is what the church must do. It must not only interpret the gos el afresh each generation, but it must also deliver it in such a man er that people will sit up and take notice.

One area in which the church has constantly retooled its messa e is in the area of confessions or creeds. The sixteenth century sa a burst of new confessions. In the early church, as long as Ch stianity was vital, confessions were written. As soon as Christian y lost its vitality, creeds handed down were simply repeated.

Perhaps the same thing has happened in our Conference. Th e is a confession of faith called the Souderton Statement, but no ne seems to be quite certain whether it is *the* General Conference Sta ement of Faith and if so what relation it has to the statement in ur constitution. And did we adopt it or merely accept it in 1941? n any case it does grave injustice to the central thrust of the New Te ament: the lordship of Christ. And it inadequately expresses t at which we as Mennonites really believe. But most seriously, it d es not speak the language of the men of 1960s. Comparing it with ur contemporary architecture and with the modern printing and rt work coming from our publishing house, this confession of faith d es less than credit to the present life of our church. In this area ur witness could be much clearer than it is. What does this statem nt of faith convey to the factory worker who comes to our church?

Men do not tolerate words without meaning. "Tell us what ou mean," they impatiently say to the church. This is not the tim to repeat the clichés, for men die daily because they long for a w rd of life from the Creator of life. True evangelism can bring ue salvation only as we rid ourselves from those things which tend to ry up or wear thin because of usage. Only as we fuse the great ev nts of the past into present experience and modern terms have we l filled our obligation.

Race Relations in DETROIT

Perhaps the heat was to blame. For it was hot and muggy that June evening in 1943 on Detroit's traffic-jammed Belle Isle Bridge; tempers were short and nerves were frazzled. Somehow, white and Negro motorists began fighting each other. Within a few minutes, violence swept to Gabriel Richard Park, at the foot of the bridge, where hundreds of people of both races had come to catch a breath of air. ¶ From there, what was now an ugly race riot rushed with cruel fury across the East Side and through downtown Detroit. In a Vesuvian eruption of hatred—or just senselessness—Negroes and whites beat each other, shot each other, stabbed each other, broke windows, wrecked autos. ¶ Detroit's police were almost helpless. President Roosevelt rushed in federal troops. In a sizzling proclamation, he called the riot an "insurrection." Army tanks rumbled down Woodward Avenue, the city's main street. Soldiers with unsheathed bayonets broke up free-for-alls. Courts tried an average of 100 rioters a day; most got three months. ¶ Detroit did not come to order until a bloody week had passed. By then, thirty-five had been killed, 700 wounded, 1,800 arrested. War production was down forty per cent. It was the country's worst race riot in twenty-six years. Since then, Detroit (before the Civil War a haven for escaped slaves traveling the Underground Railroad to Canada) has been trying to live down that infamous week.

Thus Newsweek *reviewed race relations in Detroit. Several months ago students from Mennonite Biblical Seminary visited Detroit to study racial problems in a northern city. Two students report on what they saw. James Glenn discusses the problems, and Helmut Bartel reports on agents for solution.*

THE PROBLEM

Detroit is made up of a great many southerners, both Negro and white. These people brought their way of life, culture, attitudes, with them. Thus, Detroit is merely a replica of many southern communities. The proportion of Negroes in Detroit has multiplied over 300% in the last twenty years. In 1940, 9.2% of Detroit's population was Negro; in 1957 the percentage had risen to 19.6%; and the figures for 1960 stand between 26% and 29%.

The race issue manifests itself in practically all aspects of life in Detroit—housing, employment, schooling, recreation, churches, hospitals, law.

Arthur Johnson, of Detroit's National Association for the Advancement of Colored People, stated that in his opinion the housing problem was the basic problem to all Detroit's racial problems. He

Low point in Detroit's race relations was the riot of 1943.

said that if Negroes cannot live where they desire to live then there is not much use in attempting to cross other lines of discrimination and segregation.

Ever since the Negro has resided in Detroit they have occupied the downtown, inner-city area. A map given to us by a pastor of a Negro congregation revealed the segregation lines of Detroit. No Negroes live beyond certain zones. Nor is it because these Negroes cannot afford homes in the outer sections. Pressure groups within the white communities influence responsible people like realtors to keep Negroes out.

And then there are slums. Here we find a vicious circle. Much redevelopment is taking place. Slums are being replaced by expressways, civic centers, and high-cost housing. This has meant that slums have merely been displaced. First we have slums, then redevelopment — only to find that other areas, into which the Negro has moved because of the redevelopment, are fast becoming slum areas also.

Most Negroes in Detroit are unskilled laborers. Being unskilled in a day of specialization is not an advantage. Aside from this the Negro finds it more difficult to obtain a job simply because he is a Negro. Even the skilled Negro (doctors and nurses) find it difficult to land jobs in Detroit.

School and Law The schools, too, are segregated. The Detroit Council of Churches reports that schools in several Negro sections were overcrowded. Nearby white schools had enough room for more students. So the natural thing to do would be to move students into these schools. At first this caused quite a stir, but it seems to be working out at the present time.

Ninety-seven per cent of the police force is white. Thus some scapegoating can be expected. Time after time Negroes complain that they have been arrested without cause. The police commission committee investigates and gives the accused policeman a hearing. The verdict is usually not guilty because the committee is composed of all whites.

Hospitals and Churches Hospitals should be the last place to find discrimination since there is a shortage of professional help in the field of medicine. But in Detroit found that up until recently none the hospitals that had white admi istrators hired Negro doctors nurses. At the present time on six of the hospitals in Detroit hi Negro doctors or nurses.

Also, we learned that even t rooms in the hospitals are seg gated. In some hospitals there a so many rooms (wards) set asi for Negroes. When these are fill no more Negroes will be admitt even though there might be be available in the white wards.

Most churches in Detroit are s regated. An all-white church fou itself in a district which has j been inhabited by Negroes. T church building was built to h over one thousand people. Week attendance now averages 200 peop A nearby Negro church is ov flowing since the influx of m Negroes has taken place. The gro churchmen wanted to rent buy the church the whites w using. Did the Negroes succee Of course not; the church had be built for white people.

James Laird of the Central Me odist Church, an integrated cong gation in the heart of the city, t us of another Methodist congre tion up the street with an all wh membership. A Negro physic had been attending services some time. Then one day he a his family asked to become m bers of this congregation. The m bership committee decided in no certain terms that the Negro f ily should not become members. committee was sent to the doc to tell him so. The doctor said t was all right, he did not want become a member where he not wanted. "But," he asked committee, "would you please move the word 'everybody' from Everybody Welcome sign?" T did.

Hopes and Fears As I was w ing around the city one nigh found myself on skid row. I ticed that a service was about begin at a rescue mission (all gro), so I went in and sat thro the service. Afterward I talked the speaker (also Negro) and as

THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and Dec ber 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; edit correspondence to Maynord Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, Kan**

m some of the questions we had
en asking the agencies and min-
ters. From the answers he gave
e, I gathered that whatever was
ing done from the top down was
erely superficial at this point. He
ys that every summer he lives
fear of another race riot like
at of the one in 1943 when thirty-
ve people were killed.

GENTS FOR OLUTION

ANY AGENCIES have worked for
tter race relations in Detroit.
hese include the Detroit Council
Churches, the National Associa-
on for the Advancement of Col-
ed People, and the Detroit Urban
eague. However, all of these agen-
es recognize that they have accom-
ished much more after the crea-
on of the Detroit Commission on
ommunity Relations.

ommission on Community Rela-
ons It was in 1952 that the De-
oit City Council passed an ordi-
nce to create a commission to be
nown as the Detroit Commission
Community Relations. This com-
ission was to have fifteen members, including eight representative citizens of the community appointed by the mayor. The others were the executive heads of the various city departments, the commissioner of police, the commissioner of health, the superintendent of parks, the superintendent of public welfare, the manager of street railways, the director of the housing commission, and the superintendent of schools.

Claims and reports of tension, conflict and practices of discrimination are investigated by the commission. Through negotiation and education an attempt is made to correct the situation. Legal redress is not employed. The commission has a great influence with the public because it carries with it the authority of both the city council and the individual member organizations. While the Detroit Urban League emphasizes education of the general public, the commission concentrates on educating the various member and nonmember agencies. The commission was set up to serve as a conscience to the city of Detroit, and in many instances it has truly served as such.

The N.A.A.C.P. The National Association for the Advancement of Colored People is a national organization formed in 1909, and the Detroit branch — as all branches — works in close co-operation with the head office. In contrast to the Community Relations Commission which is primarily an all white organization, the N.A.A.C.P. is an organized Negro force. This organization works as the soul of the American Negro. Its prime aim is to combat segregation and other forms of racial discrimination by means of publicity and education, but primarily, by means of legislation and legal redress. Although it works with all phases of discrimination it does stress five major areas: housing, employment, health, schooling, and law enforcement. In all of these areas it has made great strides.

In housing the N.A.A.C.P. has broken racial barriers in many apartment districts and even in the new Lafayete Redevelopment area where there are now a number of Negroes living. Employment has always been a real problem in Detroit, but at present (with the pressure of the N.A.A.C.P.) the Chrysler Corporation is employing Negroes. This is having a great influence on the other factories and on the gen-

. Mary's Episcopal in Detroit, a predominantly white church with a Negro
iest, is one of the few churches that has broken the color bar.

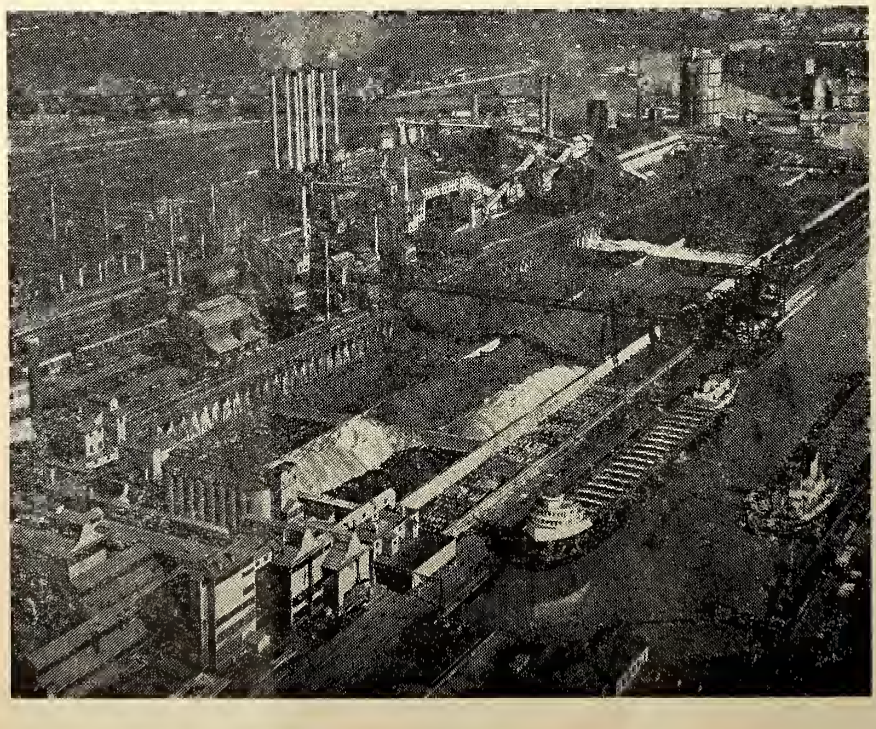
Clearly, many Detroit whites have not yet reconciled themselves to integration. Just as clearly, Detroit has nevertheless come a long, long way since the blood bath on Belle Isle Bridge. *Newsweek*

eral public. No doubt, in the near future many more factories and businessmen will follow suit.

The most glaring health problems facing the people of Detroit are those directly related to practices of racial discrimination by many voluntary hospitals in the areas of medical care and medical education. Only quite recently there have been some changes in the number of hospitals offering internship training opportunities to Negro medical students. In 1954 only four hospitals, three of which were public hospitals, offered Negroes this basic training opportunity. According to recent reports there are now ten hospitals training Negro interns. This too is the result of much work on the part of the association. Staff appointments, at present, accorded to Negro physicians on the active staffs of the approved hospitals are conspicuously limited. In general, Negro practitioners are merely accorded courtesy privileges in these hospitals. The resultant effect of such discriminatory practices has been a great loss of contact between Negro physicians and their patients. Furthermore, this practice has unfortunately resulted in the establishment of approximately eight privately operated Negro general care hospitals. According to reports published by Greater Detroit Area Hospital Council, only one of these hospitals meets the acceptable medical hospital standard.

The Urban League The Detroit Urban League has operated in Detroit since 1916 and has in many ways helped to solve the problems of racial discrimination. As must be realized, the Detroit Urban League has not been organized for the primary purpose of working only with race problems but rather with general city problems of health, welfare, and recreation. The Detroit Urban League, in contrast to the N.A.A.C.P., is non-militant and does not make use of legal redress, lobbying, or strikes, but attempts to organize the lay people on the common level. Rather than legally force people to live together and work with one another, th Urban League attempts to educa the free will of man. They attem this through literature and ofte through speakers at organizatio and fraternities. One of the majo means of work is through bloc groups or more commonly neighbo hood groups. If such groups a already in operation, the Urba League merely attempts to wor with them. If, however, there a no such existing groups in certa areas, leaders are found, and grou are established. By means of suc education many whites as well Negroes have come to understan their real problems and have b come aware of the existing an available agencies which are the to help them. Many Negroes ha been encouraged to study harder schools and to become better qua fied and trained for future jobs.

Negro workers are now being accepted by the automobile industry.



The Churches The council churches as a united front of th various member churches has do some work in race relations. It h become sort of a mediator betwe the legal aspects and the witne of the churches. In all too ma cases the churches have been a re hindrance. In some areas church had to be legally threatened order that schools might be in grated. In most cases, church who should be taking a positi step in the problem of discrimi tion are resisting the legal righ that all men are equal and fr Churches will need to evaluate t basis for their own existence, nam ly, the love and grace of God to u deserving sinners. The colonial a imperial desires of a capitalis nation are not necessarily the sires of an all-loving Father of m kind. The churches have yet to li up to the constitution of our o nation which states that all m are created equal and free. As t church of Jesus Christ, however, is our obligation to proceed one st further. It is our duty to show lo to the Negro—not love which is empty theory, stating that we not believe in segregation—but love which issues forth in integ tion in all walks of life. The Neg will eventually obtain his legal fr dom. Will the Negro also eventu show us the true love of Je Christ which we are now failing give him?

THE BIBLE

How do we use it?

L. R. Amstutz

WITHOUT QUESTION, the fundamental use of the Bible is to win the lost o Christ and to nurture them in Christian living.

This must be the practical net result of our use of the Bible, and our views on the Bible may be judged by the effect that has been produced on the listeners or the readers.

The Bible contains lofty morals, but that in itself does not justify the exaltation of this book. The mere reading of the Bible for its historic, iterary, and aesthetic qualities can never justify the efforts spent in a mere grasp of the mechanics of the Bible, for "What shall it profit a man if he gain the whole world and ose his own soul?"

The fact of a lost world is a distinctive tenet of the Bible. To the extent that we take the Bible seriously, we believe in a lost world; and to the extent that we minimize the authority of the Bible, we also refuse to face the claim of Scriptures that the world is lost. Evangelism and the Bible thus go hand n hand. The urgency of winning men to Christ is gone when we no onger take the Scripture seriously. So often we attempt to rationalize this matter of whether men are lost. The lost state of man is not a subect for argumentation if we accept the Bible, for the Bible declares that man without a Saviour is lost and bound for hell.

Evangelism and Nurture

It is my conviction that the subject of the use of the Bible for evangelism and nurture is such an important subject with so much at stake that I am led to ask whether there is in the Bible itself a statement concerning its Christian usage. The answer is an emphatic yes. The passage I have in mind is 2 Timothy 3:16, 17. It should be noted that at the very beginning of this passage, telling us how to use the Scriptures, stands the statement like a sentinel, "All scripture is given by inspiration of God. . . ." The text then goes on to outline the use of the inspired Scriptures as ". . . . profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works."

It is not accidental that the statement "All scripture is given by inspiration of God. . ." should stand at the very head of the rest of the text telling us how the Scriptures are to be used for evangelism and Christian nurture. Unless we believe that all Scripture is "God-breathed," we are not in a position to use it as the word of God.

It should be noted that there is a logical progression of movement leading to the "perfect man" as the end result of Scripture usage. All Scripture is profitable for *doctrine.* This is the beginning point of Scripture usage. It is teaching that is in view here. It means instructing the child or adult in the basic teachings of the Bible regarding man's fall, God's righteousness as revealed in the law, and the plan of redemption in which the centrality of Christ is clearly apparent. The teaching of this basic body of truth brings a reproof, or better, conviction. This body of truth brings reproof which is a conviction of sin but that in itself will not save. Thus we have next *correction.* The Greek word (*epanorthosis*) literally signifies "restoration to an upright, or a right state," hence correction or improvement. Man is by nature a fallen creature. Many books have been written for the betterment of man, but only the word of God can restore to an upright spiritual condition.

So far the text deals with the usage of the Bible with reference to a lost world. The second half of this amazing text deals with Christian nurture and this grows out of the new life in Christ. This is expressed as *instruction in righteousness.*

How shall we interpret the word righteousness? Some versions say "moral discipline" or "right doing," but this does not begin to exhaust Paul's definition of the word righteousness. In 2 Corinthians 5:21, Paul declares, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." The righteousness which is by faith is the new man in Christ, indwelt by Christ and dominated by Christ in an expression of Christ's lordship. This righteousness goes far beyond "good works" which is but the expression of that righteousness.

The whole subject of holiness is envisioned in righteousness. Thus as the fifth and final step *good works* stands at the end of the process of redemption. To make of Christianity an ethical code is to begin at the wrong end of the saving process and the wrong end of Scripture usage as it touches the new man in Christ. A true education in

Christ presupposes first of all the new life in Christ.

One of the major stumbling blocks to the usage of the Bible as the word of God is the obvious fact that God's word, for the most part, comes to us through human media. Since all human beings are imperfect and since God's word has come to us through human beings, it is argued that we have an imperfect revelation of God. Either the writers of Scripture wrote by mechanical dictation (a man-of-straw argument) which leaves no room for human personality and differing styles of writing, or the other alternative is advanced that the Scriptures give full expression to the personality and humanity of the writer and this must include a fallible word.

There is a third alternative which gives to us, as the Scriptures themselves declare, an infallible word. Certainly the Bible is a human book in which God makes use of various human personalities and styles of writing. These writers were instruments in God's hand. But where does the instrumentality originate? The psalmist said, "...I am fearfully and wonderfully made... My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them..." (Psa. 139:14-17).

Of John the Baptist it is said, "...and he shall be filled with the Holy Ghost, even from his mother's womb." And what shall be said of Christ, who was born of the Virgin Mary? Not only the spoken or written word but the instrumentality of that word are inexplicably bound together. The human aspect need not become a stumbling block; rather, it should enhance our view of the Scriptures as the word of God. The Bible never becomes out of date; it is truly related to life situations.

The discussion of this subject would not be complete without reference to the relationship of the Holy Spirit to the Scriptures. If a lost world is to be won and if believers are to be nurtured into perfect (complete) men, it can only be done through the ministry and authority of the Holy Spirit. The Holy Spirit can not be divorced from the Scriptures, for the Holy Spirit is the author of the Scriptures and therefore He does not work against himself. Our view of Scriptures may therefore be an affront to the Holy Spirit and thus we "quench the Spirit" by our very attitude towards Scripture.

The ministry of the Holy Spirit stands at the very gate of the new life in Christ. It was the work of the Holy Spirit when He came to "...reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me..." (John 16:8-11). The Holy Spirit convicts of unbelief and unbelief is sin. We have a tendency to "wink" at unbelief but be rather outspoken about more obvious sins. Personally, I am deeply impressed by the listing of sin in Revelation 21:8 where the unbelieving are linked together with gross sins of the flesh: "The fearful, and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Belief must be judged by the light of the Bible, the only record we have of the historic faith. If there is such a standard of righteousness, then judgment must follow.

Old and New Together

In our use of the Bible we should use the Bible as a unified book. I lament the tendency to "fragmentize" the Scriptures. While I would recognize the need for selection of Scripture portions for the purpose of graded teaching program, yet I must hasten to say that this very method promotes by default a great deal of the ignorance pertaining to the knowledge of the Bible. In our program of Sunday school instruction, especially in the adult department, vast portions of the Scriptures are totally ignored. Although the average Sunday school member may have gone to Sunday school all his life (a good habit) yet he may not have the slightest idea what is contained in such books of the Bible as Nahum, Zephaniah, Habakkuk as well as some New Testament books.

This tendency to fragmentize is also seen in our attitude toward the Old and New Testaments. God's revelation has come to us in the stream of time—Old and New Test ments. The Bible is thus self-authe ticating and self-interpreting. Chri becomes eternal and timeless in th historic unfolding of the gospel. is this interplay of the Old and th New which lifts Christianity fro mere presumption to an authen cated faith. We have a tenden to make of the Old Testament problem, but the New Testame emphasis does not make it problem. There is an obvious te dency today to neglect preachi from the Old Testament in such way that the timelessness of Go plan and purpose is evident. W need to give more attention to o of the neglected short parables our Lord when He said, "Eve scribe which is instructed unto t kingdom of heaven is like unto man that is an householder, whi bringeth forth out of his treasu things new and old" (Matt. 13:5

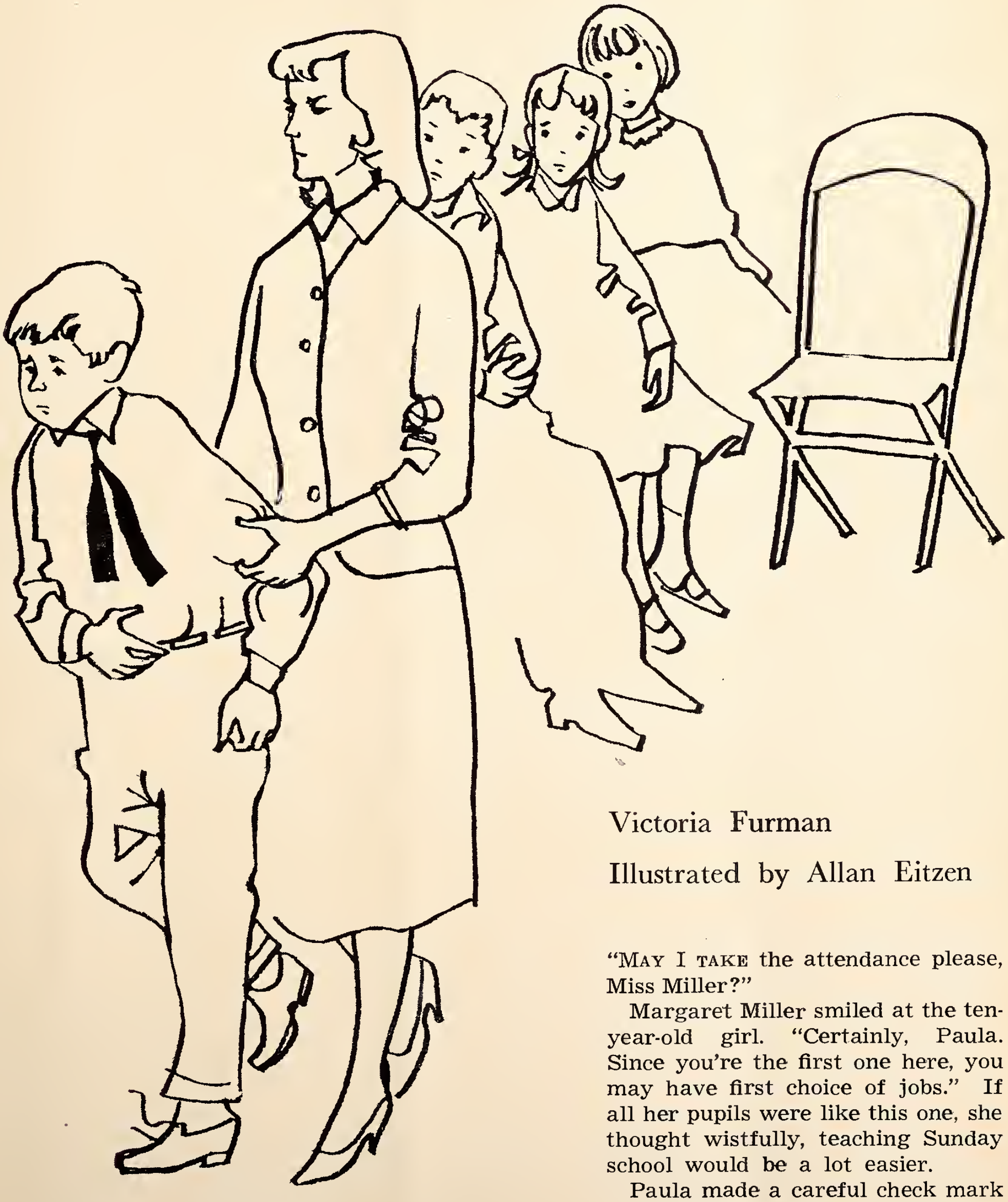
The things that are new in t New Testament have their roots the Old Testament. To preach teach a segmented Bible is to r the saints of God of one of t greatest self-authenticated proofs divine revelation. We too need th burning of heart that the discipl experienced on the Emmaus roa

In closing, I would like to prese t the perfect man as portrayed John Bunyan in *Pilgrim's Progre* He writes: "Christian saw the p ture of a very grave person ha against the wall; and this was t fashion of it: it had eyes lift up to heaven, the best of books w s in its hand, the law of truth w s written upon its lips, the world w s behind its back; it stood as if t pleaded with men, and a crown f gold did hang over its head."

It is my conviction that John Bu yan got this portrait from an O Testament passage found in Mala i 2:6 where God makes His coven t with Levi, as the ideal represen tive of God and of whom we re "The law of truth was in his mou , and iniquity was not found in s lips: he walked with me in pe e and equity, and did turn many aw y from iniquity. For the priest's l s should keep knowledge, and th y should seek the law at his mou : for he is the messenger of the L d of Hosts."

The question is not so much w t use we make of the Bible, but r er what use the Bible makes of

Road to a Boy



Her hand closed on his arm. "I've had enough of this," she said.

Victoria Furman

Illustrated by Allan Eitzen

"May I take the attendance please, Miss Miller?"

Margaret Miller smiled at the ten-year-old girl. "Certainly, Paula. Since you're the first one here, you may have first choice of jobs." If all her pupils were like this one, she thought wistfully, teaching Sunday school would be a lot easier.

Paula made a careful check mark in the attendance book beside her own name, then studied the list of the other nine pupils. "I don't think Butch Peters is coming today, Miss Miller. He wasn't in school all week."

"Oh. . . ." Margaret caught herself. "That's too bad," she said but there was no conviction in her voice.

Three more girls and a boy arrived with slow steps and faces wearing a Sunday expression as bland as vanilla pudding.

"The Sunday school session begins when the first pupil arrives." That's what the teaching manual said, but Margaret found herself asking them foolish, unrelated questions like, "How was school last week?" It wasn't due to lack of preparation. She had four full pages of notes.

The boys and girls were all present now—that is, except Butch Peters. (He was always late.) They were waiting—she must begin.

"How many of you," she asked, forcing a bright cheerfulness into her voice, "have a favorite hymn? One that you like to sing more than others?"

The children shifted in their chairs as they thought about the question.

"I like 'Onward Christian Soldiers,'" John answered, "'cause I like soldiers and I like . . ." He got no further.

Framed in the doorway was the stocky figure and red-cheeked face of Butch Peters.

"Hiyah!" he said.

He strode into the small room, sat down, and tilted his chair back.

"I'm sorry I'm late," he said, pitching his voice unnaturally high. "We didn't get up in time."

A titter spread through the group.

"That will do!" snapped Margaret. "And please put your chair down, Butch."

Instantly Butch's face smoothed into exaggerated piety. "Yes ma'am."

Several girls smothered giggles. Margaret, struggled for composure. She explained why hymns were sung in church. She spoke of their significance to religion. Then she passed out copies of the *Youth Hymnal* and asked the class to turn to page forty-two.

"This hymn is one of the first you ever learned," she said. "We are going to read the words and talk about them. Then we're going to draw pictures, showing what the hymn means."

Butch raised his hand. "I thought you were supposed to sing hymns, not draw them, Miss Miller."

A slow flush warmed her face. "I didn't say to draw the hymn, I said to draw what the hymn means to you. Tell what it says by making a picture. Here, I'll show you."

She turned to the blackboard behind her. She loved to draw. She quickly sketched a figure of Jesus holding a child on His lap. She was lettering the words "Jesus loves me, this I know," when she heard a sharp crack, followed by a loud "Ouch!"

Whirling around, she saw John holding his head. Butch had sat down, folding his hands innocently in front of him.

Margaret grabbed his sleeve and ordered, "Butch, get up." Her hand closed on his wriggling arm. "I've had enough of this."

She half pulled him to his feet, forcing him to walk ahead of her.

Mr. Kendall, the assistant minister, was at the desk in his office. Feeling slightly foolish she said, "Mr. Kendall, are you busy?" Of course he was busy on a Sunday morning.

He jumped to his feet. "Why, no. Can I help you?"

"Butch—Gregory Peters—is such a disturbing influence in the class that I cannot teach. Every Sunday he creates a disturbance. He is rude and won't pay attention and upsets everybody else. This morning he hit a pupil on the head with a hymn book."

For a second she thought Mr. Kendall smiled. "Oh, I see," he said seriously. "Perhaps you had better leave Butch here with me."

Somehow she had expected more. She hesitated, and then turned to go. "Thank you, Mr. Kendall."

The rest of the period went beautifully.

MARGARET WANTED desperately to know what Mr. Kendall had said to Butch, but it was not until Thursday that she found out. She sat in the assistant minister's office, waiting like a patient to hear about a feared disease.

Mr. Kendall smiled reassuringly at her. "I'm sorry you've had trouble with your class, Margaret. Teaching at best is never easy, and with a pupil like Butch Peters problems are magnified. However, I found this boy interesting. So much so that I wanted to know more about him and looked into his background a bit. Did you know that his mother is in a mental hospital?"

"Why, no, I didn't" She added lamely, "I'm sorry."

"He lives with his father and a part-time housekeeper. I'm afraid he has little supervision. It's not very good home life for a sensiti ten-year-old."

She would never have called But sensitive.

He spoke kindly, "You will i prove in teaching by doing. Mo teachers feel inadequate at first. the trouble chiefly with Butch?"

"Yes," she said truthfully. "I do understand him and he seems to mocking me while I try to teach

"We can transfer Butch to a other class if you wish. But the have been so many uncertainties a changes in the boy's life that I wou hate to add another one. He is ca rying many burdens for a child his age. He feels unsure of hims and unloved. If a teacher cou reach him, Margaret, she cou change his world."

"Change his world?" she sa doubtfully. "I don't think he ev wants to come to Sunday schoo"

Mr. Kendall laughed. "Even he did, he wouldn't admit it, w that tough-boy pose he assume" He glanced at his watch. "Will y please think about this matter a let me know your decision? If y want Butch transferred to anot r class, I'll see that it is done bef e Sunday." He held out his ha l. "But, please go on teaching, M r-garet."

The next two days were ha l. Margaret decided to talk to Bu h Peters. It was the most diffic lt decision she had made in a l g time.

Saturday afternoon, she set for the Peter's home, which found on the second floor of apartment house.

Butch himself opened the d r. His eyes widened and his mo h gaped with surprise.

"Hello, Butch," she said. "H w are you? Could I come in and t k to you for a minute?"

The boy looked at her suspiciou y. Then he edged away from the d r. "I guess so."

The television set was turned n.

"I thought you would be out on such a nice day." Margaret down on a straight chair.

Butch didn't answer. Clicking the television set, he leaned aga st it, eyeing her warily. Somehow didn't look so belligerent here.

"Are you all alone here, Butc ?"

"Yeah. My dad's playing g f."

"Have you had any lunch?"

"Oh, sure. I had a sandwich and opsicle."

Margaret had come to ask Butch out Sunday school and why he haved so badly, but a new feeling sympathy made her say, "Butch, w about taking a ride with me? e could go up to the nature mu-um and watch the animals. Have u ever been there?"

"Yeah, once when the class at ool went."

"Would you like to go now?"

He looked at the floor. She knew was hard for him to accept her this role of benefactor. "Okay," said.

While Butch went to get a jacket, argaret wrote a note to his father, lling him where they were going.

They drove for twenty minutes the park, with Butch replying iefly to Margaret's determined at-npts at conversation.

At the park, Butch lingered over ock collection. Margaret took him o a dark room and showed him w to turn on a special ultra-violet ht which made minerals in the cks glow in brilliant colors. Butch s fascinated.

Outside, it was a new family of by rabbits which pleased him the st. "Wow!" he said softly. "They e neat."

"Do you have any pets, Butch?" argaret asked.

"Naw. Where'd I keep them?"

In one low cage was a little red fox, which retreated into a hollowed log as soon as anyone approached.

"He's young," the keeper explained. "We found him. Maybe his mother was killed. Anyway, he misses her. But he'll get used to this place soon."

"Sure he will." Butch spoke defiantly. "Anybody can get along without a mother—even a fox."

Margaret turned to Butch. Why, he's like that fox, she realized. The words of the minister came back to her, " If a teacher could reach him, she could change his world."

On the way home, Margaret asked herself many questions. What could she do for him? How to begin? Butch was telling her about a rock collection he started for the Cub Scouts.

"What did you do with it? Are you still in Cub Scouts?"

"Naw, I quit. I gave the rocks to another guy that's still in it."

"Why did you quit the scouts, Butch?" she asked.

"Aw, I dunno."

"Didn't you like it?"

"Sure. It was neat. I made a swell birdhouse." Then he added, "The fellows' mothers took turns having the Cubs."

She saw the picture. Butch, with no mother felt he had to quit. Scouts welcomed all boys, especially those without parents, but a ten-year-old mind would misunderstand.

"Butch," she said suddenly. "I was talking to one of the mothers in our church. She has three small children. She happened to say she couldn't always take her turn as den mother. I was thinking perhaps I could help her, if I could find someone to help me. A boy, I mean. You see, I would need one to tell me what the Cubs like to do... and things like that."

She noticed his body stiffen. "Yeah?" he said.

"And if the Cub Pack would like to try raising animals—say rabbits—for a project, maybe you could come over after school, and help feed them and clean the hutches. I had rabbits when I was your age; they're fun to raise."

"Wow!" Butch's breath came out in a gasp. "That would be neat!"

Margaret stopped the car in front of the apartment house and Butch got out.

"Thanks, Miss Miller," he said more politely than she had thought possible. "I had a very nice time."

"So did I, Butch. "I'll see you in Sunday school tomorrow."

A flicker of doubt crossed his face, but was quickly replaced by a wide, little-boy grin.

"Okay!" he yelled and turning, raced up the apartment steps.

alking to the Pastor

A CHRISTIAN, *is it all right to go th a boy who has had quite a bad putation and is trying to change? have been trying to lead a y to Christ, but the only time I him is if I go with him. I don't rticularly like to go with him. Is a Christian duty of mine to go th him anyway?*

This is a tough question to an-er. If this fellow thinks you are ting him because you like him ien all the time you are doing it a sense of Christian duty to con-rt him, then you are deceiving n. Your witness will be useless ien he finds this out.

If he is dating you because he ls that you are a strong person om he likes to talk matters over with because he feels you can help him, then you would be doing wrong by not dating. In this instance the date would not be a purely social matter, but an opportunity for you to counsel with him.

You have to really know yourself in a situation like this. It's possible that you secretly like to go with someone with a bad reputation, but are using the pretense of trying to help him in his Christian life as an excuse for this experience.

I don't think this is a question of associating with someone with a bad reputation. Jesus certainly did not let this influence Him. He associated with all sorts of people whose reputations were very undesirable. He cared about them and wanted to help them find a better way of life than what they were living.

As an answer to your question I would say that you should do what seems most natural for you to do. If you really have a concern for this person and have a sense of Christlike love for him, then your relationship to him will take care of itself.

The pastor who writes this column welcomes your letters and questions. His address is: Donald Wismer, 10102 West 64th Place, Arvada, Colorado. Your name and address must be enclosed but will not be printed.

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

the reader says

SUMMER COURSE FOR PASTORS

To The Editor: I have just completed a two-week summer course at our seminary in Elkhart. Out of this stimulating experience has come a growing conviction that all pastors of our Conference churches should take a refresher course at the seminary at least every other summer as a normal part of their continuing growth as servants of God. I came after seven years in the ministry. I should have come sooner.

I realize that this would mean that pastors would be absent from their churches another two weeks, in addition to conferences, committee meetings, vacations. But it would also mean renewed vision, sharper tools, and increased inspiration for a more effective ministry.

A number of pastors have already been participating in the summer sessions. More should. How can this be encouraged? Should the Conference make this bi-annual refresher course an integral aspect of a pastor's ministry? Should local congregations offer their pastors time and funds for this?

We are already realizing many dividends from our investments in our seminary. I envision this as an additional way in which the seminary can serve our churches. *Peter J. Ediger, Elkhart, Indiana.*

VALUE OF CRITICISM

To The Mennonite: I would like to express my appreciation for a very readable and open-minded magazine. I appreciate especially the freedom that you take to criticize "ourselves" as Mennonites. Constructive criticism has at times been sorely lacking among us and when used carefully cannot fail to result in a stronger and purer church. *Donald E. Voth, Inola, Oklahoma.*

THE COMMUNIST MENACE

To the Editor: I have been a reader of *The Mennonite* for many years and born in Newton. I must say you have done a fine work in *The Mennonite*. I have enjoyed your editorials and other materials, such as national and international affairs. And so I would like to add to this list of readers as to what the future may hold in store for us, if we are not truly alert to what is going on in our dear beloved country today. So after I read this article in the *Gospel Minister*, as to what was, or rather has happened in China, and many other countries in the world, I thought it might be well to send in this article on "The Deceptive Method of Communism." And then, may we think if we have done our part as Mennonites. *Jake Neufeld, Shafter, Calif.*

The article to which Brother Neufeld refers was taken from Christian Economics *and says in part:*

"Not many Americans understar that the real Communist revoluti comes long after the Communi Party has gained control of a cou try. In the beginning, the Comm nists promise peace, disarmamer freedom of speech, press, religio education, travel, and all normal a tivities, including a large measu of free enterprise in smaller und takings.

"Missionaries of our acquaintanc living in China at the time, ha testified that when the Communis first came they were generous a helpful to all. They told the peo to go on with their regular acti ties and promised them freedom all respects. They even rounded the prostitutes for retraining, edu tion, and rehabilitation. Later, th promised amnesty for all and reprisals, and then suggested th since no one was to be punish that each person cleanse his sc by writing a history of his li confessing all his evil deeds a starting a new life of high int- rity and upright conduct. Since the would now be perpetual peace a no enmity or war, each person w advised to turn in his arms.

"When all were disarmed and t authorities were in possession f the confessions written by the p- ple, the revolution took place. A disarmed people were helpless a the party bosses proceeded to liq- date all those whose records vealed anything of which they d- approved."

our schools

LANGUAGE TEACHER FOR BETHEL

Marion Roy Wenger, Elkhart, Indiana, will join the Bethel College faculty this fall as instructor in modern languages.

Wenger is a graduate of Goshen College, Goshen, Indiana, and in June was granted a master of arts degree by Ohio State University. He has also studied at the University of Heidelberg, Germany.

Prior to his graduation from college Wenger spent two years in Germany in Pax Service.

As instructor in modern languages Wenger will teach courses in beginning German and French.

WIEBE JOINS BETHEL STAFF

Herbert Wiebe of Hillsboro, Kansas, will join the Bethel College staff as associate in development. Wiebe was previously associated with Bethel College as business manager from 1944-47. A graduate of Bethel College, Wiebe was granted a master of arts degree by Colorado State University in 1941. His teaching experience includes a year each at Bently High School and Haskell Indian Institute and some twenty-two years at Hillsboro (Kansas) High School, primarily in the field of industrial arts and as counselor.

Mr. and Mrs. Wiebe have to children.

COMMENCEMENT SPEAKER

Paul L. Goering, pastor of the I raine Avenue Mennonite Chu h, Wichita, Kansas, will be the spea r at the Bethel Deaconess Hosp al School of Nursing commencem t August 25 at the First Menno e Church, Newton, Kansas.

Mr. Goering is a graduate of B h- el College and received his semin y training at the Yale Divinity Sch l. Before coming to his present s- toral charge in Wichita, he ser d a Mennonite church at Upla d, California.

ICC news

HATRANG HOSPITAL DEDICATED

ly 9 was dedication day for the vangelical Clinic, a new hospital Nhatrang, Vietnam. The hospi- l, a co-operative venture between CC and the National Evangelical urch of Vietnam, will be used as base for mobile clinic work in out- ing villages of the Khanh Hea ovince. Pastor Tin, the Vietnam- e director of the hospital project, rved as chairman of the meeting.

The clinic program is being ad- inistered through the Hospital ommittee consisting of four mem- rs of the Evangelical Church and CC Doctor J. B. Dick, Steinbach, an. Dr. Dick serves as medical rector of the hospital. He is as- sted by Elnora Weaver, a nurse from Gulliver, Mich.

The greatest need in Khanh Hea province exists outside the city of Nhatrang in the smaller fishing villages and rural tribes area. It is in these areas that the mobile clinic will serve.

The project began when the Evangelical Church requested that MCC assist in establishing Christian medical services in Khanh Hea province. Under the resulting agreement in July 1960 between the church and MCC, MCC is providing one doctor and two nurses plus their housing and maintenance, half the cost of hospital construction, a monthly cash subsidy toward operating expenses, and additional medical equipment and supplies.

A house for MCC personnel and a warehouse for general use were also constructed. Paxman Alan Hochstetler, Nappanee, Indiana, served as foreman of this construction work.

MCC has operated a relief program in Vietnam for seven years. During most of these years a medical and Pax team has been located at the Banmethout Leprosarium of the Christian and Missionary Alliance. The clinic at Banmethout is now operated entirely by the Christain and Missionary Alliance but is still receiving assistance from MCC through material aid and the services of a Paxman.

The National Evangelical Church, with approximately 30,000 members, is the main Protestant group in Vietnam.

ur churches

ARGE BAPTISM CLASS

EEP RUN, BEDMINISTER, PA. Pastor rehbiel was the chaplain at the randview Hospital for a day re- ntly. A group of young people om our church attended the early ass at the Doylestown Catholic hurch on July 16. The baptismal rvice of sixteen young people was imaxed by the Hallelujah Chorus; is was a very joyful but solemn oc- sion and one of the largest if not e largest class Deep Run has ever ad. Mrs. Charles Sprunger, a re- rned missionary from the Belgian ongo, showed pictures and told of e work there. About 100 enjoyed e annual family fellowship picnic nner after the morning worship rvice on the lawn back of the urch the other Sunday. Area ide pre-crusade rally was held here ith Roy Gustafson, an associate angelist for the Billy Graham am, as a speaker. Eleven churches ere invited to participate. A prayer roup for the Crusade is meeting the home of Mrs. Ely Fretz, of edminister every Thursday after- on. *Mae Gross*

ISSIONARIES FOR SURINAM

RIEDENSFELD, TURPIN, OKLAHOMA. on Plett, son of Mr. and Mrs. Johnnie Plett of Turpin, was ordained on June 23. Don attended Grace Bible Institute, in Omaha, Nebraska, and graduated from Columbia Bible College, Columbia, South Carolina. Following the sermon by J. J. Regier, Hutchinson, Kansas, Don and Annabelle, his wife, were commissioned to missionary service in Surinam (Dutch Guiana), South America. The Pletts will be working under the West Indies Mission in the capital city of Paramaribo. *Mrs. Paul Ediger*

COMMUNITY SS CONVENTION

BETHEL LUSTRE, FRAZER, MONTANA. The annual Community Sunday School Convention was held in the Lustre Bible Academy on May 28. Guest speaker was Henry Hildebrand of Caronport, Sask. Summer Bible school was held May 29 to June 2 with all three Mennonite churches of Lustre participating. Our church had its fellowship picnic at Beacon Bible Camp June 9. June 13 we had a farewell for the J. L. Hoffman family. They left June 20 for their mission field in Alaska after a year of furlough. Our annual community song and music festival was held in the Lustre Bibile Academy June 25 with Homer Edwards, Caronport, Sask., as guest speaker. Edwards was also camp evangelist for junior and senior camps June 18-30. Beacon Bible Camp is sponsored annually by the Lustre Ministerial Association. Simon Forsberg of the Montana Institute of the Bible, Billings, Montana, was speaker at the college and adult retreats. Adeline Fast, returned missionary from the Congo spoke to us in the morning worship hour July 9. She is serving under the Berean Mission. Our missionary to Arizona, Anna Berg, is due home for a short vacation about August 20. *Mrs. Walter Dirks*

PASTOR HEADS CROP DRIVE

BETHANY, KINGMAN, KANSAS. On June 4, Frank Classen presented the work of the Union Rescue Mission in Wichita. The film, "Sounds of the Earth," was used to begin the CROP drive, which is under the direction of Pastor Peter Neufeld, chairman of the Kingman County drive. Farmers were urged to donate wheat as it was harvested. Max Voran left on June 1 for the Medical Center in Kansas City to begin his 1-W service. On July 12, Homer Mouttet spoke to us and showed slides of the work of the Go Ye Mission. His father had been a former pastor here. The missionary pageant, "Mercy at the Cross," which was given by the Women's Missionary Society of the Hopefield Church (Moundridge, Kan.), was sponsored by our local Mission Society on the evening of June 16. The forceful message and the fellowship were enjoyed by our members. *Anna Kaufman*

INSTALLATION FOR NEW PASTOR

Alexanderwohl, Goessel, Kansas. On June 4, the Alexanderwohl Sewing Society celebrated its fortieth anniversary. The new parsonage was dedicated on June 18. Five homes of our congregation each invited a child from Gulfport, Mississippi, for a few weeks' visit. The project of the young people, one-half acre potatoes, yielded fifty-six bushels. On July 16, Aaron Epp was installed as our new pastor. A fellowship meal was enjoyed at noon. For the afternoon a special program had been arranged. John Thiessen, our interim pastor, has very ably filled the gap. On July 30 a farewell service was held for Hulda Banman, who plans to again take up her work in the Congo. Union meetings of the churches of this area were scheduled for August 6-13 at the Tabor Church park with Missionary Kenneth Bauman as speaker. *Mrs. J. J. Buller*

MISSIONARIES ORDAINED

Gospel, Mountain Lake, Minn. May 14 Dr. and Mrs. Ralph Ewert were ordained as medical missionaries to Congo. The Back to the Bible Broadcast quartet presented a hymn sing service on May 21. Quite a number of new books have been placed in the church library. Mr. Struyk, representing the Gideons, spoke on May 28. DVBS was held June 5-16 together with the local E.M.B. church. Conference guest pastors participated in our church service on June 18. Tina Quiring and Kathryn Neufeld brought short messages on Children's Day, June 25. That evening, P. J. and Theodora Pankratz were the special speakers at the mission service. *Mrs. Waldo Stoesz*

PURCHASE EDUCATION BUILDING

Normal Church, Normal, Illinois. Dilasie Ramlal, a native of India, is a nurse at the Mennonite Hospital during the summer months. She is also teaching the third grade in the Sunday school. A new Christian education building has been purchased and a dedication service was held for it. A fellowship supper was sponsored by the Central Illinois Mennonite ministers at our church for the Frank Mitchells who went to Iowa, the Harvey Nunemakers who moved to Hopedale, and the Ben Krahns who have moved to Bloomington from Kansas. A Bible Study class has been started and is held every Wednesday night. A ladies' choir is directed by Mrs. James Rowe. *May Mohr*

into the beyond

Irvin S. Stauffer, Bally, Star Route, was born June 26, 1880, and died in the same house in which he was born on July 25, 1961. He was unmarried. A farmer all his life. He was a member of Hereford Mennonite Church, Bally, Pennsylvania.

Abram A. Reiff, Souderton, Pennsylvania, was born Dec. 31, 1877, and died July 3, 1961. He retired fou teen years ago after being manag for 38 years of a chain groce store. He was a member of Zi Mennonite Church, Souderton. H and his wife had celebrated the wedding anniversary three mont ago. Two sons, seven grandchildre and twenty-six great-grandchildr also survive.

Jesse F. Masemore, Barto, Pen sylvania, R. D., was born in Hu ington County on November 1875, and died July 22, 1961. He w a member of Hereford Mennon Church, Bally, Pennsylvania.

Otto Reusser, member of the De Creek Mennonite Church, De Creek, Oklahoma, was born Nove ber 25, 1888, near Moundridge, Ka sas, and died June 12, 1961.

Emanuel S. Augspurger, Meadow, Illinois, was born July 1, 1884, ne Congerville and died July 30, 19 . His wife Emma, two sons, and t daughters survive. He was a me ber of the Meadows Mennon e Church.

Mrs. P. J. Kuyf, associate me ber of the Bethel College Chur , North Newton, Kansas, was bo July 19, 1870, in Amsterdam, Te Netherlands, and died June 27, 19 , at Newton, Kansas.

J. A. P. Loewn, Rosthern, S katchewan, was born October , 1883, in Russia and died July , 1961.

John Thornberry, Brady, M tana, died on July 18, 1961, at e age of 18. He was a member of e Immanuel Mennonite Church, D ney, California.

Peter S. Krehbiel, Moundrid , Kansas, was born April 5, 1876, d died July 28, 1961. He was a me ber of the Eden Mennonite Chur .

our conference

continued from back page

NEW CANADIAN OFFICER

Paul Schroeder, Drake, Saskatchewan, was elected presiding officer of the Conference of Mennonites in Canada at its annual meeting in Calgary in July. He succeeds J. M. Pauls, Winkler, Manitoba, who discontinued as president because of failing health. As its first executive secretary, the conference chose David P. Neufeld, Rosemary, Alta.

The 416 delegates also adopted a statement on alcohol; voted to revise the *Gesangbuch* (by a vote of 454-110); agreed to finance a new store building at Rosthern, Saskatchewan; set up a $500 ministerial scholarship at Canadian Mennonite Bible College, Winnipeg; and approved a $95,000 budget for the same school. Five congregations joined the Conference: Grace, Prince Albert, Saskatchewan; Olivet, Clearbrook, British Columbia; Gra e, Brandon, Manitoba; Zion, Swift C rent, Saskatchewan; and Pearc ville, Aldergrove, British Colum a.

Others elected to conference offi s included: conference vice presid t, John Wichert, Vineland, Onta ; and conference secretary, Peter R. Harder, Winnipeg. Elected to e Canadian Mennonite Relief and n migration Council were: A. A. W l. St. Catharines, Ontario; J. F. Pa s, orden, Manitoba; J. J. Thiessen, skatoon; Rudi Janzen, Alberta; d Bruno Enz, Sardis, British Conbia. New mission board members e: George Groening, Winnipeg; ter Klassen, Queenston, Ontario; hn Siemens, Herschel, Saskatchean; and Henry Koop, Glenwood, berta. Board of Education and iblication: Henry Dirks, Ontario; orge Wiebe, Winnipeg; Abe Neuld, Swift Current, Saskatchewan. ard of Christian Service: H. P. p, St. Catharines, Ontario; Henry aac, Brandon, Manitoba; Henry A. iens, Langham, Saskatchewan; hn Neufeld, Tofield, Alberta; Ern Kornelsen, British Columbia.

Next year the Canadian Conferce will meet during the last week July at St. Catharines, Ontario. ie aim will be to make possible tendance at the Mennonite World onference which will be held in itchener the following week. The iennial session of the General onference Mennonite Church will held in Bethlehem, Pennsylvania, e week following the World Conrence.

X REUNION

large Pax reunion—for all men io have served in the Mennonite ntral Committee Pax program ywhere overseas — is scheduled r Aug. 25 to 27 at Camp Friedensald in Michigan.

The gathering promises to be the rgest of its kind thus far. The eek end program will begin with gistration on Friday afternoon, ig. 25. Paul Peachey of Eastern ennonite College, Harrisburg, Va., d J. Winfield Fretz of Bethel Colge will be the speakers. The Bienberg Chorus from Switzerland scheduled to appear on Saturday. The reunion will close with a Suny morning communion service. inday evening lodging and meals ll be available for those who wish stay.

The reunion is for all former Paxen and their families. Reservans should be made immediately writing Roger Hochstetler, Wellan, Iowa.

RT COLLINS REUNION

r the first time since 1950 former embers of Civilian Public Service mp 33, Fort Collins, Colorado, ll enjoy a reunion on the Bethel llege campus August 19-20. The group will meet for a picnic basket lunch Saturday evening in Kidron Park. A pot luck dinner on Sunday noon will be followed at 2:30 p.m. with a program chaired by Orville Voth.

The Fort Collins Camp was primarily a soil conservation camp. It opened June 1942, and closed October 1946, with several hundred men serving in the camp during that period. Committee members planning the reunion are Waldo Voth and Willard Linscheid, Goessel, Kansas, and J. Hobart Goering, Moundridge, Kansas.

LEAFLET ON LEPROSY

A unique home visitation medical service for leprosy victims in Paraguay is described in a new leaflet now available from the Board of Missions, 722 Main St., Newton, Kan. Entitled *Leprosy Missions in Latin America,* the leaflet is for use in connection with the mission study course for 1961-62.

Recently commended by the World Health Organization and the Paraguayan Health Ministry, the home visitation program is carried on by Mennonite missionaries in co-operation with American Leprosy Missions. Established in 1951 as a token of gratitude to the Paraguayan Republic for opening its doors to some 12,000 persecuted Russian Mennonites, the service reaches 500 patients and some thousand contacts in a rural district in Eastern Paraguay.

According to the leaflet, home visitation "provides a more effective check in the spread of leprosy because contacts are examined regularly, early cases are detected more easily, more patients request treatment if there is no fear of being sent away from home, and a general medical influence is felt in communities formerly ignorant of basic hygenic principles." Other leprosy work described in the leaflet includes a Mennonite home for children of leprosy patients in Cachipay, Colombia; and religious work in government leprosaria in Colombia, Puerto Rico and the Panama Canal.

ORDINATIONS & INSTALLATIONS

On August 13 in the Emmaus Church, Whitewater, Kansas, Leonard Wiebe was ordained for the Christian ministry. He has been serving the Maplewood Congregation, Fort Wayne, Indiana, sponsored by the Central District Conference.

On the same day John A. Esau was installed as the first full-time pastor of the newly-organized Faith Church, Minneapolis, Minnesota. He is the son of John J. Esau of Mountain Lake, Minnesota.

On July 16, Lawrence Voth was ordained in the Tabor Church, Newton, Kansas. He will continue to serve the Community Church, Markham, Illinois.

KINDERGARTEN IN JAPAN

The Peter Vorans (Pretty Prairie, Kan.) in Japan have 137 children in the kindergarten. Although they admit this is almost a full-time ministry in itself, they report a variety of other activities.

TENTH ANNIVERSARY OF MIGRANT WORK

The Friendly Corner Chapel near Eloy, Arizona, was the center of the celebration of migrant work on July 23. It was the tenth anniversary of migrant work of our Conference. About seventy-five persons attended the day's activities.

The day began with worship services and Sunday school. Glen Habegger, mission worker at Friendly Corner, preached the sermon. John P. Suderman, vice-chairman of the Board of Missions, taught the adult Sunday school class.

After a fellowship meal, which the local women prepared, the anniversary observance took place. Walter H. Dyck, secretary of the Board of Missions, addressed the assembly. A significant part of the celebration was the baptism of three persons.

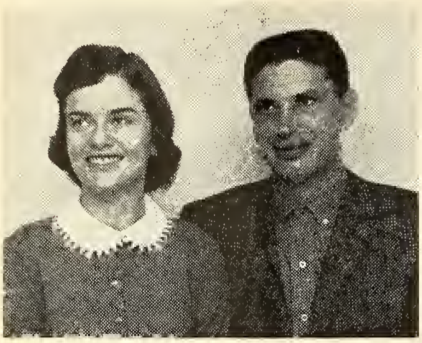
The missions film, "Home Front," was shown at the evening service. An offering for missions was received.

Besides those mentioned, persons participating in the program were Rebecca Nickel, migrant worker; Dorothea Dyck, who served at Eloy for four months in 1952; and Oscar L. Smith, representative of the American Bible Society, who was instrumental in getting migrant work established at Eloy.

our conference

Second class postage paid at North Newton, Kans

PAX COUPLE FOR JAPAN



Franzie and Dorothy Loepp of Turpin, Oklahoma, plan to sail for Japan on August 25. They are joining the Missions-Pax program of the General Conference Mennonite Church for a three-year period. Both are 1961 graduates of Bethel College.

Franzie will assist with activities at the new student center in Miyazaki. The center has been erected under supervision of Robert Ramseyer and is a gathering place for Christian students and their friends attending the university in Miyazaki. Dorothy will assist Virginia Claassen in the school for missionary children in Miyakonojo.

A commissioning service was held for the Loepps in the Friedensfeld Mennonite Church, Turpin, Oklahoma, on July 30. Don Plett, a member of the congregation who had been ordained the previous week, led the devotions. Herbert Miller, pastor of Mrs. Loepp's home church, Grace Hill Mennonite at Whitewater, Kansas, gave the commissioning address. The message to the congregation was delivered by Peter Retzlaff, pastor of the Turpin church.

Orlando A. Waltner, associate executive secretary of the Board of Missions, was in charge of the commissioning. The Loepps responded, declaring their intentions regarding their service in Japan.

NEW WORKER FOR GULFPORT

Two volunteers were scheduled to arrive in Gulfport, Mississippi, on August 5. They are Anne Marie Warkentin, Steinbach, Manitoba, who is returning for her second ye after a brief vacation, and Sus Peters of Gnadenthal, Manitoba.

Several volunteers will comple their service soon. James Pete Henderson, Nebraska, who spent t second year of his 1-W term in Gu port after returning from Con last year, finishes in August. Nan Wismer of Hilltown, Pennsylvan who began her work in Gulfpo as a Summer Service volunteer 1960, terminates her service in Se tember.

The six volunteers in the Summ Service unit complete their wo the middle of August.

EVANGELISM IN VENADILLO

Glendon and Reitha Klaass (Mountain Lake, Minn.) report fro Ibague, Colombia, of evangelism Venadillo. The town had had gospel witness for several yea Over 700 people attended the fi meeting. Many remained after t meeting for information and to ceive assurance of salvation. Mo than 800 Scriptures were sold.

PROPERTY DESTROYED IN CONGO

"The relationship with the Africans is better than ever," one Congo Inland Mission worker from the Kamayala station wrote recently. He added, however, "I am only speaking for this area."

What happened at Charlesville on July 9 tells a different story. When John Zook, who makes a weekly trip to Charlesville from Nyanga to take care of medical and surgical needs there, drove onto the station during the night of July 9, he was greeted by devastation that resembled a scene to which Mennonite Disaster Service might have been called.

Zook soon learned that earlier in the day almost the total population of Charlesville, Christians and non-Christians, had looted or destroyed properties formerly owned by the Congo Inland Mission. These properties include a hospital, school, print shop, and mission residence as well as personal belongings of workers who were stationed there up to July 1960. Personnel who lost belongings are Dr. and Mrs. John Zook, Mr. and Mrs. Harold Graber, Mr. and Mrs. Lloyd Brown, Tina Quiring, Irena Liechty, Hulda Banman, and two Paxmen.

Vernon J. Sprunger, executive secretary of the Congo Inland Mission, says, "As far as can be determined, this is not an anti-white reaction, but rather a resurgence of an African custom. A parting person, or group of persons, especially if leaving involuntarily, destroys everything he has been enjoying so that the newcomer cannot benefit from such conveniences." The Balubas, who staged the subversion, were shortly to be taken to Bakwanga, the United Nations refuge for the tribe.

While suffering loss and heartbreak, the church may see in this a need for consistent expression of discipleship. In a circular letter dated last June, Levi Keidel, CIM missionary now in the United Stat commented on attitudes. He sai

"The average American has come weary of trying to understa Congo. Churches are hesita about sending back missionari The members are slacking up their giving. 'Why give if the Co munists are going to take ove they say. 'Better send our missi aries to untroubled areas.' And soldiers of Jesus Christ are f bidden to return where the bat is hot, but are asked to go i countries where shooting has started so they can 'accompl more.' This has never been strategy of conquerors.

"The quickest way to lose Con to false and atheistic ideologies is turn our backs upon it and th force the babes we've born in Chr to face the withering fire of enemy alone. In the words of Congolese Christian journal 'These times will prove whether not you really love us.' "

AUGUST 22, 1961

HE MENNONITE

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART LIBRARY

in this issue

COVER

Farm life is changing. So is our attitude toward the value of farming for the future of the church.

CONTENTS

OUR FAITH IN FARMING 531
HYMN OF PRAISE 533
LETTERS FROM RUSSIA 534
FOCUS ON CHRISTIAN CONCERNS.... 536
THE READER SAYS 536
SHE LAUGHED AT SUFFERING........... 537
TALKING TO THE PASTOR 538
CAN YOU HELP THOSE WHO SORROW? 539
MCC NEWS 540
OUR CHURCHES 541
OUR CONFERENCE 544

CREDITS

Cover, Robert McCullough; page 531, art by Ben Shahn, courtesy of Downtown Gallery, New York (Lane Foundation); page 532, Bethel College Historical Library. Pages 537 and 539, B. P. Singer Features. Page 534, Larry Becker.

CONTRIBUTORS

Howard D. Raid, professor of business, Bluffton College; Martha Gilliam Sprunger, homemaker, Berne, Indiana; Peter J. Dyck, director, MCC in Europe; Frank H. Epp, editor, The Canadian Mennonite; Dan Wismer, pastor, Arvada Mennonite Church, Arvada, Colorado.

of things to come

Aug. 25-27—Pax reunion, Camp Friedenswald
Sept. 7—Classes begin, Bethel College.
Sept. 12—Classes begin, Bluffton College
Sept. 15, 16—Organ workshop, Bethel College Church, North Newton, Kansas
Sept. 24—Manitoba Sunday School Conference, Boissevain, Man.
Oct. 1—World Communion Sunday
Oct. 2—Classes begin, Canadian Mennonite Bible College
Oct. 6, 7—Annual Conference, Women in Church Vacations, Elkhart, Indiana
Oct. 8—World Literacy Sunday
Oct. 9—Thanksgiving (Canada)
Oct. 11—Fall meeting, Illinois Women's Fellowship, Danvers, Ill.
Oct. 25, 26—Saskatchewan Conference, Herbert, Sask.
Oct. 29—Manitoba Youth Organization, Winnipeg, Man.
Oct. 31 - Nov. 3—Church and Society Conference, Chicago, Ill.
Nov. 23—Thanksgiving (U.S.)
Nov. 23 - 25—Young People's Union Council, Chicago, Ill.

THE MENNONITE

Editor: Maynard Shelly. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. **Editorial Assistant:** Muriel Thiessen. **Art Director:** Robert W. Regier.

VOLUME 76 **NUMBER 33**

STANDING UP ON THE INSIDE Rebellion reigned in the schoolroom. "Sit down, Bill," ordered the teacher. Bill stood still. "Bill, I said, sit down," repeated the weary teacher. The boy made no response. In desperation, the teacher seized him by the shoulders. "All right, if you won't sit down, I'll sit you down myself." With this she slammed him down so hard that his body creased the p bench.

Bill's body had lost the struggle, but his soul was still intact. As the teacher retreated, he whispered to his classmates, "I'm still standing up on the inside."

In this twice-told tale is a parable of the human spirit. We could all take our turns and say in many different ways, "My name is Bill."

I look back at my work schedule for the past years. I review the work I have done and the work I haven't done. Pressures have been great to do things I couldn't do or shouldn't do. Discussions were always polite. We all said the right words. I couldn't back out and I did the job. But I was standing up on the inside.

How do we get people to do the things we want them to do? No one grabs me by the shoulders anymore. Perhaps they should—there might be therapy in the physical contact as we discover once again that we are flesh-and-blood type beings. The method used most frequently on me is constant reminding. And some people are more constant than others. In vulgar language, this practice is known as nagging. It usually works, but let me assure you, I'm still standing up on the inside.

How do we get our children to eat peas? We plead. We threaten. We even force them down their little throats. But somehow a equal portions of the food are spread over the floor and over the ceiling, with token amounts at both ends of the little gullet, I suspect that the food hasn't been eaten on the inside.

Christians have a strong compulsion to change others. We call it evangelism. Education and even social service work for change. In most every area of life we expect things to change partly through our own efforts. But we have seen the process from both sides. We can't make any one else do something he doesn't want to do. No one can make us do anything we don't want to do. We are united in holy deadlock.

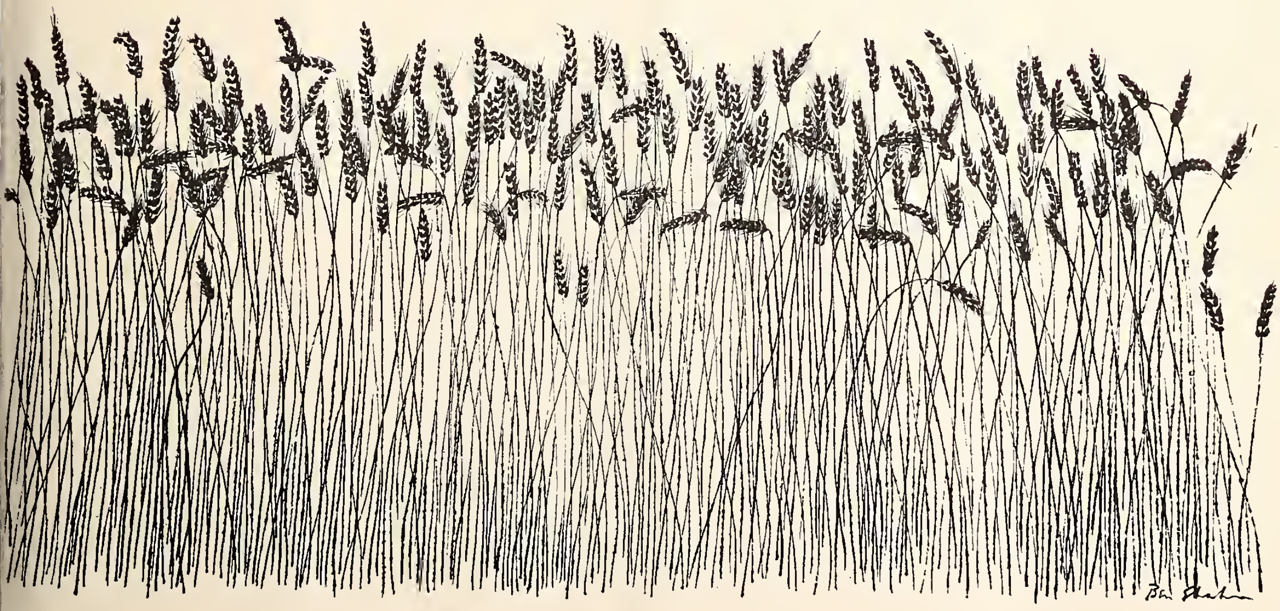
If only we were a little smarter, perhaps we could get people to change. If we only worked harder, read more books, and said the right things, we would be more successful. Perhaps we haven't prayed hard enough. What is wrong?

One thing is clear. We depend too much on our own shrewdness. But in the end, no one is that clever and no one is that strong. The little rascals keep standing up on the inside. And then somehow we haven't always seen the real people inside the people we have been trying to change. If only we could. Do we dare? We might e that the person we are trying to change needs less changing than we ourselves do. Hopefully, when we see, we are also seen. If we are the kind of person we want others to become, they will.

The verse for today is from Galatians 6:2: "Bear one another's burdens, and so fulfil the law of Christ."

Our Faith in Farming

Howard D. Raid



THE MATERIAL resources of the ld control us? Or do we as istians control them for the good he kingdom?

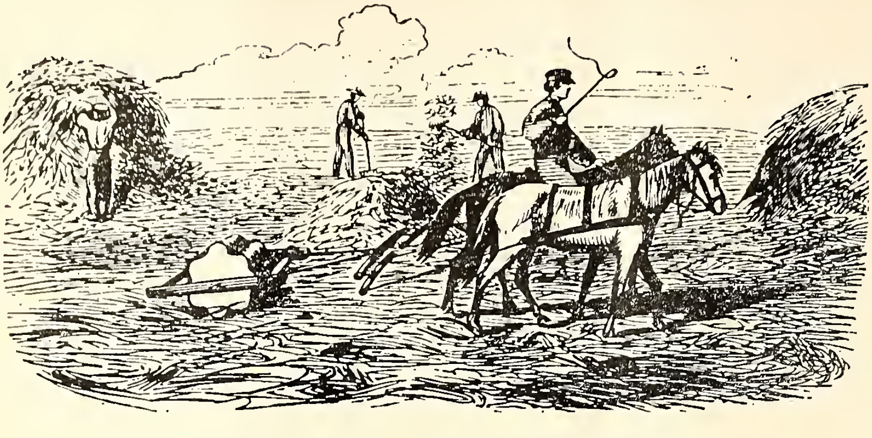
or four hundred years there has a tendency to make farming a t of the Mennonite faith. Today is no longer true. But since economic activities affect our h, we must try to make full and plete use of all of our knowledge skills and material goods for kingdom of God.

or this struggle the Christian the church must have a strong itual basis. In a world like this must be able to lift up our eyes high and behold our God who has created all of these things" (Isa. 40:26). Because we have been able to see our God, behold, all things will become new and we are new creatures in Christ. (See 2 Corinthians 5:17.) When we do this, we no longer look down upon the world around about us; we rather look out on it with the compassion of the Master. Thus we as Mennonites attempt to become followers because of the motivation of the Holy Spirit that dwells within us.

Saved by the Farm

As we go back to the early days of the Anabaptist movement, especially in Switzerland, we find that they were a missionary minded folk. But the powers of the world, especially the political and religious powers, stopped this dynamic missionary movement. This persecution drove our forefathers from the Swiss cities and towns into the Alpine highlands. Here they directed all their efforts toward survival. They made the only adaptation that they could to the economic world around them: they became farmers. Here they engaged in dairying and fruit growing and other types of agricultural pursuits.

Later generations associated farming with their way of life because this was the only way that gave



them physical survival. It was also the only economic adjustment that enabled them to survive the conditions of persecution at that time. They found that if their children would engage in agriculture, they too would be relatively safe from persecution and that they too would become members of the church. In this manner their main goals of life were achieved—economic livelihood and salvation for their children. It was thus natural that they bound together agriculture and their faith.

This same pattern was followed by our forefathers who migrated down to France and southern Germany where oftentimes political rights were taken away from them. They were usually prohibited from marrying anyone outside of their group or to even preach the gospel to anyone else. Purchase of additional land was usually very difficult. Thus they found that if they minded their own business and farmed their soil, they could survive.

With this sort of an outlook they came to the United States, clearing the wilderness of Eastern Pennsylvania and Ohio, breaking the sod of Indiana, Illinois, and Iowa, and marching on across the frontier to the west coast. Agriculture had become a basic economic way of life for Mennonites. During all of this period of time no settlements that survived were in a major city. Being a practical people, the fact that agriculture continued to provide for them a way of life, food, shelter, clothing, and encouraged the spiritual development—at least growth in the numbers in their church, it was only natural that this should become their accepted way of life.

This is the pattern of life from which most of us have come. Most of us who are removed from the soil are only one generation thus removed. Our rural churches were in a real sense the conservers of the faith. They represented that which was permanent—that which was eternal. And they passed this on to their children. Experience told them that if they were to continue to live in their community, to follow agriculture as a way of life, there was little question but that they would become a member of the church and would find for themselves their own economic satisfaction and salvation for their souls.

To some Mennonites today and to many on the outside, this traditional pattern of life is dead and sterile. It lacks the vitality necessary for spiritual brotherhood. It is easy for us today to condemn it. On the other hand, we need to realize that this method did raise some great spiritual souls. It also provided a strong spiritual base for those of this generation. It provided a base for the world-wide relief program in the "name of Christ." It has supplied more young people for the 1-W program than all the other churches of our land.

Consider also the dynamic spiritual witness that was made by the most tradition-bound clan of our church—the Amish of Holmes County, Ohio. One of their mem rs had been killed. The young an who had committed the murder a sentenced to die. The Amish, w ever, petitioned and appeared be re the court in an effort to save he young man's life that they m ht also save his soul. Thus they ve one of the most dynamic and po er ful witnesses of any church gr up against capital punishment in ur day. While it is true that in ur relatively closed Mennonite com u nities our faith oftentimes app rs to be a matter of tradition, ther is nevertheless, a vitalized spiri ua spark that appears in many ys as a dynamic force for the king m of God.

Unchanged in a Changing Wor

Why change this pattern? T is, however, is not the question. We are not changing our faith; he world is changing. No longer an we keep out of the world with s ial or geographical walls. We ar in it and so our traditional appr ch of conserving the faith on the f m no longer is a complete answe

There is a very important le that we must play as conser rs. This continues regardless of he changing conditions. The mis on of the church today must be t in terpret the deep spiritual value of life, for the present condition as well as that which seems to be developing in the future. This m ns that we must continue to proc im the revealed truth of Jesus Ch st. This revelation must be done as accurately, as carefully, as thoro ghly as scientific truth is prese ed. This does not mean that we cha ge the message, but it does mean at we be willing to change the met ds and procedures to attain to the g eat high calling.

The economic world of our ay is no longer necessarily an ai in conserving and developing spir ual life of the church in the same s nse that agriculture enabled us to eet the problems of the economic ife and also the spiritual life of he church during the past four enturies.

THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and De m ber 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage poi at North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; edi ial correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, Ka as.**

Eternal Lord, Thy Holy Name We Praise

Martha Gilliom Sprunger

Eternal Lord, Thy holy name we praise,
In accents strong to Thee our voices raise;
With joy exultant, hearts aflame, we sing
Triumphant hymns to Thee our Lord and King.

O gracious Lord, accept Thy children's praise,
Forgive our selfish wills, our erring ways;
When Satan's artful wiles would lure astray,
Then may Thine arms enfold us, Lord we pray.

As through this world in faith our way we make,
Guide Thou our feet in paths that we should take;
In glad surrender we would follow Thee,
Our self, our service, all for Thee shall be.

And when at last this life on earth is done,
That battle o'er, by grace the vict'ry won;
What rapture then, to see our Saviour's face,
And sing anew the wonders of His grace!

Mrs. Sprunger's hymn received first place in the hymn text contest sponsored by the Mennonite Song Festival Society. Copyright 1961, Faith and Life Press.

LETTERS FROM RUSSIA

Peter J. Dyck

Last summer four* of us went to Russia. We were not afraid that anything would happen to us, but we were concerned about the Mennonite brethren there who might contact us.

Time and again we asked them whether our meeting them might have undesirable consequences for them, but they thought not. Often it was mentioned that under Khrushchev it is quite different from the Stalin days. On the other hand, we also know of those who preferred to be completely certain of safety and therefore avoided contact with us. One can well understand this.

A year has passed since our visit, and there are those who would like to know what echoes may have come from Russia. Comparatively many reports have come in from Mennonites as well as non-Mennonites. We have not received a single negative echo. This is certainly cause for gratitude to God.

All Is Well

We met one brother, H. G., and since he had time for us we were with him a great deal. In numerous days, he told us many interesting and important things about Mennonites and other subjects. Upon leaving, we agreed that he would inform us by letter whether our visit had caused any harm. Should that be the case, he would let us know by writing a series of negative comments. Otherwise he would simply write that things were going well for him, which signify that no one had suffered difficulty because of our visit. And now Brother H. G. writes as follows:

"First, a sincere greeting of brotherly love and may God richly bless in all your endeavors and undertakings and may you enjoy health of body and soul, which we have joyed up to the present. For ag and again we see the great l God shows His children. He no ishes our bodies and also spiritu He gives us the necessary fo Yes, we truly have cause to be v thankful to our God and Fat through Jesus Christ, that He lected us to be His people and sheep of His pasture. We h cause to repeat Psalm 100 with Psalmist.

"Here we have a mild winter. day had rather heavy snow. our area the harvest this year v very good. In 1952 we built our o house, very nice, also a lovely g den, had our own very fine app We are living well, three of us working. My dear wife cares for household and also tends the mals. Our youngest daughter studying. Since this is my first ter to you, I really do not kn what interests you, but I hope, Lord willing, that we can conti to exchange correspondence and t will then regulate itself. Will c with a greeting to all the broth and sisters in the Lord with Ep sians 2:19-22. Greetings from y brother in the Lord. *H. G.*"

A New Bible

The following letter is from non-Mennonite living in anot area, and from this letter we also conclude that our visit crea no harm for anyone. Among ot things the trip was meant to enc age other Christians as well as own people in Russia in their fa That God granted us grace tow this end is spoken of in this let

"The continuing peace of Go my wish for you all in greet Blessed is he who can commit h self to the Father's mercy; then receives comfort and power for e

АВИА
PAR AVION
Куда
AFTER FIVE DAYS RETURN TO
PAR AVION
VIA AIR MAIL
АВИА
PAR AVION

difficult hours. May God bless
grant power that these few
tences may find you in good
its and health, which, thanks
God, my family also enjoys. Oh,
r Father in Heaven, I thank
for everything that You have
e for us!

Yes, how often I think back to
few joyful minutes which we en-
ed together. These few minutes
e strengthened me in my faith.
v fine and marvelous it is to
vel over the surface of God's
th as you did with His blessing,
ning to us from a great dis-
ce and not forgetting us. I thank
and wish to express my sin-
e thanks for the strengthening
ich I received. I have learned
ough Father H. and Mrs. P. that
have returned safely to your
neland. May God be praised!

I also want to report to you that
ave your good greetings to our
gregation and they are very
teful. M. P. was also very grate-
for the Bible which Dr. Fast so
dly gave her as a substitute for
Bible which her husband had giv-
with you. The old Father H. was
y happy about the news that you
t with me, for he had not heard
m his son for a long time and
ıld have liked to have seen you.
Last year the autumn was very
; we had a good harvest. There
e many grapes, figs, plums, and
ecially many peaches. We have
ned and preserved fruit for the
ter. Once we had snow but it
ted immediately. Here the win-
is not severe. Already the be-
ning of March the fruit trees are
blossom. The children go to
ool. The oldest daughter is study-
in a music school. We bought
a piano and now the peace in
house has been disturbed, but
one can change that; she is
y much interested in music.

For this time I will close my let-
and greet you heartily. May
Father in Heaven bless us and
tinue to give us strength and
lth and may He grant that these
lines may find you well. I
ıld ask you, if it is not difficult
you, that you write us a few
s about how you live and how
r health is. It would make us
py and strengthen us further.
ou see the Brethren Wiens, Loh-
z, and Fast, please give them my
sincere greetings. With hearty brotherly greeting. *A. W.*"

The visits of Harold S. Bender and David B. Wiens in the year 1956 and Orie O. Miller in 1958 have had, as far as we know, no negative consequences either, except an article which appeared in a Russian newspaper and which someone slipped into our pocket. Under the title "Mennonites Save Souls," the article dealt in a rude way with several Mennonite ministers and covers the whole gamut from evangelism to sending of parcels to spying. The names Bender, Wiens, and Dyck are also mentioned. A short excerpt from the article would perhaps be of interest. Apparently referring to the visit of Bender and Wiens, it read in part:

"Guests from Overseas: The chauffeur drives to the door of the guest house. Two climb from the car and after looking at their watches, they hurry to their room.

" 'A strange type of tourist,' thinks the tired driver. 'Lake Issyk is not important to them. Medec likewise. They just want to dally around in the vicinity near a woman selling sunflower seeds or else photograph a neglected hut.'

"But the chauffer's work day has ended. Shaking his head, he chases away the boring thoughts, turns his car around and parks it in the garage. But not only the driver wondered about the behavior of the tourists. The airplane in which they flew landed at the airport. With astonishment the passengers looked on as these tourists occupied themselves with an obviously unimportant thing: they tore bark from the trees and stuck it in their pockets, as well as handfuls of earth. Incidently, this unimportant thing had a very important and serious purpose. From the bark and from the earth they wanted to determine the radioactivity of that spot. The Christ of the Mennonites proves himself to be interested totally in the earthly."

This requires no further comment or clarification. The only question is whether people there really believe this nonsense and whether perhaps someone did suffer annoyances because of the visit. But again we should repeat that we do not know of such, and for this we thank God.

---

*H. A. Fast, Gerhard Lohrenz, David B. Wiens, and Peter J. Dyck. See THE MENNONITE, August 2, 1960, page 488.

Lord, behold our family here assembled. We thank Thee for this place in which we dwell; for the love that unites us; for the peace accorded us this day; for the hope with which we expect the morrow; for the health, the work the food and the bright skies that make our lives delightful; for friends in all parts of the earth.

Give us courage, gaiety, and the quiet mind. Spare to us our friends, soften to us our enemies. Bless us, if it may be, in all our innocent endeavors. If it may not, give us the strength to encounter that which is to come, that we may be brave in peril, constant in tribulation, temperate in wrath, and in all changes of fortune and down to the gates of death, loyal and loving one to another. *Robert Louis Stevenson*

International Economic Community

Focus on Christian Concerns

Two recent events in the economic world should bring great satisfaction to the hearts of many world-minded Christians both for what these events already mean and what they may lead to.

The first is Great Britain's expressed interest in joining the European common market, an economic community (ECC) of six inner European nations. This economic group has abolished all trade barriers between member countries and has practiced protectionism only with reference to the outside.

Great Britain, as one of seven outer European nations, was a member of a competitive combine, the European Free Trade Association (EFTA). EEC and EFTA both represented within themselves the principles of economic interdependence and co-operation.

Britain's interest in the more successful EEC may lead to a merger of both EFTA and EEC. What both organizations stood for may be realized in an even bigger way through a merger of the two. Eventually this may lead to international economic co-operation, which will not only bridge countries but also continents and hemispheres.

The second event, an inter-American conference on economic and social problems in Uruguay, was called by the Organization of American States to launch the Inter-American Alliance for Progress. The program of the alliance calls for across-the-board reform in all Latin American countries in order to improve the living conditions of 200,000,000 people.

Among other things the program will seek a more equitable distribution of wealth. The concentration of property and privilege in the hands of a few is a basic feature of Latin American life. It was this condition that made a social and economic revolution in Cuba both necessary and possible.

For Christian believers who have read the economic pronouncements of the Old Testament prophets and the New Testament Messiah, the developments are most significa A desire for greater economic justi in the world is part of their co cern when they pray, "Thy kin dom come; thy will be done, earth as it is in heaven."

Obviously the millenium is r yet here. Even the present tre is motivated as much by selfish terest as genuine humanitarian co cerns and love for the neighbor. is unfortunate that it takes t threat of a Cuban revolution to op our eyes, when long ago they shou have been opened by Christian ide ism.

That is why Christian opini must lend force to a trend whi must ultimately include both t haves and the have-nots in a co mon partnership, for the advanta of those who need the partnersh most. Any alliance or econon community must not only serve prevent the rich from bleeding ea other, but also prevent the ri from bleeding the poor. *Frank Epp*

the reader says

ANTICOMMUNIST ANALYSIS

The writer of the following letter is a member of the Minnesota House of Representatives as well as a member of the Bethel Church, Mountain Lake, Minnesota.

To the editor: The contribution by Russell Mast in the August 1 issue of *The Mennonite* entitled "Can Satan Cast Out Satan" is an outstanding and thought-provoking analysis of the anticommunist hysteria. Everyone should read and re-read it. I wish it could be reprinted in some of our national magazines, so that it would reach more people. One of the present day weaknesses of our church is the failure to "speak up" against the many injustices of our time. This artcle is very timely. Our church leaders should not hesitate to express themselves. As Mr. Mast said, no one is so strong as he who has truth on his side.

I also thought an article on Cuba which appeared in a May issue of *The Mennonite* timely and logical. The injustices done to some of our less fortunate neighbors are hard to reconcile with the purposes of a Christian nation, and we are now reaping some of the fruits of our injustices. *Sam Franz, Mountain Lake Minnesota.*

CHRISTIAN READING CIRCLES

To the Editor: Several of us germinated an idea regarding the development of Christian reading circles in the churches of our Conference. The purpose of this program would be to encourage and guide our people to read worthy books in various areas of the Christian faith and life. A basic assumption in the idea of Christian reading circles is that one of the ways renewal can come in our day is through reading some of the best literature coming from the pens of Christian leaders and thinkers.

Briefly, a circle would be co posed of twelve persons (can less) and operates for as ma months as there are persons in t circle. These persons ought to members of the same local chur The professors at the seminary w select twelve books that we w send to the circle leader (perha the pastor). These will be boo that represent various topics concern to a Christian, suggest in part by the various departme of our curriculum at semina that can be read and understood the average member of our chur es, and books of moderate leng perhaps 125 to 250 pages in leng The circle leader distributes the books, one to each member, at t same time collecting from ea member the average cost of t books and handling. Each memb of the circle keeps a book for o month, at the end of which he giv

continued on page 5

She Laughed at Suffering

Rowley Taylor

ARJORIE HAD no fear of the dreaded sease. Every part of her young dy was riddled with it—and she ughed at it.

It was in the early spring that I ried the twisted, tortured body of e most amazing woman I have er known. She had defied her sease to do its worst so that d could do His best.

She knew, of course, that she had ncer. The word was often on her s. But there was no fear, no shed whisperings. She met it th a cry of triumph. She treated like measles, as "just one of those ngs." Like a boy collecting chest- ts in the autum, she would gaily y even with mischief in her sunk- eyes—"Look! Rowley, I've col- ted another cancer!" She seemed nost proud of it. Indeed she was oud to be entrusted with this ease. I had never before met ybody with such an amazing th. Her doctor was baffled, she broke all the known medical es. "I've never met a patient e her," he once told me.

nd her secret? She simply had fear of cancer. She conquered it ritually, taking the sting out of and turning her suffering into sacrament by offering it to God. he had no fear of death either. e used to tell me that she looked ward to passing over the border "that undiscovered country from whose bound no traveler returns." She even used to get quite excited at the prospect of death. And her dull eyes would sparkle with anticipation, as she said, "I've always wanted to know what it is like over there, and soon I shall know." And with impish mischief in her voice, she would say: "I'm going to pull a fast one over you, Rowley!"

The first time I visited Marjorie, I thought, in my ignorance, that I might offer her a little comfort. It was she who strengthened me. For whenever I entered her room, which was always full of flowers from friends arranged by her mother, I was always met by her infectious cheerfulness. It humbled me. Her mind was so active and her grip on essentials so strong that her cultured mind moved out into the realms beyond time.

It was in Marjorie that I glimpsed first the practical answer to pain and suffering. The problem that haunts the ages was being resolved in that Derbyshire mining town where tall chimneys belch black smoke, and where sordid streets remind the passer-by of "the bad old days." Men and women hurried by, all unheeding and unknowing. And almost on their doorstep was a miracle.

I never knew Marjorie to complain. Nor did her mother. There was no bitterness or sadness. She planned her own funeral service with me. "Rowley," she once said, "you will have to dispose of this tiresome old body with dignity." I even rehearsed with her some of the things I would say at her memorial service! For she wanted her message of triumph through suffering to be broadcast far and wide. And as I sat by the bed of this peerless and tranquil woman to whom suffering was a constant companion, I seemed to see the gleam of the golden secret which she forever carried in her heart. It couldn't easily be put into words, but Marjorie knew that somehow her suffering was caught up in God's redemptive purpose, and dealt with there. Suffering did not deny God's love; it fulfilled it. Life's song was in a minor key, but it was still music.

So much did I learn from this bedside miracle.

And I pass on to you who read this the faith and the message of my friend Marjorie. With her tears glistening with joy, her pain flashing with courage, and with so many who give to suffering a calm and lovely elegance, she said, "Never be afraid of suffering. Accept it as your small share of the burden of the mystery of all the suffering of the world. Be proud to accept it as part of God's redemptive purpose. Bear it bravely for Him who suffered untold agony for us, and you will find that you are bearing it with Him and that the sting has been taken away. There lies the only victory in suffering. Look upon your suffering as a sacred trust."

The so-called problem of suffering is not to find an explanation for it so much as to gain a victory in it. The practical question is never *why* but always *how*—how I can use this suffering and transform it, with God's help, into a sacrament?

And every time I am called upon to bear pain, as recently I was, the brave spirit and superb example of Marjorie will never leave me.

She and I used to read Henrik Ibsen together. The night before she died we had been reading one of his plays where a character asks a singer, "Who taught you to sing like that?" The answer came triumphantly, "God sent me sorrow."

Marjorie's dearest wish was to die with dignity. She did. She slipped quietly away without a murmer on the morning of my birthday.

And outside her window, a thrush sang.

Talking to the Pastor

What is the eternal destiny of the unsaved who have never heard of the gospel? It seems strange that those who have never heard of Christ should be lost.

We have usually been taught that only those who have heard of Christ, accepted His salvation, and lived a good life will enter into the kingdom of heaven. I think, however, that Paul in Romans 2:11-16 is arguing that those who have not heard of Christ and yet have lived unselfishly in their own way, according to their understanding of truth would be judged according to the kind of life they lived.

I think the parable of the Last Judgment is saying the same thing. In Matthew 25:31-46, Jesus says that all nations, or as the Greek word connotes, the Gentiles, will stand before Him. All who have done acts of mercy and love to Christ, even though they had never heard of Him, would receive a reward of eternal life.

The Mennonite church generally has believed that God will not damn the soul of a young child because he is not accountable for his acts. It seems to me that we would also have to say that one who has never heard of the gospel could not be held accountable to its demands either, until he hears it and can decide one way or the other.

God is good and God is love, as the gospel declares. Love could not condemn an innocent child, whether child or adult, to a fiery death. It almost seems that we who have been privileged to have the gospel and then still sin, as we all do, would have a harder time qualifying for a reward than those who have not heard, yet who by the light of nature, as Paul said, do the things that the law requires. Salvation is by grace. And if grace can accept us who know Christ and sin, how much more would grace accept those who do not know Christ and yet lead lives full of good deeds and unselfish works.

How do you prove to others that you have something they don't by being a Christian, when you yourself want to do a lot of things they do?

I judge that by "things" you refer to what the church considers sin. Being restrained from committing those sins just because the church says so is making you an unhappy person. If you are unhappy because of those restrictions, you most likely are not a very positive influence for Christ. You need to examine yourself and decide if you are truly Christian in spirit.

But there is something more to say. Becoming a Christian does not take away from a person the desires for sinful things. For many the desires will always remain. Take, for example, alcoholism. An alcoholic continues to have the craving for alcohol even after he becomes a Christian. The difference is that h now has control over himself an does not set about to satisfy tha desire.

So it is with us who as Chri tians at times have thoughts c wishes that are not wholesome. W are distinguished from the non-Chri tian in that the Spirit of God in u helps us so we do not give in. B keeping in mind the spiritual va ues we have set for our lives w overcome our weaknesses.

Youth News

A LARGE GROUP of young peop gathered at Camp Mennoscah ov the week end of August 5 and 6 f a Peace Rally sponsored by tl Western District Peace and Soci Concerns Committee. Albert Meye dean of Bethel College, was tl featured speaker. He presented tv talks on "Are All the Arguments the Side of Nonresistance?" ar "Do You Want Me to Do Anythir for Peace?" After Dr. Meyer's pre entations, the group divided in ten discussion groups.

Two hundred and sixty peop registered for the rally. On Satu day evening, rain brought the gro into the dining hall where H. Schmidt organized a mock heari by a local draft board made up three persons. Jay Spaulding, Pa Wiens, and James Friesen volu teered to be tried. After the hearir a discussion of the strong and we points of the position taken to place.

Some significant conclusions we drawn by the discussion groups. discussing the point felt that t obtaining of a 1-O classification w too easy. There was enthusiasm f the church's closer identificati with the service program. The was some question of the valid of hospital service, feeling it h limitations. There was interest holding another peace rally su as this one which gave a sense f strength in numbers.

Previous to the rally, a 1-W tra ing school was held on the Bet College campus for about thirty-f persons. These also participated the rally. Attendance at the ra was from the central Kan churches, Turpin (Oklahom Greensburg (Kansas), and Beatr (Nebraska). It was an inspir time together. *Esko Loewen*

Can You Help Those Who Sorrow?

ane Sherrod Singer

When grief strikes a friend or acquaintance, we all want to help, but most of us suffer from being wordless, being tongue-tied, or feeling that we are doing and saying the wrong things. How you feel about these statements will give you some clues about your effectiveness with those who grieve. What do you think of the following statements?

	True	False
1. Avoid talking about the person who is critically ill or has died.		
2. Encourage the person to "buck up" and try to forget his or her loss.		
3. Avoid any subject that is likely to bring tears.		
4. People in sorrow prefer to be left alone.		
5. Try to divert the grieving person by talking of other things.		
6. You can help most by carrying the load of the conversation.		
7. The grieving person must learn to stand on his or her feet; therefore do not let yourself become a crutch.		
8. Concrete gestures such as food, taking over transportation, minding the children, etc., are often resented as interference by a person who has suffered a loss.		
9. During the adjustment period, following a death, your presence is only a reminder. Make your visits few and far between.		
10. A person who is grieving cannot and/or should not be expected to participate in social or service affairs.		

ANSWERS:

1. False. By talking about the person who has died, you help to recreate a living picture to replace the memory of death.
2. False. The "don't take it so hard" approach puts a stopper on the natural outlets of grief. It's better to be honest than to encourage a "false face."
3. False. Tears are nature's way of relaxing the tensions caused by sorrow. If you know they are psychologically helpful, you will cease to fear them or be embarrassed by them.
4. False. To leave your friend or acquaintance alone doubles his or her feeling of emptiness.
5. False. Again, this is evading the issue and building a false wall.
6. False. You can help most by listening.
7. False. A grieving person needs your help and comfort. He or she will be strengthened, not weakened, by your support.
8. False. These gestures may seem to go unnoticed, but they are a direct proof that you care. Inspirational books and Bible quotations are often great sources of comfort.
9. False. When the shock wears off, you are needed more than ever.
10. False. A wise man said, "Once you have our friend doing things for himself, his grief is nearly cured. Once you have him doing things for others, it is cured." Nor is the psychological fact new, for Cicero wrote: "Work makes a callus to grief."

THE READER SAYS

continued from page 536

it to the one in the reading circle next on the list, and in return receives a book from the one before him on the list. At the end of the year, every participant has read all twelve books. The books are collected (perhaps at a reading circle fellowship meal) and placed into the library of the local church or into the library of the parsonage. There can be as many reading circles going in a church as there are interested people; and it is possible for one to continue year after year.

The first such reading circle has been formed in the First Mennonite Church, Reedley, California, and books will be going out to the members to extend this ministery to any other churches of our Conference in which Christian reading circles could be formed. We invite pastors or interested members to organize such a circle in their own church. All communications regarding this can be sent to me, and I will administer it from here. *Leland Harder,* 3003 *Benham Ave., Elkhart, Indiana.*

MCC news

SPONSORS NEEDED

Individual sponsorship of school children in Hong Kong is being initiated by MCC through its Hong Kong Educational Assistance Program. The new plan will enable sponsors to support a child in a Hong Kong school for $3 per month. Former MCC educational assistance was on a group basis.

It is estimated that about 60,000 children in Hong Kong are not in school because they cannot afford the small cost of tuition, uniforms, and books. There are no free public schools in Hong Kong.

Under the new assistance program, $36 will support a child in one of several selected schools for a year. Sponsors will receive reports and pictures of the children they are supporting.

Two hundred and fifty sponsors are needed for the Educational Assistance Program this year. Persons interested in participating in the program should write to J. N. Byler, Mennonite Central Committee, Akron, Pa.

The following poem was written by Helen Neufeld Coon as a memorial to her father, John T. Neufeld.

You wrote poetry . . .
But—your greatest poem was your life,
  A poem of purpose to your God,
  Of order in your dealings,
  With a pattern of patience
  And the tempo of truth.

You tried to sing . . .
But—your whole life was a song,
  A song of melody with your Master,
  Of harmony with your wife,
  With the added chords of children
  And the obligato of grandchildren.

You built houses . . .
But—your heavenly home was your best work of art,
  A house with a foundation of faith,
  Of planks of prayer,
  With the blueprint a Bible
  And the architect your God.

You recorded history . . .
But—your record of life will reveal
  A history of a childhood in the country,
  Of a calling to the city,
  With building and with business
  And serving your Saviour.

BIENENBERG CHOIR TOUR

The Bienenberg Choir from t
European Mennonite Bible Scho
Liestal, Switzerland, will visit Me
nonite communities in North Am
ica, August 17 to October 20. T
choir will tour approximately fif
churches in the U. S. and Canad

Composed of fourteen alumni
the Bible school, the group is tra
eling under the direction of Samu
Gerber, principal, and Clarence H
bert, a part time instructor at t
school during the last two term
Programs to be presented will co
sist of German and English song
instrumental music, and devotio

The European Mennonite Bib
School opened in 1950 as the res
of efforts of French, German, a
Swiss Mennonites in co-operati
with North American Mennoni
through the Mennonite Central Co
mittee. In its program of traini
young people for work in Europe
churches the school offers fo
month courses in Bible, Christi
ethics, church history, and in t
mission of the church.

Throughout the tour, the memb
wish to become acquainted w
North American Mennonite you
and their church activities, to
quaint Mennonites with the Euro
an school program, and to streng
en fellowship between Mennoni
of Europe and North America.

The first part of the choir's t
will follow this schedule: Aug.
and 20, Eastern Pennsylvania; A
22-24, Ontario; Aug. 25, Archb
Ohio; Aug. 27, Goshen, Ind.; A
28, Chicago; Aug. 30, Kalona, Io
Aug. 31, Mt. Lake, Minn.; Sept
Freeman, S. D.

A condensation of the remain
of the itinerary follows: Sept.
Manitoba; Sept. 7 and 8, Saskat
wan; Sept. 10-12, Alberta; Sept.
17, British Columbia; Sept.
Blaine, Wash.; Sept. 20 and 21,
gon; Sept. 24-26, California; S
29, LaJunta, Colo.; Oct. 1-4, Kan
Oct. 6, Henderson, Neb.; Oct. 8,
lahoma; Oct. 11, Metamora, Ill.;
12, Berne, Ind.; Oct. 13, Bluff
Ohio; Oct. 14 and 15, Western Pe
sylvania; Oct. 16, Harrisonburg,
Oct. 17-20, Eastern Pennsylvani

CHACO ROAD WORK RENEW

Construction on the southern
of the Trans Chaco Roadway
been resumed after several mo

delay due to rainy weather. It is
ıw dry enough for work to pro-
ess. Workers report that the dis-
nce to be completed is only about
‹ty kilometers (approximately
rty miles). Construction will soon
gin on a bridge over the one ma-
r river to be crossed before com-
etion.

M HEADS MVS

ginning service as executive sec-
tary of Mennonite Voluntary Serv-
in Europe in James Rem of
ommenie, Holland. He is replac-
g LaMar Reichert, Bremen, Ind.,
10 has served as MVS executive
cretary for the past two years.
Rem began work in the MVS
fice at Kaiserslautern, Germany,
July. He is a member of the
ennonite church in Krommenie.
Mennonite Voluntary Service is
pported by European and Ameri-
n Mennonites and plans interna-
nal voluntary work camps each
mmer.

KREIDER TO STUDY EDUCATIONAL ASSISTANCE ABROAD

Robert Kreider, vice-chairman of Mennonite Central Committee and dean of Bluffton College, Bluffton, Ohio, will take an assignment with MCC while on leave of absence from Bluffton College during the 1961-62 school year. Kreider has been invited to explore the possibilities of Mennonite teachers serving in underdeveloped areas of the world.

The project will include evaluation of the relative needs of countries where MCC and Mennonite mission boards are working, and study of how Mennonite liberal arts colleges may more effectively prepare students for overseas service in relief, mission, and educational assignments.

Kreider's study will be based at Akron MCC headquarters. His assignment will involve consultation with Mennonite mission board secretaries, with the colleges through the Council of Mennonite and Affiliated Colleges, and with government and church agencies regarding their experience in the use of teachers abroad. He will also visit some of the areas served by MCC and Mennonite mission boards in order to determine needs in these places. Upon completion of the study project, Kreider will report to the MCC Executive Committee on his findings and possibly recommend a program based on the study.

Factors which have led MCC to undertake this study include the great demand for education in underdeveloped countries, the need for churches in these countries to keep abreast of educational developments, and the interest of many young people in teaching abroad.

Both Robert and Lois (Sommer) Kreider have previously served with MCC in Europe and at Akron headquarters. The Kreider family moved to Akron on August 15.

ur churches

W BUILDING BEGUN

MEWOOD, MANITOBA. On July 3
und was broken for a new church
ilding for this Bergthaler congre-
tion. Building is under the direc-
n of W. Janzen. D. D. Klassen
the elder.

OUNDBREAKING SERVICE

e sod turning ceremony for the
w East Chilliwack (British Col-
ıbia) church, on July 31, was well
ended. Location of the new
ırch is near the corner of Chilli-
ck Central Road and Broadway.
e building, with a seating capac-
of 400 people, will be con-
ucted in an L-shape and will re-
ce the old church on Prest Road.
stor H. H. Neufeld dedicated the
und to the service of God and
furtherance of this work. He
ntioned that this was another
estone which had been reached
the history of the East Chilli-
ck Mennonite Church, after years
planning and much prayer.

AND VOTHS RETURN

HANY, FREEMAN, S. D. On July
a pot luck supper was held in honor of Mr. and Mrs. Leland Voth and family who have returned from a four year term of service at the Mennonite Vocational School for boys in Taegu, Korea. They reported about their work and showed interesting pictures. A gift of money was presented to the Voths from our church. The family will be going to New York in September where Leland plans to attend Cornell University. Next August the family will go back for another term of service in Korea. Our church library committee has again finished a successful reading program for the summer months. One of the projects carried out was reading to school age children every Wednesday afternoon at the church. Other projects encouraged reading of books by the children during vacation time. We are studying plans for an educational wing. We have had two special collections for the building fund. Four lots were recently purchased from Dr. Ernest Hofer. These lots adjoin the church property to the west. Recent weddings in our church were: Jess Waltner to Twilia Wipf, both of Freeman; Loren Tschetter of Freeman to Carol Buller of Dolton; Glenn Kleinsasser of Freeman and La-Vera Schrag of Kansas, at present music teacher at Freeman Jr. College; Merrill D. Walters to Barbara Corey, Penn. *Mrs. E. Tschetter*

DEDICATION FOR NEW ADDITION

Dedication services for the new classroom addition of the Kansas City Mennonite Church will be held September 10, 1961, at 4:30 p.m. Erwin C. Goering, executive secretary of the Conference, will be the speaker. A reception for guests will be held following the service.

Conference members who traveled to Kansas City to donate labor are especially invited to the dedication service to see the completion of their work.

The new unit consists of classrooms, pastor's study, and a kitchen. Cost of the project was $15,000, plus several hundred hours of much-appreciated donated labor.

E. Stanley Bohn is pastor of the congregation.

FAREWELL FOR PASTOR

First Church of Christian, Moundridge, Kansas. July 30 was the final service for Floyd Quenzer in our church and a farewell service was held in honor of him and his family. A fellowship meal was held at noon. The Quenzers accepted a call to serve the church at Newport, Washington. We wish them God's speed in their new charge. Harold Regier will continue serving us as summer pastor until Ralph Weber arrives in fall to serve us. The youth fellowship sponsored an ice cream social in connection with open house at our new parsonage July 16. Children's Day was observed at the Sunday morning service June 11. The children gave a program entitled "Building for His Kingdom" during which time Christmas Bundles were dedicated. Three of our young people are serving in the VS program this summer. Marilyn Kaufman at Camp Friedenswald, Roma Goering in Washington, D. C., and Jerry Graber at Ashland, Montana. A number of our youth group also attended retreat at Camp Menno-scah. Five families from our congregation took advantage of the "Fresh Air" program and were privileged to have Negro children in their homes for two weeks. *Mrs. Eli Stucky*

MISSIONARY SERVICE

Woodland, Warroad, Minnesota. On July 4 a missionary program was given in our church at 2 p. m. A freewill offering was held for schools in Congo. The guest speaker was Mr. Burton Rygls. Several from here attended the camp at Lake Bronson. Luella Thiessen and Sharon Unruh of Munich, North Dakota, were counselors and also at Camp Truth at Baudette, Minnesota. Our school picnic was held July 30 at Bemis Hill; a pot luck noon meal was served. At the close of the afternoon, Henry Giesbrecht brought a short message. *Mrs. Nick Fast.*

MEMBERS SERVE CHURCH

Ebenfeld Church, Montezuma, Kansas. Mr. and Mrs. Raymond Unruh, recent graduates of Grace Bible Institute are living at McCook, Nebraska, where Raymond serves the Berean Fundamental Church a assistant pastor. Delano Maurer i receiving practical missionary trai ing this summer in the hills of Ke tucky. Our young people partic pated in a singspiration with th Mennonite Brethren Church of Cin arron recently. Several are regula participants in the Dodge Cit Youth for Christ meetings. Fiv children, together with Pastor L man Sprunger, attended the "Goo News Camp" at Hutchinson, Ka sas, and one went to the M. B. cam in Colorado in July. Eight peop were received into the membershi August 6, six by baptism, and tw by transfer of church letter. Th following were baptized: Fredd Schmidt, Steven Koehn, Melo Sprunger, Karen Yost, Russell Yos Dale Unruh, Larry Unruh. *Lyma Sprunger*

CHURCH OFFERS FUNERAL ALTERNATIVES

Chicago funerals average $900. The Woodlawn Mennonite Church has been looking for ways to ease this burden for its members. A committee was appointed to study alternatives.

Contacts were made with a local funeral director who has agreed to serve the congregation for $300 per funeral. This cost covers removal of the body, embalming, casket, and use of hearse and limousine.

Other alternatives to funeral costs suggested the willing of the body to a medical school or burial withi twenty-four hours without embalr ing. No cost is involved in the di position of the body for researc Forms need to be prepared and a proved before death.

When the body is buried with twenty-four hours of death, a mem rial service can be arranged at later time. Such a service can pla emphasis on eternal hope rath than focusing attention primar upon the remains as is so oft the case.

into the beyond

Earl L. Salzman, Flanagan, Illinois, was born September 13, 1895, at Carlock, Illinois, and died July 30, 1961. He had served pastorates in Upland, California; Topeka and Nappanee, Indiana; and in Flanagan.

Anna Baumgartner Kaufman, North Newton, Kansas, was born November 4, 1893, in Hanston, Kansas, and died August 7, 1961. She was the wife of E. G. Kaufman, former president of Bethel College. She taught in Newton public school system for twenty years.

Luise Harder Fast, Rosenfeld, Manitoba, was born May 10, 1894, in South Russia, and died on July 16, 1961.

Maria Thiessen, Langham, Saskatchewan, was born June 28, 1879, in Russia, and died on July 16, 1961.

Aaron Thieszen, Henderson, Nebraska, was born October 22, 1882, in York County, Nebraska, and died July 28, 1961.

Henry K. Jantzen, Clinton, Oklahoma, died on July 30, at the age of fifty-seven. He had served as a deacon of the First Church at Clinton. He was the father of Harold Jantzen, pastor of the Calvary Church, Liberal, Kansas.

Peter Martin Schmidt, Drake, Saskatchewan, was born December 8, 1890, near Newton, Kansas, and died July 10, 1961, from injuries sustained in an automobile accident in Calgary, Alberta, while on his way to the sessions of the Canadian Conference.

Herman P. Heppner, Laird, S katchewan, was born in Manito April 13, 1884, and died July 1961.

David John Keiser, R.D. 2, Quak town, Pennsylvania, died August 1961, at the age of two months. was the son of Arthur and He Keiser.

Mrs. Amanda Neufeld Dy Moundridge, Kansas, was born tober 23, 1896, in Illinois, and d July 14, 1961. She was a member the Goessel Mennonite Church.

May Enz Nightengale, Ritzvi Washington, died July 18, 1961. was 55 years old and an act member of the Menno Menno Church in Ritzville.

ur conference

itinued from back page

ISSIONS READING MATERIAL

nong the publications sponsored the Board of Missions are *Mis- n to the Cheyennes* and *With rist in Colombia*. These ten-page oklets give briefly all the informa- n about the two missions they present: the Indian mission in ntana and the mission in Colom- , South America. They may be tained without cost from the ard of Missions Office, 722 Main eet, Newton, Kansas. *The Chris- n Mission of the General Confer- ce Mennonite Church* has been ought up to date and reprinted, first edition having been ex- usted.

SSIONARIES APPOINTED

Verne Rutschman and Gerald icky, Conference missionaries in ıth America, have been appoint- contributing editors of a new anish magazine. The (Old) Men- ite Board of Missions and Char- s is planning the publication of hirty-two-page monthly magazine Spanish. It will be printed in enos Aires and distributed in Mex- , Cuba, the Honduras, Puerto o, and South and North America.

erald Stucky is stationed at hipay, Cundinamarca, Colombia. Verne Rutschman, formerly work- in Colombia, has been teaching the Mennonite seminary in Mon- ideo for several years. Presently is working on his Ph.D. in Up- d, California, at the same time ving the First Mennonite Church re on an interim basis.

TITUTIONS GROUP MEETS

presentatives of hospitals and nes for the aged associated with Western District Conference d a fellowship meeting at the hesda Home for the Aged at ssel, Kansas, in July. The meet- was sponsored by the Welfare itutions Committee of the con- nce.

n an afternoon session personnel ctices and policies were dis- sed, and the evening session took the topic of medical economics. ttending the meeting were representatives from Prairie View Hospital, Meadowlark Homestead (Newton, Kan.), Salem Hospital (Hillsboro, Kan.), Memorial Home (Moundridge, Kan.), Prairie Sunset Home (Pretty Prairie, Kan.), Mennonite Deaconess Hospital (Beatrice, Neb.), Bethesda Hospital and Home (Goessel, Kan.), and Bethel Deaconess Hospital and Home, (Newton, Kan.).

GERIG IS CONFERENCE SPEAKER

Virgil M. Gerig will be the speaker of the Western District Conference. The Conference will be held in the Kansas City Mennonite Church, Kansas City, Kansas, October 21 to 24, 1961. Sessions begin at 12:30 p.m., Saturday and end Tuesday noon.

Gerig is the pastor of the Grace Mennonite Church at Pandora, Ohio. He is a native of Smithville, Ohio, where he received his early education. He attended Goshen College two years and graduated from the College of Wooster (Ohio) with an A.B. in economics. He attended Oberlin Graduate School of Theology, and graduated from Princeton Theological Seminary in 1947. He has been pastor of the Grace Mennonite Church, Pandora, Ohio, since June 1960.

ILLINOIS WOMEN'S MEETING

The fall meeting of the Illinois Mennonite Women's Fellowship will be held on October 11, 1961, at North Danvers Mennonite Church, Danvers, Illinois. One of the outstanding features of the program will be Clarence Hiebert and his choir from Switzerland. The terms of two officers, Vice President Mrs. Earl Salzman and Secretary-treasurer Mrs. Ralph Vercler, expire this year. Mrs. Heinz Janzen, president, will remain in office another year. A nominating committee composed of Mae Mohr, Leona Eyman, and Mary Sharp are to prepare a slate of new officers to be presented to the group. The executive committee was assisted in preparing the program by Mrs. Orville Augsburger and Mrs. June Kirkton.

JANZENS MOVE TO NOBEOKA

George E. Janzen (Mission City, B. C.) has completed two years of language study in Kobe, Japan. In September he and his wife Martha will move to Nobeoka City to begin their mission work.

TAIWAN MISSIONARIES MARRY

Martha Boschman and Johan N. Vandenberg, both missionaries to Taiwan, were married in Carrot River, Saskatchewan, on August 18. They will return to Taiwan after the first semester at Mennonite Biblical Seminary.

SCHIRMERS ITINERATE

Daniel and Amy Schirmer, missionaries from Birney, Montana, were itinerating in Oklahoma and Kansas churches in July and August. They served in each of the Oklahoma congregations and in three in Kansas: Swiss, Whitewater; Zion, Elbing; and Hopefield, Moundridge.

The Schirmers, who have served under the Board of Missions since 1934, recently added the fifth member to their family by adopting a four-year-old son in March. They have two daughters.

MARY EPP WORKS FOR MCC

Mary Epp, Hanley, Saskatchewan, is returning to the Congo under Mennonite Central Committee in September. Arrangements have been made with Congo Inland Mission and the Board of Missions for her service in Leopoldville.

TINA FEHR ENDS FURLOUGH

Tina Fehr, Altona, Manitoba, returns to Mexico the last week in August. She completed a five-year term as a nurse in the Board of Christian Service's hospital program before going to her home on furlough last year. She will again serve in the hospital at Cuauhtemoc.

ROTH RETURNS FROM CONGO

Earl Roth returned to Portland, Oregon, on July 30. He has been in Congo for almost a year. His family remained in Oregon.

SAMPLE GRAINS PLANTED

Fremont Regier, Mexico, has had the help of three men from the Rockefeller Foundation in Mexico City and three from Cuauhtemoc in planting sample grains.

our conference

Second class postage paid at North Newton, Kans

MINISTERIAL ASSIGNMENTS

Four churches in the Eastern District will have new ministers beginning next month. Jay M. Shelly becomes the pastor of the Upper Milford Mennonite Church, Zionsville, Pennsylvania, in September. He is a graduate of Mennonite Biblical Seminary and during the summer served with the Mennonite Central Committee in a program for migrants in New York.

Howard G. Nyce comes to the Springfield Church, Pleasant Valley, Pennsylvania, and will live near Quakertown. He has recently completed a term of service with the Faith Church, Newton, Kansas. John Thiessen, North Newton, Kansas, will serve the Faith Church as interim pastor.

Keith Smith will be the pastor of the Roaring Spring Church, Roaring Spring, Pennsylvania.

Gerhard Klaassen goes to the Fairfield Church, Fairfield, Pennsylvania. He has served the First Church, Newton, Kansas, as minister of music.

Moving from the Western to the Pacific District, Roland Goering becomes the pastor of the First Church, Reedley, California, in October.

Elmer Ensz, formerly from Inman, Kansas, will be the new pastor of the Deer Creek Mennonite Church, Deer Creek, Oklahoma.

On August 13 Dan G. Regier was installed as pastor of the Gospel Mennonite Church, Mountain Lake, Minnesota.

Ralph K. Weber moves from the Beatrice Mennonite Church, Beatrice, Nebraska, to the First Church of Christian, Moundridge, Kansas, at the end of August.

STUDY CONFERENCE CONCERN

"There is a great concern that our witness in society be deeply grounded in biblical faith," Leo Driedger states in a memo to delegates to the Church and Society Study Conference. The Committee on Social Concerns, which has charge of preparations for the conference to be held in Chicago October 31 to November 3, is concerned that discussions at the conference be based on a firm biblical background.

For this purpose the committee is providing for Bible-prayer groups at the conference for meditation and Bible study. Delegates have been invited to read in this connection the book by E. H. Robertson, *Take and Read.*

One of the ten study groups which have been meeting during the past year has prepared a paper. "The Mission of the People of God Among the Peoples." The paper deals with biblical and theological issues and will be presented to the conference for discussion. The other nine groups also have taken seriously the biblical implications for their given topic.

HOSPITAL RECEIVES GIFT

The Presbyterian Mission of Taiwan recently gave the Mennonite Christian Hospital in Hwalien a gift of $1,000. The gift was given in appreciation of the Mennonite Mission's service to the tribal people of Taiwan by way of the mobile clinic. Most of the tribal people are from the Presbyterian Church.

LARGE DVBS IN GULFPORT

Average attendance at the summer Bible school in North Gulfport, Mississippi, this year was 300. The Voluntary Service unit from Gulfport also conducted a Bible school in the Saucier-Airey community, where between 60 and 70 children attended.

TAIWAN MISSIONARY ELECTED

Glen Graber of Crawfordsville, Iowa, missionary in Taiwan, has been elected a member of the Taiwan Leprosy Relief Association. The purpose of this association is to give counsel to the leprosy treatment program in Taiwan. The board meets twice a year to consider the program of the various leprosy homes.

SEMINARY PROF IN JAPAN

Howard Charles, a member of the Associated Mennonite Seminaries, is presently on a teaching mission in Japan. General Conference missionaries in Japan have invited him serve at a seminar and to speak the missionary fellowship. Missio aries in Taiwan are making arrang ments to have Dr. Charles ser them in a similar way.

PEACE PLAYS PUBLISHED

Three peace plays by the Menn nite authors will be off the pre September 1. Published by Fai and Life Press for the Board Christian Service the plays will available in Mennonite Bookstor

"Overcoming Evil" by Rach Kreider demonstrates love and nc resistance in the face of death. an Old Order Amish setting Pennsylvania in the 1750s, the pl dramatizes a historical event.

Lucille Kreider is the author "The Friendly Way." The setti of this play is a Quaker home d ing World War I.

A Mennonite family in a sm midwestern town is the center "I Must Go" by William Geri The time is the Korean War, a the issue is a young man's respor to the draft.

Written for adults and young p ple, the plays are intended for pr entation to congregations.

GERMAN TEACHER'S MANUAL

The teacher's manual of the Liv Faith Graded Sunday School L sons will be available in a Germ translation, Walter D. Unrau, b ness manager of Faith and L Press, has announced. Althou the pupil's books have been prin in English and German simulta ously, the teacher's books have b printed in English only.

The first to appear in Germar the primary teacher's manual, qu ter one of year three, written Amelia Mueller. The translat is by Anneliese Dyck. Besides quarter's lessons, the articles pearing at the beginning of manual have also been transla

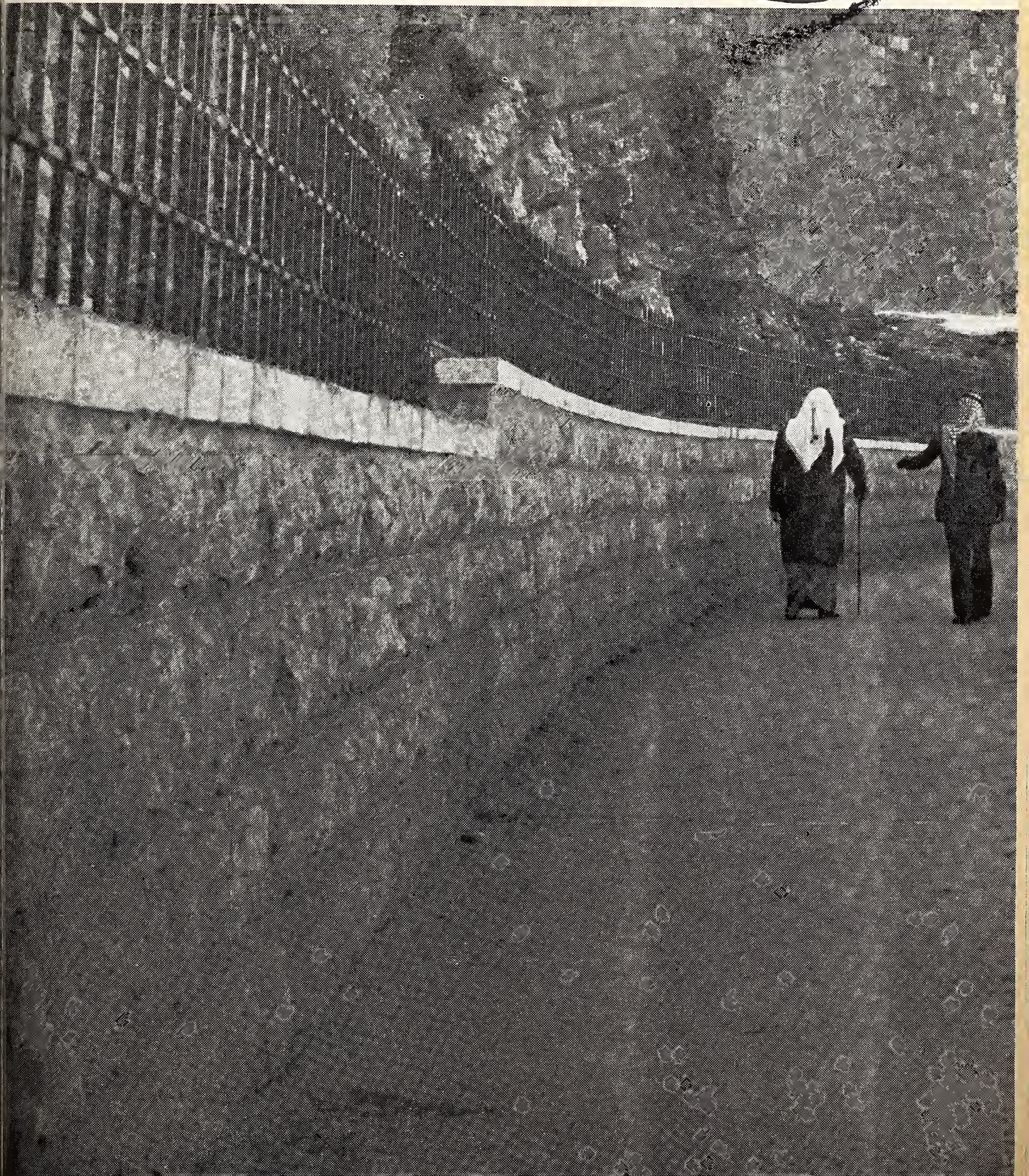
Copies of the German translat will be available about Septem 1. German-language Sunday sch should order immediately for the fall quarter this year.

THE MENNONITE

AUGUST 29, 1961

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY



in this issue

COVER
Jerusolem is the geographical birthploce of the Christian church. Mony of the patterns and proctices of the eorly church developed here within sight of the temple's retaining wall. The road leads to the Garden of Gethsemone.

CONTENTS

EDITORIALS 546
EIGHTEEN CIGARETTES A DAY.....547
DIGGING STUMPS IN FRIESLAND.....549
VARIETY IN THE EARLY CHURCH.....550
MENNONITE MEN 552
MENNONITE POULTRYMAN IN GREECE 553
PARDON ME, BUT 555
YOUTH NEWS 555
MCC NEWS 556
OUR CHURCHES 557
OUR CONFERENCE 560

CREDITS
Cover, Orlando Waltner; page 547, Robert W. Regier; page 549, Alfred Fast; page 553, World Council of Churches; page 555, Henry H. Epp.

CONTRIBUTORS
W. H. Beaven, dean, Washington Missionary College, Washington, D. C.; Wilfred Unruh, executive secretary, Board of Christian Service; Vernon Neufeld, president, Bethel College; Paul Carlson, staff writer, World Council of Churches.

of things to come

Sept. 7—Classes begin, Bethel College.
Sept. 12—Classes begin, Bluffton College
Sept. 15, 16—Organ workshop, Bethel College Church, North Newton, Konsas
Sept. 24—Manitoba Sunday School Conference, Boissevain, Man.
Oct. 1—World Communion Sunday
Oct. 2—Classes begin, Canadian Mennonite Bible College
Oct. 6, 7—Annual Conference, Women in Church Vocotions, Elkhart, Indiona
Oct. 8—World Literacy Sunday
Oct. 9—Thanksgiving (Canodo)
Oct. 11—Fall meeting, Illinois Women's Fellowship, Danvers, Ill.
Oct. 21-24—Western District Conference, Kansas City, Kansas
Oct. 21—Western District Women's Missionary Orgonization Bonquet, Kansas City, Kansas
Oct. 25, 26—Saskatchewan Conference, Herbert, Sask.
Oct. 29—Manitoba Youth Organization, Winnipeg, Man.
Oct. 31 - Nov. 3—Church ond Society Conference, Chicogo, Ill.

THE MENNONITE

Editor: Maynard Shelly. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hortzler. **Editorial Assistant:** Muriel Thiessen. **Art Director:** Robert W. Regier.

VOLUME 76 **NUMBER 34**

RED CHINA—THE UNINVITED GUEST Party-crashing not my profession, but I have practiced it. Let me illustrate hazards. Two friends were involved in an arm-flailing conversatio Since I had business for one of the gentlemen, I eased my way in the circle. Without looking at me they kept on swinging. Final one turned and said, "We really don't want to ignore you."

"That's all right," I said, trying to hide my hurt. "I'm like R China. You may not recognize me, but I'm still here."

Without making too many comparisons, let us jump to Red Chin We never asked for this unsavory country. But here it is. T uninvited guest is on our threshhold—and all over the front ya and back yard too because this country contains one-fourth of t world's people.

When the General Assembly of the United Nations meets on Se tember 19, the questions of admitting Red China to the Unit Nations will probably be discussed. For ten years the United Sta has kept the subject off of the agenda. But the support for t United States position is narrowing. Last year there were on eight votes to spare.

Will the United States take the lead in working out a solutio For the United States to continue in its opposition only to be defeat can only mean more problems in settling the Berlin issue and reac ing some sensible disarmament agreement.

China is making progress in the atomic field. She now has atom reactors and will soon have atomic weapons. Test ban treat without China are meaningless if kept out of the United Nations.

Emotion opposing the admission of Red China is running hig Few politicians except for Senators Hubert H. Humphrey (Minn sota) and Joseph S. Clark (Pennsylvania) have dared to express the selves in favor of including Red China in any future disarmame talks. There are honest differences of opinion on this subject. W do feel that the problem must be discussed in the United Natio and that creative leadership must come from somewhere.

LIVING IN THE SAME HOUSE Some of our ministers a leaders have been talking about the *ecumenical* church. The wo turns up in many different places. What does it mean?

The common answer is that it comes from a Greek word th means "the inhabited earth." This is a rather literal rendering the word for "the world." The root of *iokoumene* is *oikos* wh means house. In this combination it refers to those who live in world. The word pictures the world in which we live.

When we apply *ecumenical* to the church we are saying that the church should be in one house. Is "should" the right wo In a sense all Christians already live in the same house—the sa world. When will we recognize this? When will we act according

With this issue of *The Mennonite* we begin a series of discussio on church unity. These articles which will appear at intervals dur the next six months are taken from the Centennial Study Conferen on Church Unity which was held at Donnellson, Iowa, last ye They are being published here at the suggestion of the Conferen executive committee.

These articles will provide much information and will raise ma questions. As each set of articles appears, we will be happy to ha your response.

Eighteen Cigarettes a Day

inton H. Beaven

ARETTES TODAY are milder, smooth- more satisfying, less irritating, d cooler smoking — so say the nufacturers. According to many entists who have been studying acco, cigarettes can be linked th the fast-rising death rate from g cancer, heart disease, and cir- latory ailments. Whom shall we lieve?

Today in America, according to est polls, forty-three million ults over twenty-one smoke an erage of eighteen cigarettes a day. is is fifty-two per cent of the male adults and thirty-four per cent of the female adults. Consumption of cigarettes which fell rapidly in 1953 following the first cancer scare—the result of the Graham-Wynder researchers—has now reached an all-time peak, though per capita consumption has just returned to the pre-cancer scare amount. Nearly fifty per cent of the cigarettes smoked in America today are filter-type cigarettes. The tobacco industry has very successfully exploited these as being safer and more healthful. As a result, more and more Americans are turning to filter-type cigarettes in the belief that they are escaping many of the dangers which may be associated with smoking. What is the truth?

Let us first of all take a look at the cigarette. When one smokes, one gets more than thirty substances from the smoke into the mouth and body. There are poisons such as nicotine and arsenic, cancer-producing tars, and at least a dozen acids such as nitric, oxalic, and formic. Are these dangerous to the human body? In what degree?

Two years ago the American Cancer Society concluded a five-year study of 188,000 American males selected carefully across the country to be representative of the total population. These men were studied with careful medical histories and careful checking throughout five years.

When the study was completed the American Cancer Society issued a report. They discovered five things: 1) the death rate increases in direct proportion to the number of cigarettes smoked. 2) Smokers' death rates are double those of non-smokers. 3) Death from lung cancer is 1,000 per cent higher among cigarette smokers than non-smokers. 4) Death from coronary and heart disease is 141 per cent higher among smokers than non-smokers. 5) Smokers are seven times as susceptible to mouth, throat, and esophageal cancers as non-smokers.

This comprehensive study by the American Cancer Society was only one of seventeen independent studies carried on in five countries over the last nineteen years. These studies were statistical studies of human lung tissue, and studies of laboratory experiments on animals. All of these studies have had the same results: they have shown an incontrovertible relationship between smoking and lung cancer, and particularly between the smoking of cigarettes and lung cancer.

When the American Cancer Society report was made public, one of the large polling societies in America sent its pollsters out upon the streets of ten of America's largest cities to interview smokers. They were stopped at random and asked first if they had read or heard the report of the American Cancer Society. If they answered in the affirmative, they were asked what effect this would have upon their smoking habits. The overwhelming majority replied that it would have absolutely no effect and that they had no intention of changing their habits whatsoever as a result of this information.

This is a remarkable situation and found only in the United States. The results of these scientific studies have been taken much more seriously abroad. In Sweden, for example, all tobacco advertising has been banned by whatever media, and every effort is being made in the school systems and by health and physical education organizations to discourage the youth from smoking. In Holland, also, a strong educational campaign has been begun as a result of this research. And in England the Ministry of Health is warning the British people through every media at its disposal of the dangers of smoking. Only in America does there seem to be little heed paid to the results of experimentation.

Smokers Are Drug Addicts

Why do people smoke if the dangers are so great? The answer very simply is that smokers are drug addicts. Once a person has acquired the smoking habit, he is in very truth an addict to the drug nicotine. He passes through exactly the same cycles, although in a modified form as any other drug addict. The craving for the drug is satisfied only when the smoke is taken. As soon as the smoke is finished there is only a brief period of relief and then an irritation is set up, and the irritation increases until once again the satisfaction is achieved through the smoke. Whatever the reasons may be for the starting of the smoking habit—for sociability, relaxation, stimulation, custom, ritual, or self-assurance—once the smoker has become regular in his habits, he is in truth an addict.

Nicotine, the second fastest poison in the pharmacopoeia of American medicine (second only to prussic acid), is not only a highly addictive drug but highly dangerous. One hundred milligrams injected directly into the blood stream is fatal. A hundred milligrams of nicotine may be extracted from one cigar or from three cigarettes. Of course in the process of smoking only a relatively small per cent, two to five per cent, is taken in through the smoke. This explains why smoking is not fatal. It also explains why a drug addiction is developed. To show you how really powerful nicotine may be, two drops of nicotine placed in a 1000:1 solvent on the gums of an average size dog kills it in thirty seconds.

Nicotine may be absorbed throu any of the tissues; it does not ne to be injected into the blood strea Nicotine may be taken as veritab through the walls of the mouth through any other part of the bod It does not need to be inhaled. T action of nicotine upon the hum body is not completely understo It first stimulates and then presses, although just how we a not sure. And the smoker who comes an addict develops a high and higher tolerance, so that needs to smoke more and more order to achieve the same degr of satisfaction which he achiev originally.

In American cigarettes two three per cent of the nicotine w be secured through the smoke, a most of this will go into the blo stream through the mouth. Nicoti is a vasoconstrictor, which mea that it constricts the blood vess in a peripheral part of the bo One to two cigarettes will drop t average skin temperature of an dividual five to fifteen degrees, pending upon the distance from t heart.

Other dangerous ingredients of bacco are carbon monoxide, a menthyl alcohol. The amount menthyl alcohol secured from sm ing is relatively small, but t amount of carbon monoxide is c siderable, and heavy smokers m have enough carbon monoxide the blood stream so that danger effects may be seen, particularly high altitudes. A seven per c carbon monoxide content in hemoglobin will so effect a pers that he becomes unsteady and sure in his judgments. Pilots fly at high altitudes of 6,000-10,000 f in planes which are not pressuri may actually have their efficie lowered materially. The quant of arsenic secured in smoke, wh not great, is significant, and th is some evidence of arsenic pois ing in smokers who are somew allergic to it. None of these pois however, are related at all to problem of lung cancer. They apparently directly related to ci latory problems which result fr smoking.

THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and De ber 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage pai North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; edit correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas **Postmaster: Send form 3579 to 720 Main, Newton, Ka**

igging tumps n riesland

lfred Unruh

TY MILES east of the Paraguayan er port of Rosario lies the Menno- Colony of Friesland. Begun in 7, Friesland today is the scene a busy agricultural community. riesland Colony, is composed of ut a hundred farm families. The rage farmer has only about three tares (7½ acres) of land in cul- tion. Often half of this is still stumps and roots so that horse wn equipment is difficult to use. s means they use the hoe and h hand work. The farmers have ded additional farm land urgent- Ten to twelve acres for adequate ning operations would seem to a minimum for good farming ctice.

heir need for additional land and elopment capital came to the at- ion of Mutual Aid Services of General Conference in 1959. The d in Friesland for an agricultural elopment loan seemed of high ortance.

March of 1959 J. Winfield Fretz lored this project and proposed on: "In order to help farmers in colony I would like to propose ind of package deal in which we farmers in the United States Canada who are willing to make an to Mutual Aid Services for purpose of helping a Friesland ner to clear from one to five ares." He further stated that for $100 a farmer in Friesland would be able to clear the brush and trees, dig out the stumps and roots so that horse drawn equipment could be used, for about two and one half acres.

Within a year the first segments of a $10,000 loan had already been forwarded. Mennonite farmers were challenged to offer to help their Friesland counterparts in this development loan program. A total of forty-two persons participated in these $100 mutual aid investment loans. Among them was a doctor who invested $50 amounts for each of his sons, a brotherhood who acted as a group to loan $100, and many individuals.

In the matter of arrangements for the development loan, Friesland Colony officially received and guaranteed all the funds advanced to their farmers. The colony distributed the funds to individuals corresponding collateral with the Colony Co-operative. Mutual Aid Services for its part issued certificates of investment to the North American creditors for the funds they invested. Interest earnings of 3½% for five year investments and 4% for investments of ten years or longer were offered.

Within a year the results of the loan were already visible. In a letter from Oberschultz Alfred Fast came the following report: "About four years ago nearly one half of the farmers still tried to make their living by running a timber transport business to the river port. No one is doing that anymore. Only a very few families migrate since the farmers earn more every year and they can improve their station by working on their loan." He also reported that by spring of 1960 they had been able to clear 156 hectares (390 acres) of stumps and plus an additional 69 hectares (172 acres) of virgin jungle. The corn acreage was increased by 200 hectares that same year. Meanwhile, the colony was slowly moving into an increased dairy program as well as expanding the annual production of rice and experimental wheat.

Frank Wiens, MCC director for South America, summarized the development as follows: "Your program for Friesland is taking hold. Friesland is no longer a sick colony."

Since the project began, more than a year ago, Friesland Colony was able to secure the use of a DC-7 Caterpillar for bulldozing out the jungle. This has increased the cost per hectare to $120, but in return leaves the land thoroughly cleared for cultivation.

Perhaps the most exciting news from the colony came in a letter from Oberschultz Fast, on February 27, 1961, which reads in part: "There are also a goodly number of farmers who have gradually become so strong that a loan for clearing can, with a normal harvest be repaid in a year, or at the most in two years. To be sure, up to now no money has been waiting to be disposed of, but there have been inquiries for the possibilities of clearing several hundred hectares of land at once. . . . We are very thankful to the General Conference which through Mutual Aid Services has helped us so much."

(Top) Much of Friesland farm land has been hand-cleaned. It takes years for the roots and stumps to rot if hand cleared. This plot awaits removal of burned logs and stumps by the bulldozer.

(Bottom) Mennonite Development Credit assisted Friesland settlers clear farm land like this 2.4 acre plot. Cleared by bulldozer, this plot is ready for immediate crop production. The cost of clearing was approximately $420.

VARIETY IN THE EARLY CHURCH

Vernon Neufeld

Diversity in practice, polity, creed, and theology is a recognized factor in the New Testament church. The church did not appeal for uniformity in pattern of belief and practice, but for an over all unity which included diversity.

We do not find uniformity in the early church. The diversity in the church is illustrated by the fact that contemporary scholars arrive at different conclusions as to polity, creed, and theology, although each appeals to the same material. When we look back to the New Testament and to the apostolic church for direction and light, it is not uniformity which we find. The notion of a perfect, pure, exemplary church of the apostles is a product of wishful thinking.

Varity Within Congregations

That differences should emerge in the church at the very beginning was unavoidable, because of the different backgrounds from which members of the church came. Much of this difference was due to the Jewish-Gentile conflict which was current in pre-Christian Judaism and which was inherited by the early church. Jewish Christianity, centered in Jerusalem, continued within the framework of Jewish traditionalism. A Jew could become a Christian and yet remain a good Jew; Paul and the Apostles probably maintained th relationship to Judaism throughout their lives. G tile Christianity, however, existed largely without practices associated with Judaism. It was when Jews in the church insisted on uniformity that P felt the need to maintain the integrity of the Gen church. Consequently, almost from the beginning the church there was a distinctly Jewish Christian on the one hand and a distinctly Gentile Christianity the other. The difficulty of relating the one to other in any sense of unity is seen in some of Pau letters, notably Galatians, as well as in the Book Acts.

Furthermore, the church of the New Testam was by no means a pure church. Even among twelve disciples of Jesus, which association, of cou predates the establishment of the church, we note presence of Judas the traitor. In Jerusalem, Anan and Sapphira were members of the church (Acts 5:1-1 Simon the magician, who believed the word of G and was baptized (Acts 8:13), was not the most de able member of the early church. The letter of Ju notes those who had been admitted into the chu but who perverted the grace of God and denied Je Christ (v. 4), yet who were present at the love fea (v. 12). The book of Revelation also makes refere to those in the church whom we might consider he tical, such as those who held to the teachings of Nicolaitans (2:15) or those who tolerated the mod Jezebel (2:20).

Diversity within the church is further illustrated the different practices carried out in the congregatio These differences are illustrated by the presence in church of both those who were vegetarian and th who ate meat (Rom. 14:1-4), those who stressed S bath teaching and those who did not (vv. 5, 6), th who married and those who remained single (1 Cor. those who ate food offered to idols and those who fused (1 Cor. 8). No doubt there also were differen in the interpretation of the Old Testament Scriptu where, for example, the same passage from Gen (15:6) is quoted by Paul (Rom. 4:3) and by Ja (2:23) in support of opposite points of view.

An outstanding example of freedom in practice seen in relation to baptism. Baptism was hardly phasized at all by Jesus (but see John 3:22-26) an minimized by Paul (1 Cor. 1:14-17). It was admi tered in various ways and under different circumstan It was applied to individuals, groups (households), even in behalf of the dead (1 Cor. 15:29). A relat ship is usually expressed between water and the Sp in baptism, but this relationship is not consiste sometimes water baptism came first (Acts 8:12, while at other times the Spirit preceded water bapt (Acts 10:44-48). Sometimes baptism is described a washing or cleansing (1 Cor. 6:11; Acts 22:16; H 10:22), other times that it saves "as an appeal to for a clear conscience" (1 Peter 3:21). It is calle washing of regeneration (Titus 3:5-7); it is the sym of dying and rising with Christ (Col. 2:12; Rom. 6: Moreover, it is quite likely that the form of bapt varied in the early church. The word *baptize* (to submerge), Jesus' baptism in the Jordan River (M 1:9, 10), and Paul's description of being *buried* in

Studies in Church Unity—I

(Rom. 6:4; Col. 2:12) suggest that immersion practiced; but the scarcity of water in Jerusalem he time when 3,000 were baptized (Acts 2:41), the ation in Cornelius' house (10:48), and in the prison hilippi (16:33) lead one to conclude that this form d hardly have been utilized at all times. There is t certainly a lack of uniformity in the administra- of baptism.

edom in Church Organization

the expansion of the New Testament church, it inevitable that the formation of congregations the development of leadership should follow spon- ous rather than planned routes. As a result, there no consistency of pattern for the organization and inistration of the churches of the New Testament od. In this realm, as in church membership and tice, great freedom was exercised.

eadership in the churches was assumed by various viduals, and the offices ascribed are not consistent. he church at Jerusalem, for example, Peter and n as apostles were the leaders at the outset, but apparently were soon replaced by James who was an original apostle. The seven deacons were ap- ited by the church at the beginning (Acts 6:1-6), later there were elders in the church (21:18). There e many kinds of leaders, or at least various names n to these leaders. Besides the Apostles, other itin- it leaders include prophets (Acts 11:27f), ministers eachers (1 Cor. 12:8), and evangelists (Eph. 4:11). naps the Seven should be included among the travel- Christian workers, who in a way were apostles for Hellenist Christians (e.g., Stephen, Philip) as the lve were for the Jewish Christians. The local lead- on the other hand, included besides the elders (Acts 3; Eph. 4:11), bishops (Acts 29:28, Phil. 1:1, 1 Tim. , and deacons (Rom. 16:1; 1 Tim. 3:8ff.).

far as the local congregation is concerned, the New ament reveals a basic autonomy. At least there no formal organization uniting the separate ches into a single, unified church structure, neither n episcopal nor a presbyterian polity. But even congregational independence cannot be clearly onstrated by the total evidence. Basically, there two circumstances which limited the local autonomy he church. First, the mother church at Jerusalem ntained a level of authority in the early expansion he church, as the Book of Acts suggests. This ch investigated and approved the work of Philip amaria (8:14ff.), Peter in Caesarea (11:1ff.), the Gentile church at Antioch (11:22). In conference it decided the Jewish-Gentile question (chap. 15). It is true, of course, that other churches also became authoritative — Antioch, Alexandria, and Rome. Secondly, the apostles enjoyed an authority which in some instances at least was stronger than the local congregation. Certainly Paul, as seen by his letters, exercised such an authority, for example, in reference to immorality (1 Cor. 5:1-5) and false teachers (Gal. 1:6-9). While the local churches sometimes appointed their own leaders (Acts 6:3, 5), at other times Paul assumed this prerogative for himself (Acts 14:23).

ersity in practice, polity, creed, and the-
y is a recognized factor in the New Testa-
nt church. The church did not appeal
uniformity in pattern of belief and prac-
, but a unity which included diversity.

So, in the matter of church offices and organization, there was freedom and diversity. The attempt by modern denominations to prove the existence of an episcopal, presbyterian, or congregational polity in the New Testament church illustrates this freedom and lack of uniformity.

Variety in New Testament Theology

Any fair-minded student of the New Testament will immediately recognize the variety of theology in the New Testament. A comparison of Synoptics with the Gospel of John or even a comparison of the three synoptic Gospels with one another. Not unlike the nineteenth century emphasis on the religion of Jesus as contrasted with the religion of Paul, certain scholars today have pointed to this variety (for example, E. F. Scott and E. W. Parsons), although there recently has been a reaction which rightly emphasizes the unity of the New Testament and of the Bible as well.

Variety is seen most easily in the Christology of the New Testament, since early Christian theology is almost exclusively Christology. This means that the New Testament is concerned primarily with Jesus Christ. The Son-of-man terminology and Christology, for instance, are prominent in the Gospels, while this terminology, if not its theology, is all but absent elsewhere. Even among the gospels there is a difference of connotation in the use of this title between the Synoptics and the Gospel of John. Elsewhere in the New Testament, one may note the Son-of-God Christology so characteristic of the Johannine literature, but it is surprisingly less important in the theology of the Synoptics and of Paul, for example. In Paul's writings, on the other hand, the Christology of lordship is uppermost, but this concept is less obvious in the rest of the New Testament in relation to both the term and its understanding. We also note the figure of Jesus as high priest as it is emphasized alone in the Book of Hebrews.

We must be careful not to push these differences too far, as if there is no unity in the theology of the New Testament. To a degree, this diversity is due to a variety of interests and a difference of perspective. Different circumstances required different emphases. Our only point here is to demonstrate that the argument for uniformity in the theology of the New Testament is a superimposition of personal desire and interest. There is an over-all basic unity brought about by the same Jesus Christ who lived, died, and was raised and about whom they all wrote. He had changed their very lives.

Mennonite men

BUDGET PROGRESS

It is a good policy to look back occasionally to observe plans that were made to see whether they are being fulfilled. Two full years have elapsed since the Bluffton Conference, and as we look back we can see if any progress has been made. Some of the plans were rather abstract, and so it is rather difficult to determine whether very much progress has been made. Other plans were quite concrete, and we need but turn to the records to see how much has been accomplished.

Mennonite Men at Bluffton pledged themselves to raise $10,500 for the Paraguay Roadway. In checking the treasurer's report, we find that almost $8,000 has been contributed in the past two years for this project. This would indicate that the goal for the Roadway project will probably be reached by next conference time, if contributions continue at the same rate for the remaining period. The latest reports from Paraguay indicate that the roadway is scheduled to be completed by the end of 1961.

Mennonite Men in 1959 also pledged themselves to raise $1500 for Boy's League promotion and $2000 for the general treasury. These items in the budget have received only a small percentage of the planned goal. In the last two years only $425 has been contributed to Mennonite Boys League work.

Another area that is lagging in support is the Bible Distribution Project. At the Bluffton meeting, a suggestion was made by the resolutions committee to encourage "A Thousand Bibles by a Thousand Laymen" project. The executive committee initiated this project at their first meeting after the conference. Only slightly over $100 has been received so far. Undoubtedly, many local groups are unaware of this project, although it has been described on a number of occasions in this column. This project could be very timely and far-reaching on the General Conference Mission fields. Many people in the mission field lands are learning to read and write. Scriptures and other Christian literature are valuable in helping to claim the minds of newly literate people.

From observing the treasurer's report, it can be seen that Mennonite Men have been at work toward raising the budget; however, more should and can be done.

Also at the Bluffton meeting, Mennonite Men pledged themselves to assume greater responsibility for all areas of church work such as Mennonite Disaster Service, lay evangelism, better stewardship, more support for church worker's pensions, more adequate minister's salaries, and church extension. It is more difficult to mark the progress that men have made in these areas; however, it is easy to determine that much more should be done.

Mennonite men have as one of their goals to encourage qualified young people to commit themselves to full time Christian service. The continued acute minister shortage in our Conference churches is a good indication that much remains to be accomplished in this area.

Mennonite Men need to examine the plans of yesterday in order to observe the needs of today and to reach the goals of tomorrow.

LAYMEN'S SUNDAY

Many churches of other denominations set aside one Sunday in the year and designate it "Laymen's Sunday." The object of this practice is to give the laymen of the church an opportunity to serve in a public service.

There are a number of reasons why it is good for a church to observe Laymen's Sunday. It will relieve the minister of the task of preparing at least one sermon per year. It will give him the privilege of getting the layman's feel in his own church for that particular week. It will, also, give some layman of each church the opportunity to develop an appreciation of the ministe s task. It can cultivate some y members' talent and perhaps aw en some interest in church work t could challenge the congregat n and perhaps some of the young p ple to greater activity in chu h work. It could stimulate a spirit f co-operation among the church me bership.

In planning Laymen's Sunday t probably would be well to use a number of laymen in the serv e. Different individuals could be cal d upon for the different phases of e worship service such as the invo tion, morning prayer, Scripture re ing, special music, and for e morning meditation.

When could churches observe L men's Sunday? It is not necess y to observe a set pattern. Layme s Sunday could be observed at y time convenient to the congregati . It could be observed several ti yearly in larger congregations, p haps one Sunday in summer wh the pastor is on vacation, and ag when the pastor is present to serve. Each congregation can cide when and how according to s size, talent available, and inter .

The success of Laymen's Sun will depend a great deal upon e ability and the efforts put forth y those who serve. A well-plan ed program in which a number of y people participate would certa ly stimulate interest in church ac v ity.

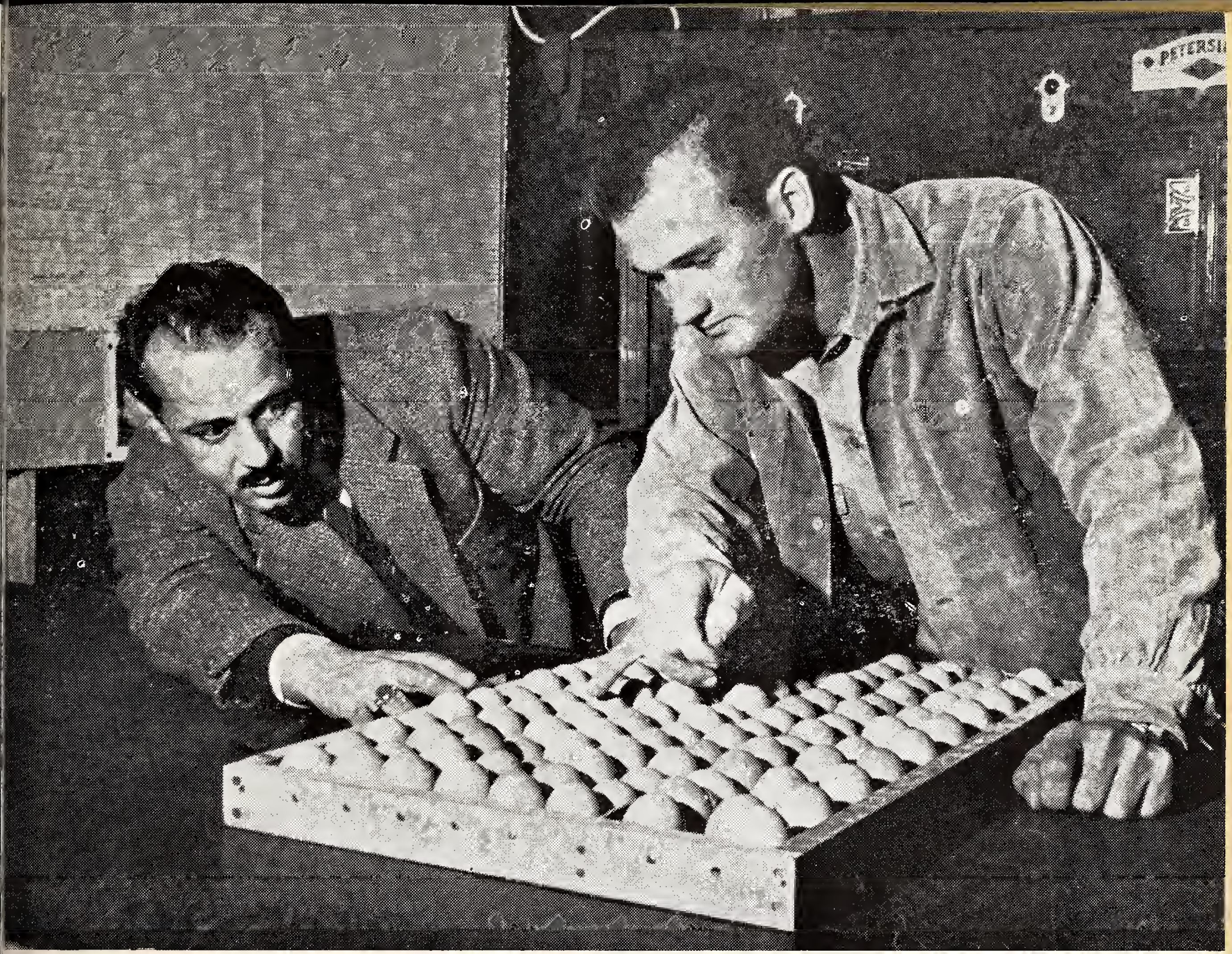
CANADIAN CONFERENCE

On July 7, meeting at Calgary, l berta, Mennonite Men of Can la held their second annual banq et with a good representation pres t. Also, in this connection they org n ized formally as "Mennonite Me of Canada."

At the meeting, Brother Carl ns of Saskatoon, Saskatchewan, ce president of the General Confere ce Mennonite Men, was chosen to h ad the organization. A temporary c n mittee composed of representat es of the different provinces was so chosen to work out plans fo a stable permanent organization.

We wish to congratulate ur Canadian brethren for this im r tant step.

Editor: Richard F. Graber, Moundridge, an.



Paxman Paul Harnish (right) examines eggs together with Athan Drougas, former interpreter who now heads the highly successful poultry project.

ennonite Poultryman in Greece

aul Carlson

YOUNG PENNSYLVANIA poultryman
lt a particular sense of personal
tisfaction when the King and
ueen of Greece recently dug their
rks into plump "Ioannina broil-
rs."

The birds, which dress at a little
ore than two pounds, are becom-
g so popular that they are now
eing shipped from this craggy
ountainous region of Epirus in
orthern Greece as far south as
thens and to such well-known
urist spots as Corfu.

So when the king and queen
ade their recent visit to Ioannina,
local hotel owner decided to serve
is royal guests the new "koto-
oulo" instead of the tough, scrawny,
ative birds.

On hand to receive the order was Paul M. Harnish, a Lancaster Conference Mennonite who came to Greece as a Paxman in September of 1959 to assist this remote underdeveloped area by the use of more up-to-date farming methods.

Harnish carries on his work as a member of one of the several teams, each of which is composed of young volunteers from many national and denominational backgrounds who have the necessary skills to lend a helping hand in depressed areas.

Working in close co-operation with representatives of the Greek Orthodox Church and governmental agencies, Paul's main task has been to supervise the large-scale poultry project, which was first launched with few wings and a prayer in 1953.

"At that time," Paul remarked, "they tried to give away three-week-old chicks, but there were few takers because the people are skeptical of trying something new."

The Change Was Dramatic

Tangible evidence of better quality birds, a ready market, and jingling pockets have since convinced even the most skeptical villager. In fact, Paul and his associates now find it difficult to meet the demand for chicks.

Today, there are more than 150 villagers who have more than a hundred birds in their flocks, and another 300 who raise fifty or more birds at a time, even though they no longer are given away. The chicks are currently sold for six drachmas (about cighteen cents) each.

What has the poultry project meant in dollars and cents for this impoverished area of Greece, ravished by forty revolutions and six wars since the Greek struggle for independence in 1821?

"This year we will be in a position to produce 60,000 broilers which are expected to produce $30,000 in added income for the raisers," says Harnish. "In addition, about $8,000 more will go to truckers, retailers, and others involved in the program."

One of the most spectacular examples of personal success involves a crippled youth who previously was unable to work. Today, he is raising broilers and earning more than $130 a month—a good income in northern Greece.

"Officials of the Greek Agricultural Bank have seen the results," says Harnish, "and now they are granting loans to villagers who want to build new poultry houses, and purchase broilers and feed."

Government Approval

Government officials were at first skeptical that the project would succeed. But now the provincial agricultural supervisor is pressing Harnish and his key associate, Athan Drougas, to carry the program into other areas of Epirus.

Harnish attributes the success of the program to a rapid turnover and an eager market. At first, only the more wealthy in Ioannina bought the broilers, but now rich and poor alike sit down to a good chicken dinner.

At the start, many villagers passed up the birds because of the rumor that wives would grow beards if they ate them. The more down-to-earth reason: chicken had always been more expensive than beef or lamb. This no longer is the case.

The project has received an added boost because of an unusual law in Ioannina, which decrees that restaurants can only serve chicken on Wednesdays. In addition, marketing authorities permit Grade A restaurants to charge one drachma more a plate if they serve the "Ioannina broilers."

Right now, Harnish is working out a system to organize the market in such a way that villagers will not compete against one another.

"At present," he says, "we have this under control and prices are stable, because the demand is great enough and our supply is small enough."

Some 1,500 broilers are being produced each week. Harnish, however, is hoping that this figure will jump to 2,500 within the next few months.

With the birds selling for fifty to fifty-five cents a pound, villagers last year pocketed between 24 to 30 cents a broiler, Harnish estimated. Since then, White Rock hens crossed with the Cornish Game cockerels have been introduced as breeding stock. The result has been that marketing time has been cut to ten weeks. Profits, as a result, are expected to be even higher in 1961.

Turkeys from Holland

In addition, six hundred turkey poults recently arrived from Holland for distribution. Villagers will let them forage in the mountains with the sheep by day, and will bring them down to roost at night.

"We are concentrating on the seasonal market," says Harnish. "With a small feed supplement, the turkey raisers will net more than $3 a bird."

White Leghorns are also being raised for egg production, which has steadily been on the increase. Hens are producing an average of 230 eggs each year. Harnish contends that the figure would be higher if feeding, sanitation, and management were improved.

Eggs market for between thirty to sixty cents a dozen, depending on the season, he says. However, there has been a demand for day-old eggs for which a premium is paid.

"This summer, we plan to establish a center for candling, grading, and stamping day-old eggs," he disclosed. "We also hope to have the market itself organized into a co-operative venture so that the villagers will no longer have to market their own."

Energetic Paul Harnish, a form
4-H Club member and a graduate
Lancaster Mennonite High Scho
brought into the program the e
perience gained on his father
dairy-poultry farm, which rais
some 4,000 layers.

Recalling the night he arriv
in Ioannina, Paul confided that
was immediately impressed by t
living conditions of many village
which in some respects are wor
than those in the slum areas of t
United States.

"However, there is a differenc
he observed, "because these peo
often have no facilities to impro
since their natural resources are
limited."

"Sigah! Sigah!"

In the midst of poverty, apat
born out of wars and revolutio
and the reluctance to try new met
ods, Paul and his associates ha
had to introduce modern poult
techniques in line with the Gre
axiom, "Sigah, Sigah"—"Slow,
Slowly."

Among the projects planned f
the future is the establishment o
co-operative brooding program,
der which villagers will be able
borrow the necessary equipment a
raise day-old chicks. Since el
tricity is not available in many
lages, kerosene brooders will
used.

Thanks to the assistance Harni
has had from Athan Douglas, a li
long resident of Ioannina and a v
eran Team member, both the hat
ery and the feed programs are n
completely self-supporting.

In fact, Athan is now managi
both programs, and Harnish
standing by advising in techni
matters and training others in m
ern poultry methods. When P
returns to the States, the proj
will be entirely in Athan's han

Has the work in mountain
Greek villages been rewarding
Pennsylvania-bred Harnish?

He has this to say: "I have p
ticularly liked the idea of a s
help program because it create
sense of satisfaction within a
son. Our program is not only h
ing this generation, but will be
lasting benefit to the people in
years to come."

Pardon Me, But . . .

. . IS THERE an empty wall in your hurch basement? If so, you're alf the way toward having a youth ulletin board. Ask your pastor bout the possibility of hanging a izable piece of wallboard. He will robably be only to happy to con- ent.

What to put on the bulletin board? Church of God youth group in South Dakota has these suggestions: addresses of young people away from home, birthdays, a thought for the week, catchy quotes, announcements of special activities, pastor's notices, jackets of new books young people would enjoy, good articles from youth papers, Charles Schultz's "Young Pillars" cartoons, notices of any honors that come to members of your group.

To this I would add: service needs of members of the congregation (maybe someone knows of a mother who has sick kids and could use an ironer), season announcements (like retreat announcements in summer and Christmas bundle instructions), job opportunities, posters for district youth events, forecast of youth activities for the year, notices of church functions.

Don't forget to change your bulletin board every week.

Youth News

ROGRAM HELPS FOR FALL

nteresting and informative pro- rams have been written for the all-quarter *Program Helps*. Helmut artel is the author of "Menno- ites: Who Are They?" This pro- ram gives light on the differences etween branches of Mennonites and irects thought toward greater nity.

Elda Hiebert has worked out vo programs on "Choosing Our riends," speaking to the question, an a Christian young person be popular"?

"From a Grateful Heart" by Ger- ldine Harder is a Thanksgiving ay program. Mrs. Harder also lists leas for service projects.

Milton Harder, our director of outh and *Program Helps* editor, ex- lains various ways and occasions r the presentation of a peace play. sample copy of one of the three eace plays just off the press is nclosed.

ENTENNIAL PROGRAM

HE YOUNG PEOPLE of the Emmaus hurch near Whitewater, Kansas, ined in the commemoration of ansas's hundredth year by having centennial program. They had me of the older members of the urch give talks. Pictures of all e former pastors were shown, as ell as former church buildings and me family groups.

OOD READING

ON'T MISS the article "The MYF nd Evangelism" by Ray Bair in the September issue of *Builder*. Evangelism is the main emphasis for the Young People's Union during the current three-year period, 1959 to 1962. Mr. Bair helps to bring the word close to our experience and concern.

WORK DAY

YOUNG PEOPLE of the Goessel (Kansas) Mennonite Church had a work day on May 27. Earnings totaled about $35 and went towards putting up an outdoor church sign.

IT HAPPENED AT THE CANADIAN CONFERENCE

FOUR HUNDRED fifty-page sets of conference reports and messages were assembled and stapled in two hours by young people at the fifty-ninth sessions of the Conference of Mennonites in Canada. This all took place in the First Mennonite Church, Calgary, Alberta, July 8 to 12.

OUTH is sponsored by the Young People's nion of the General Conference Mennonite urch. Editor, Muriel Thiessen, 722 Main, ewton, Kansas.

MCC news

THIRTY-NINE ENTER SERVICE

Thirty-nine persons, including thirteen Voluntary Service workers for Newfoundland, have completed orientation school here and are beginning service assignments. During the last two weeks they have studied Mennonite Central Committee history, philosophy, and service program and have discussed involvements of service in domestic and overseas assignments.

A commissioning service for workers other than those going to Newfoundland was held Sunday evening, August 13, at the Bethany Mennonite Church, Terre Hill, Pa.

On the same evening, a commissioning service for the 13 Newfoundland VSers was held at the Steinman's Amish Mennonite Church, Baden, Ont. The Newfoundland VS program is administered by Harvey W. Taves at the Canadian MCC Headquarters, Waterloo.

Newfoundland

Through an agreement with the United Church of Canada school system in Newfoundland, MCC supplies teachers for the Twillingate Regional High School and for isolated, often inadequately equipped elementary schools which would otherwise be served by poorly qualified teachers or even remain closed.

Beginning service in Newfoundland under this arrangement are the following VS teachers: Agnes Dyck, Winnipeg, Man.; Gladys Heinrichs, Aberdeen, Sask.; Martha C. Hertzler, Elverson, Pa.; Verla Kauffman, Minot, N. D.; Walter L. Keighton, Swarthmore, Pa.; Cora Ann and Henry Loewen, Winkler, Man.; David Newlands, Merchantville, N. J.; Adina Peters, Swift Current, Sask.; Irene Rhodes, LaJunta, Colo.; and Cornie Mae and Philip Samuelson, Hicksville, Ohio.

Another VSer, Dale Sloat, Goshen, Ind., will work as a radio technician for the medical program of the International Grenfell Association with headquarters in St. Anthony, Newfoundland.

Other VS Assignments

The remaining eleven Voluntary Service workers in the orientation school will go to assignments in the U.S. and Haiti.

James D. Rittenhouse, Lansdale, Pa., is serving in the area of transportation at Wiltwyck School for Boys, Esopus, N. Y. Stanley Weiss, Lomita, Calif., will work at Wiltwyck and will also serve as leader of the VS unit there.

The following VSers will serve as psychiatric aides at Kings View Hospital, Reedley, Calif.; Elsie Wedel, Steinbach, Man.; Evelyn Grace Fast, Steinbach, Man.; and Glenn Alderfer, Harleysville, Pa. Alderfer will also serve as VS unit leader at Kings View.

James R. and Marilyn Miller, Smithville, Ohio, are joining the VS unit at Boys Village near Smithville. James will work in mechanics at Boys Village and Marilyn will work in the office of the Calvary Hour, Orrville.

Serving in VS at Akron MCC headquarters are Luella R. Linder, Alliance, Ohio, and Merlin Zook, Scottdale, Pa. Luella is working as bookkeeper in the business office. Merlin will work with audio-visual aids for Information Service.

Linda Matthies, R.N., Vancouver, B. C., and Regina Kauffman, R.N., Mio, Mich., will go to MCC's hospital Grande Riviere du Nord which serves a very needy village of 5000 people in the northern plains of Haiti.

MTS and Headquarters

Norma Jean Bartel, Hillsboro, Kan., is going to the office of Menno Travel Service in Amsterdam, Holland, where she will serve as bookkeeper. Bertha Hartzler, Mechanicsburg, Pa., is returning to Akron MCC headquarters as a secretary in the Personnel Office. Joining the headquarters staff as switchboard operator is Donna Wenger, Lacombe, Alta.

Foreign Relief

Rudolf and Elda Ruth Lichti and son Marlin of Parlier, Calif., have taken a relief assignment in Saigon, Vietnam. Mr. Lichti will be director of the MCC program in Vietnam and will be in charge of the material aid program carri on in co-operation with the Eva gelical Church of Vietnam.

Joining the relief program f refugees in Jordan are Norman a Phyllis Lind, Salem, Ore. The Lin will live at Jericho, where they w distribute food and clothing and co duct agricultural and domestic se help projects.

Dietrich Penner, Houston, B. will work at the Weierhof School German Mennonite School at Wei hof, Germany. He will supervise t boys' dormitory and do homeroo counseling.

Pax

Seven Paxmen participated in t orientation school in preparation r assignments in Europe, Jordan, dia, Vietnam and the Congo.

The Europe-North Africa Pax p gram, serving in Austria, Germa, Switzerland, Greece, and Moroc, will gain two men from the scho: Frederick Gerber, Dalton, Ohio, a Don Reimer, Saskatoon, Sask. Te men will be given specific assi ments after their arrival at Eu pean MCC headquarters in Fra furt, Germany.

Kenneth Barkman, Steinba, Man., will serve in Jerusalem, J dan, as assistant to Jordan Direc r Walter Martin. His work will clude material aid distribution a d office work.

Paxmen assigned to India e John Robert Weber, Kitchener, O., Sask. Weber and Thiessen will o agricultural work at Barjora Fa n in north Bihar. The farm, a dem stration of reclaimed land and proved methods of agriculture, s operated by the Brethren in Chr t Mission in India.

Dan Gerber, Dalton, Ohio, ll serve in maintenance and transp tation at the Banmethuot Lep sarium, Banmethuot, Vietnam. Te leprosarium is operated by e Christian and Missionary Allia e. Larry Landis, Lancaster, Pa., ll assist Ernest Lehman, execut e secretary of Congo Protestant Re f Agency, with relief work and off e work at the CPRA office in Leop ville, Congo.

Another two-week orientat n school is planned for September 3- 27. Arrangements for these peri s of preparatory service instruct n are made by the Personnel Off e.

ur churches

W MEMBERS

n, Donnellson, Iowa. A baptis-
l service took place May 21 with
L. Hartzler officiating. New mem-
rs are John Krehbiel, Leron Kre-
l, David Frueh, Gerald Woodley,
n Koller, and George Frueh. On
ne 11 Henry Wiebe, Abe Penner,
d the Grace Bible Institute's Quar-
presented a program at 7:30.
e four Iowa Mennonite churches
ld a Union Worship Service Sun-
y morning on July 30 at Lacey
rk, Keosauqua, Iowa. Marriages:
ne 4, Betty McClinthen and Gary
ebill; June 17 Carmen Lowen-
rg and Donald Brown; August 5,
rjorie Krehbiel and Walter Sey-
ur. *Mrs. Viola Hirschler.*

MBER ORDAINED TO MINISTRY

maus, Whitewater, Kansas. The
n R. Schmidt family gave a pro-
m at our C. E. in June. While
stor L. R. Amstutz was on vaca-
n J. R. Barkman and a group
m the Grace Children's Home in
nderson, Nebraska, had charge of
morning service one Sunday.
e young people gave testimonies
d different groups gave musical
mbers. Curt Claassen, missionary
furlough from India, had charge
our service on July 23. Three
their boys sang for us in Hindi
d English. Our annual C. E.
ssionary Conference took place
y 26-30. Sam Entzes told of their
rk in the Congo. Pete Z. Friesens,
ssionaries on furlough from Mor-
co, told of their work and acted
a scene of a missionary visit in
on-Christian home. Han Vanden-
g told of what God had done in
iwan. The ordination service of
onard Wiebe on August 13 was
impressive one. The ordination
ssage was given by Erland Walt-
, pledge by Walter Gering, prayer
ordination by Peter Neufeld, re-
nse by Leonard Wiebe, charge
candidate by P. K. Regier. Leon-
is serving as pastor of the newly
ablished Maplewood Mennonite
urch in Fort Wayne, Indiana.
a Klaassen.

STOR RETURNS FROM SEMINARY

hel, Marion, South Dakota.
ce June 1, Pastor Ralph Graber
is back with us, having finished his senior year at our seminary in Elkhart, Indiana. Our church joined with the Bethesda church for D. V. B. S. Mrs. Alvin Ortman assisted as a teacher. Christmas bundles prepared by our church were dedicated May 21. Mrs. Willard Wiebe spoke to our Mission Society and two visiting groups in May, giving a report of impressions gathered on her recent tour of some of our mission fields. In June, Han Vandenberg was with us and gave a report of his work in Taiwan. In July, Tina Quiring, home from Congo, told of interesting experiences and the progress of the indigenous church there. An offering for literature in Congo was received. On August 6 Mr. and Mrs. Leland Voth, home from Boys Vocational School in Korea, spoke at our morning worship service. A Korean orphan is being supported by some of our S. S. classes. Mrs. Elmer Ewert and Mrs. Ferd Zerbe were delegates to the Northern District Conference. *Mrs. Henry J. Ewert*

LADIES VISIT MEMORIAL HOME

Emmanuel, Moundridge, Kansas. At our April mission meeting, Carrie Mugler told of her recent tour of Russia. The Mission Society visited the Memorial Home for the Aged in May where they gave a program. New members welcomed into our church are Mr. and Mrs. Hilkie Wedel. Nola Kruse and Gary Unruh were united in marriage July 14. *Mrs. Leon Jantz*

CHILDREN'S RETREAT

United, Rosthern, Saskatchewan. The children of Rosthern and surrounding area have two weeks of study from God's word. From July 24-28 there was a retreat on the Mennonite Youth Farm. About sixty children attended, together with six teachers, a song leader, and Irvin Driedger as leader of the retreat. The Daily Vacation Bible School took place July 31 to August 4 with classes (nursery to grade eight) at Rosthern Junior College. Approximately 150 children attended. Henry Funk was in charge of the week with Mrs. John Heese and Miss Marion Roth as song leaders. Twenty-six teachers with the assistants taught the children. Some of the teachers from Eigenheim came to help out. Daily Vacation Bible School was also conducted at Macdowell, Sask., an outpost from Rosthern. The attendance for the week was twenty-eight with three teachers teaching, Jake Fast being in charge. Sunday school is being taught there every other Sunday with about fifteen children in attendance which varies from time to time. Macdowell is about thirty-five miles north of Rosthern. Three teachers and Mr. Jake Fast go out from Rosthern to teach. *Helena Lesser*

FIVE RECEIVE BAPTISM

Apostolic Church, Trenton, Ohio. Five young people were received into the church through baptism: Ruth Augspurger, Nancy and Marilyn White, Verlin Haynes, and Donald Imhoff. Mrs. Verlin Haynes, Sr., was received by letter. Vacation Bible school was held June 5 to 16 with fifty students enrolled. Harry Yoder brought the message to us on July 16. Christmas bundles have been sent and a large donation of clothing was sent to MCC. Pastor Kenneth Shelly had charge of the radio program sponsored by the Middletown ministerial association for August 10 on station WPFB. *Hazel Nuebrander*

CAMPAIGN FOR ADDITION

Goessel Church, Goessel, Kansas. During May we had a three-week intensive building fund campaign for the P. P. Buller Memorial, a proposed addition to the south of our sanctuary. This will add needed Sunday school facilities. Our pledge campaign goal was $41,000. At the close of the campaign the pledges amounted to $46,810. It is hoped that this sacrificial giving will increase our interest in our church as well as strengthen our spiritual lives and foster a closer richer fellowship among our members. Mr. and Mrs. David I. Schroeder and Mr. and Mrs. B. J. Klassen observed their 50th wedding anniversaries. In July, two families each entertained a Negro child from Gulfport for two weeks. H. T. Unruh and David Dalke, a ministerial student (son of J. J. Dalke formerly of Goessel) served our church on the two Sunday mornings while our pastor and family were on vacation. *Mrs. Ernest G. Unruh*

TWO ENTER 1-W SERVICE

Menno Church, Ritzville, Wash. Gustav A. Wiebe was married to Sharon Lee Calvert in Moses Lake on May 20. Loren Schrag started his 1-W service and Gordon Gering is working on his application papers for 1-W. Erland Waltner conducted a service in the interest of the seminary on June 6. June 14-20 we had our Daily Vacation Bible School with about fifty children attending. The junior retreat was enjoyed by thirty-eight children at the church. John P. Suderman of Pandora, Ohio, taught the mission classes. On July 3, Mr. and Mrs. Henry Kliewer, missionaries to the Hopi Indians in Arizona, were here with us for an evening of fellowship. On July 9 we had a singspiration with the young people from the Negro church in Moses Lake. Everybody enjoyed an evening of fine music and singing. Dan U. Dalke, Whitewater, Kansas, brought us the message on July 16. His theme was, "The Art of Self-improvement." In the evening Leola Schultz and Dianne Waltner conducted an elementary Sunday school workshop, interpreting the Living Faith Graded Sunday School Material. We are thankful for another harvest the Lord has given us. *Eva Marie Scheffler*

TEN ARE BAPTIZED

Immanuel, Delft, Minnesota. Persons baptized in our church on August 6 were: Myrna Duerksen, Vernelle Fast, LaVera Niekel, Li Radtke, Lovella Rempal, Al Baerg, Wendell Fast, Dean Fra Dennis Franz, and Arnold Quir

into the beyond

Jacob A. P. Loewen, Rosthern, katchewan, was born October 1883, in Russia, and died July 1961.

Susie Wiebe Isaak, Greend British Columbia, was born July 1904, in South Russia, and died J 30, 1961.

Bernice Kinzinger, Carlock, nois, was born February 23, 1 at Bloomington, Illinois, and August 6, 1961. She was a mem of the Carlock Church.

our conference

continued from back page

WHERE ARE THE PAPERS?

Manuscript collections in America are gaining in number and size. Depositories of these collections are located at colleges, universities, county and state historical headquarters, private and church libraries, and the library of Congress and the National Archives in Washington, D. C. While they differ in scope and nature, all manuscript collections are valuable to the scholar as well as to the more casual researcher.

The problem confronting the searcher is the question, "Where are the historical manuscripts?" Depositories are aggressive in locating, processing, and preserving manuscripts. Even more alertness needs to be exercised in salvaging manuscripts from destruction and waging relentless attacks against carelessness and unconcern.

Even after manuscripts have found a suitable home, much work remains to be done to make them readily available to interested searchers. The manuscripts are arranged, described, and their content properly indicated in a card catalog.

The manuscript division of the Library of Congress has suggested rules for the handling of manuscripts as well as for the uniform cataloging of manuscript collections. The Bethel College Historical Library has, since 1956, used these suggestions in processing its collections and more recently it has begun preparing catalog cards on its collections.

The larger program includes the development of the National Union Catalog of Manuscript Collections. This union catalog would answer the question, "Where are the historical manuscripts?" Its purpose will be "to give concisely the basic description and the information most essential to a research worker who is surveying the field and deciding where his source material is most likely to be found."

Cards already printed by the Library of Congress for the National Union Catalog include the collections of the following in the Bethel College Historical Library: Franz Albrecht, Heinrich Banman, Frieda Regier Entz, Wilhelm Ewert, Dietrich Gaeddert, David Goerz, Gustav Harder, C. E. Krehbiel, G. A Linscheid, Newton Relief Committee, P. A. Penner, Peter H. Richert, S. F. Sprunger, John R. Thierstein, P. H. Unruh, H. R. Voth, Peter J. Wiens, and Jacob A. Schowalter.

INDIAN TO STUDY IN U. S. A.

Satish Chandra Banwar of India will study in California on a Danforth scholarship, beginning with the coming school year. He is the nephew of Puran Banwar, pastor of the General Conference Mennonite Church at Ambikapur, Surguja, dia, who studied at Bethel Col some years ago.

Head of the Botany Departm of a college in Hazaribagh, In Banwar will engage in spe studies and research in the fiel botany. He plans to study tow his Ph.D. degree, possibly for years.

SHELLY IN PARAGUAY

Andrew R. Shelly, executive retary of the Board of Missions, ticipated in the missions festiva Fernheim, Paraguay, on Augus Before arriving in Paraguay, spent time in Bolivia. He will Uruguay, Argentina, and Colon before returning home.

PANNABECKER IN TAIWAN

S. F. Pannabecker, member of Board of Missions on a trip to East, participated in the Tai missionary conference in Hwa August 19-25.

HOSPITAL WANTS C.O.'s

The Fitzsimons General Hos in Denver, Colorado, will accept 1-W men in September. Men be assigned to the metabolic w where they will undergo var tests to aid in medical research

Personnel of the metabolic w includes two physicians speciali in internal medicine, two nurse dietitian, four laboratory tec ns, a secretary, three cooks, and eral others.

Research subjects are housed and in such a manner that con- l of all their activities can be ried out. Only men recognized the Selective Service System as scientious objectors may qualify an assignment.

The Board of Christian Service accepting applications. Write to Main Street, Newton, Kansas.

RVICES IN HOSPITAL

apel services are conducted in the panese language at Mennonite ristian Hospital, Taiwan in Hwa- , Taiwan. Each mountain tribe aks its own language, some speak ndarin, some Taiwanese. The jority can understand Japanese.

GIER RECEIVES RECOGNITION

bert W. Regier, staff artist at the ntral Office, has been informed t his two entries in the Crea- ty on Paper show have been sen by the independent jury. The art show is sponsored by *Art Direction*, the official publication of the National Society of Art Directors in New York.

Regier's entries were the cover for the Bethel College Bulletin (catalog number 1961-1963) and the jacket for a recently published book, *Kansas Renaissance*.

The show will be publicized in October's *Art Direction* and will open in November at the Mead Library of Ideas in New York and Chicago, and will then be made available as a traveling exhibition.

SPRUNGER TO CONGO

Vernon J. Sprunger, executive secretary of Congo Inland Mission, leaves for the Congo on August 30. He will travel via Germany where he will buy a diesel truck for use in the Congo.

Sprunger will return to Elkhart about the middle of November.

1-W TRAINING SCHOOL

Captain Junior Elder of the United States Army spoke to the forty young people assembled for the 1-W training school on August 4, 5, and 6. Captain Elder, who is responsible for the 1-W phase of Selective Service in Kansas, spoke about a young man's obligation to his government and about what the government expects of a 1-W.

The training school, held in North Newton, Kansas, was one of a series being sponsored by the board of Christian Service to prepare men entering alternative service. A similar orientation is scheduled every six months for young men planning to enter church-related 1-W service.

Joan and Eldon Becker consult with H. B. Schmidt (right) about their plans for 1-W.

DAY WITH A MISSIONARY

ther Wiebe

was eight p.m. We viewed the order of soiled linens and instru- nts. Today's surgery was finished! h that knowledge came new ength for the necessary finishing the work. My heart said, "It is ugh Lord. This is the end. No re." Then we became aware of omewhat subdued commotion on verandah steps. And God said, y child, this is not the end at "

t wasn't. A cart had just arrived. atives and patients sleeping on verandah questioned the new- ners. Someone had fought with iger. A mother, with her small d on her left hip, had been at- ked. With her right arm, and heavy jewelry thereon, she de- ded her child. The tiger fled, the claws had gone deep into mother's flesh. The doctors ured for hours, but it was a vilege to help this brave woman. ome for lunch. Away from the ny voices that say, "I didn't get medicine," "The water (intrave- ts) is finished," "She doesn't hear anything (unconscious)." Away to the quiet bungalow. But the minute I stepped into the back door, someone was wanting something at the front door. Inwardly I rebelled, "I can't talk with anyone now!" I did, however, and there were two more callers. Lunch, and then for just one desperate moment I spread my emptiness before Him. "My Father, I am at the end of all my resources. That's all." Back to work. Now things seemed different. Something was different! The resources were His.

Mr. ——— lay very critically ill on a blanket on the floor in his room. Night had come. It was cool. A bonfire was glowing in the middle of the room. Wife and daughter were present to attend him, but he seemed so utterly alone. We asked his permission to read from our Scripture. "Yes," he answered with eagerness. "If only I could be well again I would accept your faith." He wept. "Please pray that I might die." Seeing his condition one could understand such a request. Then God intervened. Day by day strength returned to his body. He still makes occasional visits . . . a well man, and a constant reminder of God's love and power. Has he forgotten his promise? No. May he be enabled.

The doctors had left surgery. Caps, masks, and gowns lay in a heap on the floor by the fan. Gloves draped the scrub tub. Radha Bai was still getting intravenous fluids. Now to tape her dressing and change her gown. I glanced at her face, and marveled. To the anesthetist I said, "Why, she looks as though she has been healed." She was healed. Thank God! How very ill she had looked when we put her on the operating table. Now she looked renewed. Pain's expression was gone!

Thus it has been . . . work sufficient . . . joy sufficient . . . His Grace sufficient. "This is the reason why we never collapse. The outward man does indeed suffer wear and tear, but every day the inward man receives strength" (2 Corinthians 4:16, Phillips).

our conference

Second class postage paid at North Newton, Kans

OPENINGS FOR VOLUNTEERS

About ten openings are currently available to young and older people interested in joining the Conference's Voluntary Service program.

According to Wilfred Unruh, executive secretary of the Board of Christian Service, four men are needed in Colombia, South America, one in horticulture at the Cachipay station and another as a maintenance man. The missions in India and Japan also are asking for Paxmen. In India an electrician and maintenance man is needed and in Japan someone to teach English. These positions are Selective Service-approved for 1-W men.

Other openings for 1-W men are in connection with mission work in Arizona, Mississippi, and Montana. Arizona will need a maintenance mechanic in the summer of 1962. The mission in Montana would prefer a couple to work with Indian young people in recreation and other activities.

In Gulfport, Mississippi, in addition to the VS unit now there a young man is needed to help with clubs, maintenance, carpentry, and community center activities.

The Missions-Service Center in Newton, Kansas, is in need of a mature couple to take charge of the center, which is open to transient mission and service workers and other guests in the community. A woman would serve as hostess, while her husband, although employed elsewhere, could take care of the building and grounds.

Two nurses could be placed on the Mennonite Farm, Rosthern, Saskatchewan. One would need to be qualified to assume responsibility as supervisor of the invalid home.

For information on any of these projects write to the Board of Christian Service, 722 Main, Newton, Kansas.

ADVICE FOR TEACHERS

Amelia Mueller writes in the September issue of *Builder* under the title "Ours for an Hour." She deals with the question, "What is a teacher to do when she feels that the child needs to be taught different concepts from the ones held by the parents?"

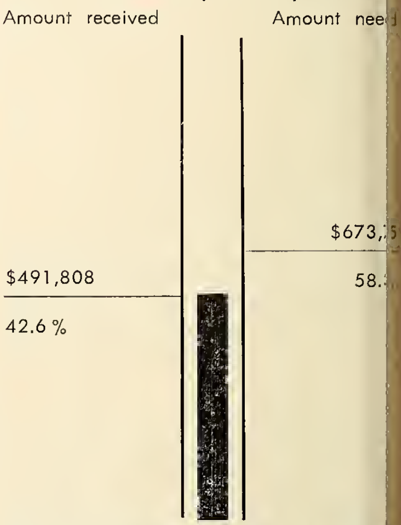
She makes six suggestions for building attitudes: 1) Get acquainted with the home, 2) Hold meetings with parents, 3) Encourage parents to visit classes in session, 4) Enlist the help of parents in class projects, 5) Teach good attitudes toward parents and children, and 6) Help the children express appreciation for their parents.

A number of articles of interest to teachers, ministers, church librarian, and other church workers are contained in the September *Builder*. This monthly magazine for church workers is available from Mennonite Publication Office and Mennonite bookstores.

ENGAGEMENT IN INDIA

Mary Schrag (Hutchinson, Kansas) nurse in Champa, India, and John Pauls (Morden, Manitoba), Paxman at Jagdeeshpur, India, have announced their engagement. They plan to be married in India on December 1.

CONFERENCE STEWARDSHIP
January to July

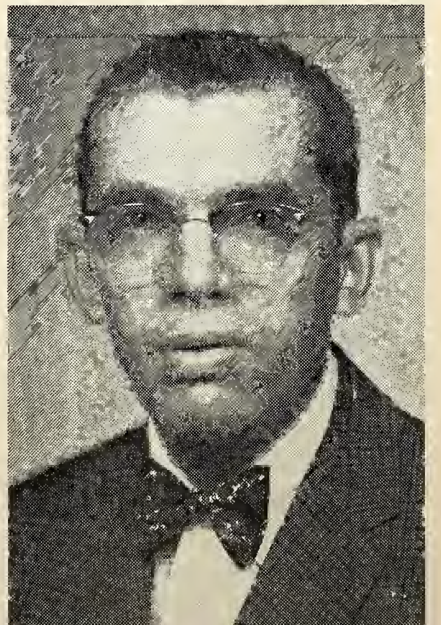


Total Budget for 1961: $1,155,

1200 PATIENTS A WEEK

Esther Mae Andres (Elbing, Kans reports seeing 1200 patients in x villages on a one-week mobile cli c in Taiwan in July.

WILFRED UNRUH NAMED EXECUTIVE SECRETARY



Wilfred Unruh has been named executive secretary of the Board of Christian Service. He has served for four years as associate se tary with Leo Driedger.

The executive committee of e board at its recent meeting r r- ganized its Central Office staff e- cause of Leo Driedger's plans to r- minate his service early in Sept n- ber to continue graduate studies t the University of Michigan in E st Lansing. He will, however, k p working in the area of peace d social concerns for the board.

Serving as associate execu e secretary since June is H. A. F t. Chairman of the board for eight n years, until 1959, Dr. Fast r w works in the areas of welfare n- stitutions related to the Confere e, the church's program for the ag g, Mexican and Latin American f- fairs, and the Winter Service.

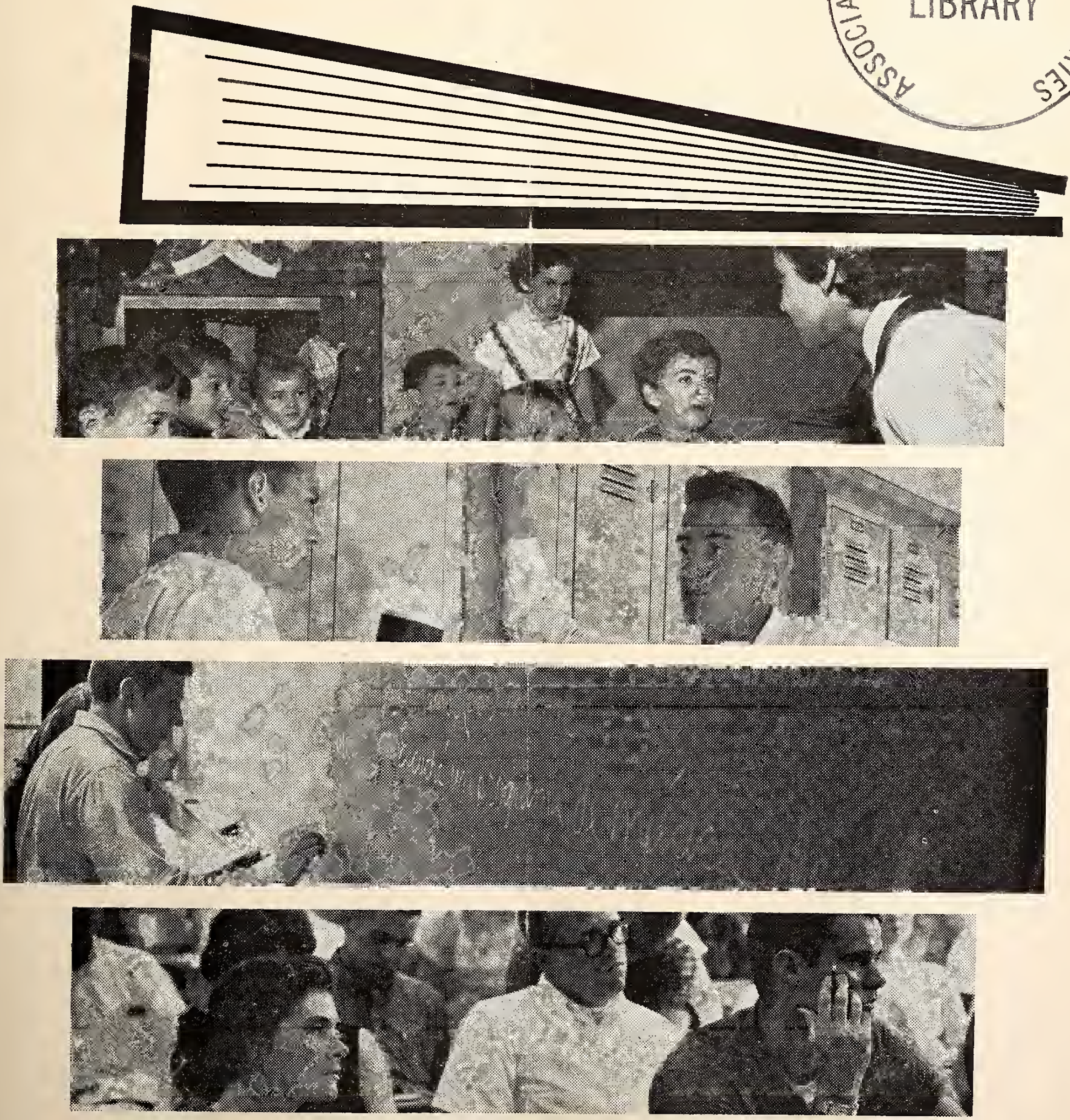
Besides co-ordinating the vari s functions of the board, Wilfred n- ruh takes over the Voluntary S v- ice program from Leo Driedger d continues with 1-W, Pax, relief d rehabilitation, and Mutual Aid,

SEPTEMBER 5, 1961

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY



◀ THE TEACHER MAKES THE DIFFERENCE ■

in this issue

COVER
It's September again, and back to the books.

CONTENTS

TEACHER MAKES THE DIFFERENCE . 563
UNIFORM LESSONS 564
JESUS CHRIST IS LORD 566
WHEN LAWS ARE IMMORAL 568
THE READER SAYS 568
WORLD COUNCIL OF CHURCHES....... 569
TALKING TO THE PASTOR 571
YOUTH NEWS 571
OUR SCHOOLS 572
MCC NEWS 573
OUR CHURCHES 574
OUR CONFERENCE 576

CONTRIBUTORS
Lloyd L. Ramseyer, president, Bluffton College; Clifton J. Allen, editorial secretary, Sunday School Board, Southern Baptist Convention, Nashville, Tennessee; Vernon Neufeld, president, Bethel College; Frank H. Epp, editor, The Canadian Mennonite; Don Wismer, pastor, Arvada (Colorado) Mennonite Church.

CREDITS
Cover: United Nations, Palmer from Monkmeyer, and Rowland Scherman from Peace Corps; page 563, Bethel College.

of things to come

Sept. 7—Classes begin, Bethel College.
Sept. 12—Classes begin, Bluffton College
Sept. 15, 16—Organ workshop, Bethel College Church, North Newton, Kansas
Sept. 24—Manitoba Sunday School Conference, Boissevain, Man.
Oct. 1—World Communion Sunday
Oct. 2—Classes begin, Canadian Mennonite Bible College
Oct. 6, 7—Annual Conference, Women in Church Vocations, Elkhart, Indiana
Oct. 8—World Literacy Sunday
Oct. 9—Thanksgiving (Canada)
Oct. 11—Fall meeting, Illinois Women's Fellowship, Danvers, Ill.
Oct. 21-24—Western District Conference, Kansas City, Kansas
Oct. 21—Western District Women's Missionary Organization Banquet, Kansas City, Kansas
Oct. 25, 26—Saskatchewan Conference, Herbert, Sask.
Oct. 29—Manitoba Youth Organization, Winnipeg, Man.
Oct. 31 - Nov. 3—Church and Society Conference, Chicago, Ill.
Nov. 23—Thanksgiving (U.S.)
Nov. 23 - 25—Young People's Union Council, Chicago, Ill.

THE MENNONITE

Editor: Maynard Shelly. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck; J. Herbert Fretz, Robert W. Hartzler. **Editorial Assistant:** Muriel Thiessen. **Art Director:** Robert W. Regier.

VOLUME 76 **NUMBER 35**

MUST WE GO TO WAR FOR BERLIN? Of course
There is no problem in the current dispute over the status of Be
that cannot be solved in a reasonable way by reasonable men. Th
problems should have been worked out long ago.

How did we get into this mess? One thing has led to anot
starting with World War I. From there on it has been one c
tinuous sorry story. But in recent times the most serious aggra
tion has been the rearming of Germany—both East and West. N
we have Europe divided with a barbed wire fence. Angry men gl
at each other from both sides. If only it were hockey sticks t
these armies were waving, we could laugh and cheer. "Go to
boys," we could say. "Let's have it out."

But this is no game. There are atomic warheads and wors
those missiles. While we do not believe that an atomic war wo
be the end of the world, it could well be the end of civilization
we now know it. It could easily set us back one or two generati
What can be done? What can we do?

Repent. As long as we believe that war is the only solution,
is what we will get. As long as we are willing to accept war,
will get war. Until we are willing to make adjustments in our
of life for peace, we will have to make adjustments for war.

We tend to believe that the matter of war and peace is de
mined by the man in the White House. It is not. We, the peo
call the signals. Last March there was talk of going to war for L
There was one big sigh from coast to coast. No one defied
government, but there was little willingness on the part of our citi
to risk even a Korean-sized war to pull some Chinese chestnuts
of the fire. Other means were found to solve a complex probl

Berlin is also complex. But there are other solutions besides
One is to neutralize central Europe. Too little attention has b
given to this possibility. In 1957 the foreign minister of Pola
Adam Rapacki, proposed that Germany as well as Czechoslov
and Poland should be neutralized. This meant that all ato
weapons would be banned in this area and that conventional wea
would be reduced. Rapacki also agreed to international inspec
and control. Here is a proposal long overdue for study. If we h
to live out our days glaring at the other half of mankind, it wo
seem safer for us to do it at a distance rather than standing toe to

There are many noble principles involved in the internati
struggle. We must stand by our friends, stand on our agreeme
and stand up to the Russians. But in all of this let us stand
work for peace. No one wants war—least of all, the men in
Kremlin. But war or even the threat of war is more to their
vantage than to ours. War hysteria only hardens the control of
Communist dictators. An easing of world tension might mak
possible for the Russian people to express their dissatisfaction
their government. Only peace can overthrow the Communist
gime. So we would like to revise one of Harry Truman's b
cries and say, "Give 'em peace."

The Teacher Makes the Difference

Lloyd L. Ramseyer

HE CHRISTIAN COLLEGE, to be worthy of its name, must main- n excellence in two areas. Be- ise it is a college, it must main- n academic excellence. The col- e campus should be the work- p of a community of scholars. aspire to less than excellence in academic field is to perpetrate a ud upon the students and the stituency of the college who k to the school for an education. ty cannot substitute for academic ught and accomplishment. To mit it to do so would be a type dishonesty which in itself is un- e to the Christian ethic.

he Christian college must also ch and practice Christian faith ethics. It must be a community Christian scholars. Just as no il church has reached the maxi- m in Christian commitment, how- r, no college can reach Chris- i perfection. Even so, the Chris- i college must continuously ve to make its teaching and its consistent with Christian stand- s. Failure to make this serious empt is unfair to its students and supporters.

he Christian college is just as ch in need of excellent buildings, aries, and teaching equipment any other school. Yet physical ipment does not determine the erence between the superior col- e and the mediocre one. Neith- can physical equipment make a ege distinctively Christian. Just a well-equipped physics labora- y does not guarantee first-class sicists, so beautiful chapels and yer rooms do not guarantee the elopment of Christian faith and ctice in students.

he distinguishing element in any ege is its faculty. The secular ege demands faculty members l trained in their fields of spe- ization, able to write and conduct earch, and skilled in instructing, ling, and inspiring youth. They st be able to stimulate youth to ik, to arrive at critical judg- nts, and to be creative in their ds.

he Christian college needs all of se abilities in its faculty mem- s, but it requires much more. se faculty members, if they are encourage the development of a istian community of scholars, st themselves be Christian in h and practice. They must be constructively concerned about the faith and life of their students as well as their thought processes and academic achievement.

There are administrators of Christian colleges who seriously contend that, if students are to intelligently evaluate different beliefs and arrive at a Christian conviction which is their own, the college should have some individuals on the faculty who are not Christian. Would they also choose some science teachers who do not believe in the scientific method, some teachers of English literature who have no respect for the classics, some teachers of music who hold the masters in low esteem? Should every public school employ a few active Communists as teachers so that pupils might develop a more intelligent appreciation of a free democracy? To me the answer is obvious. If we have an interest not only in academic facts but also in values, we choose teachers who represent these values. The Christian college considers Christian values essential and selects its faculty accordingly.

The Christian college, then, requires teachers of superior academic accomplishment and research ability, men and women who are inspiring leaders of youth. They must be sympathetic, conscious of the problems of their students, and yet they must maintain high standards. They must be Christian in faith and practice and inspire youth to make Christian principles their own. They dare not be easily shocked by the doubts and moral mistakes of youth; yet their goals for youth must remain high.

Such men and women are hard to find. They merit material rewards above those which other teachers receive. Yet instead of extra rewards for these plus factors, we demand extra sacrifices. The material sacrifices which we demand of them makes the quest for such men and women doubly difficult. It is, however, a vocation to challenge the best of our Christian young people. It is a calling which merits the appreciation, admiration, and trust of parents and the church.

Values in the Uniform Lessons

Clifton J. Allen

Uniform Lessons, the most widely used curriculum materials in the Sunday schools of America, have been the foremost factor in the Christian culture of the nation during the past seventy-five years. They are not without limitations. They are not a panacea for the religious illiteracy and moral ills of our nation.

Questions and Criticisms

Criticism of Uniform Lessons is not new. Such criticism, from the early years of this co-operative effort among Sunday school leaders in America, has led to improvements in Uniform Lessons and to the development of other needed curriculum materials. But questions continue to be raised about this plan of Bible study. Some of them spring from deep concern for the cause of Bible teaching.

The more frequent criticisms are the following: 1) Uniform Lessons seem to follow a hop, skip, and jump plan—why not study the Bible book by book and chapter by chapter, straight through? 2) There are too many passages in a given lesson—we can never cover all the ones listed. 3) Much of the Bible is left out—why not study all the Pentateuch, all the Psalms, all the Old Testament prophets, all the New Testament epistles, and all of Revelation? 4) The lessons are too topical, about some moral problem or situation in human relations—why not concentrate on the Bible and learn what it means? 5) The lessons major on the social gospel—why not leave politics and race relations to the modernists? 6) After a lifetime in Sunday school, people are hopelessly ignorant about the Bible. They don't know whether Noah built the temple or preached on Pentecost, or whether Peter betrayed Jesus or was stoned to death on the Damascus road. Why cannot Sunday school lessons major on Bible knowledge? 7) Uniform Lessons repeat the same historical material cycle after cycle—why do we not provide for the study of fundamental doctrines? 8) The lessons are all from the Bible but never about the Bible. Don't people need to know how we got the Bible and what it is as the word of God? 9) The lessons never seem to come to grips with social issues — Bible study means little unless we get guidance for living in our time. 10) Why are Uniform Lessons copyrighted by the National Council of Churches and why do we have to study something handed down by the National Council?

Strengths and Weaknesses

Let me try to answer these questions by calling attention to some basic principles. Uniform Lessons are designed to provide a plan for Bible teaching and Bible study suitable for groups, primary through adult. These lessons are meant to be used in churches of varying sizes with varying levels of trained leadership. It is expected that Sunday school teachers and officers will be voluntary workers, seriously committed to the importance of Bible teaching but not specialists in theology or education. Attendance at Sunday school is voluntary, often being interrupted by change of residence, which imposes limitations. Uniform Lessons, designed for reaching multitudes of people for Bible study, cannot be developed as a formal Bible course. Some highly desirable outcomes in biblical knowledge, Christian understanding, and matured social insights cannot be achieved in such a plan of study.

The units of study and the lesson materials must have variety. average Sunday school class is prepared for sustained study of stract truths, of consecutive tions of the Bible, or of the m profound theological concepts. vision must be made for mater that have value in spite of irregu attendance and in spite of the sh comings of inadequately equip teachers. And, especially, a pla study be provided that lends it to participation by the unreac whom churches should strive reach, not just at the beginnin courses but week by week throu out the year.

Some of the criticisms of form Lessons point to strengths what might be considered we nesses. Some lessons do hav collection of passages for stu This is necessary in drawing u the most relevant biblical mate about given topics. A study of to is just as sound educationally— in some cases far more frui spiritually than the study of tinuous chapters. Such passages veal the truth of God about problem being studied. And dents are thus helped toward m familiarity with the content Scripture as it bears on the e riences of life.

Some units and some lessons place major emphasis on social sues. The Bible is God's rev tion for man's living in relatio the society around him as well for his redemption from sin. gospel of Christ contains the cl est kind of teaching about Christian's social responsibility plan of Bible study that omits teaching would be untrue to Bible. Any given cycle of Unif Lessons will indicate a consci effort to balance the units stronger social implications those of historical, doctrinal,

THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and D ber 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage pa North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; edi correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, Ka**

nary, and inspirational character.
The builders of Uniform Lessons
ve never thought of these lessons
being the only study materials
ed in the churches. There are
ny other media in the educa-
nal mission of a church. To blame
iform Lessons for a low level
biblical knowledge ignores re-
nsibility at many points. Homes
ght to teach the Bible. Preaching
ght to provide biblical instruction.
arly all denominations provide a
riety of training activities for
ldren, youth, and adults designed
supplement the Bible study pro-
m in the Sunday school. All of
se must share the responsibility
developing Christians with full-
ss of knowledge and maturity of
th.

The criticism is sometimes made
t Uniform Lessons are controlled
the National Council. In recent
rs Uniform Lessons have been
pared by the Committee on the
iform Series. This committee is
nsored by the Division of Chris-
n Education of the National
uncil of Churches. Participation
the work of the committee is not
tricted to denominations affili-
d either with the Division of
ristian Education or the National
uncil. Thus, I have served on the
nmittee, along with other repre-
tatives of the Southern Baptist
nvention, a denomination which
not a member of the National
uncil of Churches. I have shared
the work on the same basis as
other person. The committee
s its work in a democratic proc-
. Its work is restricted to devel-
ng the plan for the Uniform Les-
s—planning the cycle, selecting
Bible material, selecting titles
l age-group topics, and preparing
ist of daily Bible readings. All
it is subject to review by denom-
tional curriculum committees,
o are free to modify the outlines
meet their own needs. The lesson
terials proper are of course the
duct of denominational writers,
tors, and publishers. It is mis-
ding to say that Uniform Lessons
controlled or handed down by
National Council of Churches.
ave served on the committee
ce 1943 and recall no instance
en pressure was brought to bear
the committee. When the com-
tee completes its work, outlines
released under the copyright of the Division of Christian Education, National Council of Churches. This is done to protect the interests of the co-operating denominations.

But I should like to emphasize some positive values in Uniform Lessons. First, Uniform Lessons place major emphasis on the Bible. Every lesson is a study of a Bible passage. In each six-year cycle, effort is made to cover as much of the entire Bible as is deemed practical for study in the Sunday school situation when the program aims at reaching as many persons as possible for Bible study. Lessons are intended to encourage Bible study and to develop understanding of, love for, and obedience to the Scriptures as the word of God.

Second, Uniform Lessons recognize the supremacy of Christ. It is a fixed principle that the lessons for at least one quarter each year will be devoted to a study of the life of Christ or to His teachings. Other units include material directly related to Christ and His work and to what He means as the Saviour of the world. Persons are confronted again and again with His invitation to salvation.

Third, Uniform Lessons provide a practical plan for Bible study that lends itself to effective use by denominations. It is the mission of the church to minister to all classes of people, to reach the lost and spiritually illiterate and the saved and spiritually maturing. Even so, churches themselves differ widely. Their Bible-teaching mission calls for lesson materials that can be used in widely varying situations, with the central objective of helping persons to find in the Scriptures the way of salvation and guidance in Christian duty. It is just here that we have the key to the tremendous impact of Uniform Lessons on the Christian culture of our nation. Small churches by the thousands, for the past six or seven decades, found these lessons adaptable to serving masses of people. The simplicity of the plan, with the Bible at the center, captured the minds of evangelical Christians, and it became a medium of witness and growth. It helped to start churches, hold thousands of struggling churches together, and build thousands of them into strong units of Christian work. It is doubtful if there is any parallel to what Uniform Lessons have contributed to the warp and woof of Christian faith in America.

Fourth, Uniform Lessons contribute to Christian unity. The major evangelical denominations of the United States and Canada have participated in developing and using this plan of Bible study. Their representatives have become acquainted in a fellowship around the Holy Scriptures and have come into deeper insights and taken on greater concern for their common mission. Varying denominations with distinctive forms of worship have deepened their sense of kinship with other Christians as they have followed a uniform plan of Bible study.

Fifth, Uniform Lessons aim at supreme Christian objectives. This plan of Bible study seeks to help persons know and understand the message of the Bible that they may relate its truth to life. The lessons are adapted to the several age groups. Thus Bible truth is related to life experience and to the moral and spiritual needs of individuals. Furthermore, the problems of personal Christian living and Christian social responsibility are dealt with normally and naturally—whenever the Bible material being studied bears on these matters. The aim of Uniform Lessons is not biblical knowledge per se. It is knowledge that makes one wise unto salvation, that equips the Christian with insights and convictions that lead to good works, and that motivates the highest loyalty in the kingdom of God.

Granting the positive values in this plan for Bible study, let me emphasize two further points. First, Uniform Lessons call for improvement. The work of planning in the initial stages can be improved. The lessons as published by the denominations can be improved. Second, Uniform Lessons alone are not enough. There must be improved teaching. And there must be a new dedication on the part of competent Christians to the supreme importance of the educational mission of the churches. The word of God is adequate. The power of the gospel is sufficient. But the commission to teach the whole counsel of God for the whole of life must be carried out with greater zeal and greater skill if our nation is to be blessed with salvation and established in justice.

Copyright 1960, Christianity Today.

JESUS IS THE CHRIST

Vernon Neufeld

THERE WAS MUCH variety in the life, practice, organization, and theology of the New Testament church. If there was so much difference within the church of the first century, where did the church find unity? What did the church say about it?

Wherever congregations were established there was a common core of belief about Jesus of Nazareth. Whether in Jerusalem, Samaria, Antioch, Corinth, or Rome, the believers were essentially one in their faith concerning Jesus. This agreement was not a result of theological conferences on unity. Their oneness stemmed from a common experience with the resurrected Lord. They were convinced that Jesus was unique and supernatural and through His death and resurrection they had a new life.

The essential heart of the faith held in common by all believers in the early church is expressed by the primitive confession. This confession of faith is discernible in the New Testament by the vocabulary, syntax, and structure of the Greek text. It is simple in form. In its basic pattern it includes two elements: the naming of Jesus and the ascription to Him of an important title or concept.

The confessions found in the New Testament include "Jesus is the Christ" (Mark 8:29; John 1:20; 9:22; 1 John 2:22; 5:1), "Jesus is Lord" (Rom. 10:9; Phil. 2:11; 1 Cor. 12:3; Acts 11:20), and "Jesus is the Son of God" (John 1:34; 1 John 5:15; 5:5; Acts 9:20).

Emphasis is given in each form to both elements: the Jesus who lived and died in history and the more than ordinary nature expressed by the title ascribed to Him. That this dual emphasis is implicit in the confession is supported by other statements in the New Testament which more clearly expresses these truths. Note such contrasting statements as "he who descended . . . he who ascended" (Eph. 4:8-10; cf. Rom. 10:6, 7; John 3:13; 6:38, 62), "he who was born . . . he who was appointed" (Rom. 1:3, 4; cf. Gal. 4:4), "according to the flesh . . . according to the spirit" (Rom. 1:3, 4; cf. 1 Tim. 3:16; 1 Peter 3:18), and especially "he who died . . . he who was raised" (Rom. 8:34; cf. Acts 4:10; 10:39, 40; Rom. 4:24, 25; 14:9). In each case the earthly life of Jesus is contrasted to the new position of authority granted by God in the resurrection.

The earliest confession probably was "Jesus is the Christ." This is seen most clearly in Peter's confession, "You are the Christ" (Mark 8:29), and in Jes own acknowledgment of His messiahship during t trial (Mark 14:16ff.; 15:2). In the beginning, the c fession simply identified Jesus as the fulfillment Israel's messianic hope, but it was changed in meani as the church expanded and began to face new sit tions. After the resurrection, this simple confessi was broadened in meaning to include the death a resurrection—which actually was quite in keeping w Jesus' own understanding, for He accepted the title Messiah only in terms of the suffering-servant or s of-man concepts. (Cf. Mark 8:29, 31; Mark 14:61, 6 The confession "Jesus is the Christ" was not s explanatory in the Christian proclamation to the Je The evangelists had first to prove from the Scriptu that the Messiah needed to suffer (or die) and raised from the dead and then, since Jesus fulfil this expectation, to announce that He was the Mess (Acts 17:2, 3; 26:23; cf. Luke 24:26, 46). The formu referring to the death and resurrection of Christ (A 2:36; 4:10; 10:39, 40; Rom. 8:34; 2 Cor. 13:4; 1 The 4:14, 1 Peter 3:18), therefore, in a way represent early Christian interpretation of the simple confess "Jesus is the Christ."

Another development in the early church illustra how the meaning in the confession was clarified. B 1 John 4:2 and 2 John 7 express the idea of confess Jesus as "Christ come in the flesh." (1 John 5: John, in viewing the heresy current in Asia Mi which denied the incarnation, was concerned not o about ascribing messiahship to Jesus or identify Jesus as the Messiah; he also emphasized that Chr the Son of God who was awaited or already belie in, was Jesus, the historical person who lived and w suffered death. Jesus is the Christ manifested in flesh. Again, this definitive phrase, as the dea resurrection motif, brought to clearer expression t which was contained, though not obviously, in the c fession "Jesus is the Christ."

The simple confession was explained or interpre as the church faced new situations. But in essence remained constant. Similarly, other forms of the c fession noted above, as "Jesus is the Son of God" "Jesus is Lord" represented the broadening or fl bility of the confession in new and later situati Thus, the confession of Jesus as the Son of God (m ly in the Johannine literature and in Hebrews) at f was expressed in apposition to the Christ-title, as Peter's confession according to Matthew 16:16, " are the Christ, the Son of the living God." (Cf. M 14:61.) In the Gospel and letters of John, this app tive use is frequently found (John 11:27; 20:31; c John 2:22, 23; 4:15; 5:1), and at other times the t "Son of God" is practically identical with the t "Christ" (John 1:34, 49; cf. 10:36). But, in additi there is evidence that the confession of Jesus as Son of God came to express concepts and convicti which the church gained in its developing life which the earlier form involving Christ did not c tain: Jesus is the unique Son of the Father (J 1:14, 18; 3:15, 18; 1 John 4:9); He was with the Fa from the beginning (John 3:17; 10:36); He is medi between God and man (John 12:44, 45; 1 John 2:23

Studies in Church Unity—

he basic core of belief uniting all Christians the simple confession "Jesus is the Christ." expresses the twofold conviction that the ıman, suffering, and dying Jesus was the vine, resurrected, and reigning Lord.

The other form of the confession, "Jesus is Lord," found mostly in the letters of Paul (Rom. 10:9; Phil. 1; 1 Cor. 12:3). The manner in which Paul uses this nfession, as well as the survival of the Aramaic rase *marana tha,* "Our Lord, come!" (1 Cor. 16:22), oves that Jesus was addressed in the Aramaic-eaking Christian community as Lord; this ascribed Jesus the name which the Greek version of the Old stament (Septuagint) largely reserved for Yahweh. ıt the concept of lordship would have significant ıaning to those of non-Jewish background; and Paul, he addressed the churches of the Hellenistic world, oadened and enriched its meaning. To Gentile Chris-ns the confession "Jesus is Lord" designated Jesus true Lord among many lords, the Lord of every ristian slave, the Lord of the Christian community. This confession represented the basic core of Chris-n faith. The validity of this conclusion is supported the meaning and connotation of the Greek word ınslated "confession" (*homologia*) as it was used in history of the Greek language. The use and im-rtance of a brief confession of faith in Judaism lends rther support to this conclusion, for the *Shema* and phrase "God is one" expressed the basic Jewish th in which all members of Judaism were united. e New Testament reveals that the conviction ex-essed by the confession summarizes as briefly as ssible the basic conviction of the church. The fre-ent use of the word "believe" with the confession, well as the place of the noun "confession" in the w Testament citations, gives additional support for conclusion that the formula expressed the heart Christian belief.

nction of the Confession of Faith

The confession had an important place in the inner of the church. The original function of the con-sion as an expression of personal belief continued the primitive church. The declaration of faith had place in the admittance of new members into the ristian church, either preceding the ceremony of ptism in the instruction of catechumens or in con-ction with the rite itself. The confession therefore ved both as the basis of the teaching of the church d as the verbal assent of faith in baptism. Further, evidence suggests that in all likelihood the con-sion was used in the exorcism of evil spirits, a remony in which, as also at baptism, Christians lled upon the name of Jesus as Lord or as Christ. re important, the confession as an acclamation ınd expression in the worship of the early Christian ngregations, being used in the liturgy and hymnology the church. Here the believers unitedly worshiped in a manner similar to the traditional service of the synagogue where the *Shema* was recited.

But the confession also had four important functions in the contact of the church with the outside world. 1) The confession served as the basic outline of the church's proclamation. This preaching was intended to bring non-Christians to a similar faith. While the proclamation of Jesus as the Christ had relevance to a Jewish audience, the proclamation of Jesus as the Lord or Son of God spoke most clearly to the Greeks. 2) At times the emphasis shifted from preaching to apology, and the basic message expressed by the confession served more to defend Christian conviction than to win converts. This apologetic activity is seen more clearly in the contact of the church with Judaism, where the Christians attempted to show from the Scriptures that Christ had to suffer and be raised, and that Jesus, who fulfilled these prophecies, was the Christ. 3) In other instances the confession was the standard for true faith and was used polemically to combat heretical movements. The emphasis was upon the need to adhere to the primitive confession, and occasionally the formula was expanded to give still clearer expression as to its underlying meaning. 4) In time of conflict and persecution the confession was the open declaration in which the Christian professed his relationship to Jesus Christ and the church. This function found its prototype in the profession of Jesus during His trial. In later times the distinction was made between the "confessor" (*homologetes*, one who confessed but who did not suffer martyrdom) and the "witness" (*martyrs*, one who testified and who suffered death as the result).

The Nature of Heresy

The previous discussion on the diversity may have left the impression that almost anything was tolerated within the Christian church. While a great amount of diversity in practice and belief was permitted, there was such a thing as going too far.

There are examples of dangerous doctrines which one might call heresy. The false teachers which Paul dealt with in Colossians were teaching certain ascetic and gnostic doctrines not unlike the later heresies. Paul sharply criticizes their beliefs although he does not in any sense excommunicate them. In Galatians, too, Paul is intensely concerned about false teachers, which distinctly are of Judaistic inclination. Here he excludes them as preachers of a gospel contrary to his own, for which they are accursed (Gal. 1:6-9); these teachers are to be cast out (Gal. 4:30).

Another clear example of deviation from the essence of Christianity is seen in the letters of John. The false teachers are called "antichrists" (1 John 2:18) and "liars" (v. 22), probably because they denied that Jesus was the Christ (v. 22), that is, denied the basic confession of the primitive church as noted above.

The early Christian confession, though simple, was vitally important in the church of the New Testament period. In this simple two-part expression of faith, the early Christians were united. The confession epitomized their common belief that the Jesus who lived and died in history was the resurrected and living Lord (Christ, Son of God) of the church.

When Laws Are Immoral

Focus on Christian Concerns

THE HIJACKING of planes is deeply disturbing. Some of the side-effects are equally disturbing.

One such side-effect was the hysterical response of the senate as it rushed through a bill providing for the death penalty for airplane hijackers. This action illustrated two things: some laws are born in emotionally-charged situations, and men are not always reasonable when they are emotional.

The senate bill would provide a law with an emotional rather than rational base. It was born out of the humiliation the country has felt at the hands of Castro and the feelings of vengeance felt by congressional leaders. These feelings have been quick to place the blame. After all, weren't the planes forced to Havana? Forgotten was the fact that some hijackers had both mental and criminal records.

The unreasonableness of the proposed law is seen when given the practical test. How, we ask, would the death penalty be a deterrent for mental cases? For some it might even be the catalytic agent. Moreover, a mandatory provision of the law might hazard the lives of all those aboard hijacked planes, if the hijackers knew that they were going to die anyway if they didn't accomplish their purpose.

One wonders how many more laws there may be, operative every day, which were born in similar situations. This points out another aspect of our legal system. Laws, once in the books, have a tendency to become eternal. Few things are as tradition-bound as a system or body of law. This is both a strength and a weakness.

The weakness is that a law may not only be malformed at birth but also always out of date. Like religious institutions, so legal institutions often operate with horse-and-buggy concepts. They still refer people to the hangman, when they should be referred to the doctor, or pastor, or psychiatrist—in other words, a healing team.

One wonders whether our legal system is keeping step with the moral and medical insight of our civilization—not to mention Christian revelation.

What is it in our system that c demns a sixteen-year-old Pue Rican killer to the electric chair Sing Sing prison? Yet it is admit that the lad never had a cha and that he was "hopelessly da aged emotionally and mental, probably psychotic at the time the killings."

What is it in our system that p small-time thieves in the workho for months and years, and lets t big-time thieves, who literally st millions from the public throu price-fixing, get by with thirty d and time off for "good behavior"?

What is it in our legal syst that encourages guilty persons plead "innocent," simply for t sake of "due process" and possib escape through legal maneuveri on the part of defense attorneys?

For the Christian, a legal syst must not only be legal but a moral—not only punitive, but a redemptive. How do our Christi lawyers look upon this lack righteousness in our legal syste What, if anything, are they doing counteract the immorality of t law? *Frank H. Epp*

the reader says

APPRECIATION

TO THE EDITOR: I find many good things in *The Mennonite*. I appreciate the readers' letters such as by Sam Regier and others and the articles by such writers as Frank H. Epp. *J. E. Amstutz, Middletown, Ohio.*

PEACE CORPS CO-OPERATION

The writer of the following letter directs the information service office of the Mennonite Central Committee. Reference is made to the article by R. Sargent Shriver, We Have Been Challenged to Serve, *August* 8.

TO THE EDITOR: We at Mennonite Central Committee were naturally interested in the articles on the Peace Corps in the August 8 issue of *The Mennonite*. We were surprised, though, to read the following paragraph on possible MCC-Peace Corps co-operation:

"It is possible for the Peace Corps and the Mennonite Central Committee to join forces and work together on projects of mutual interest. Several such projects are in the discussion stage. As soon as detailed arrangements for the administration of these projects are completed, and the projects themselves approved by the host countries, they will be announced both in this country and abroad."

Actually, MCC co-operation with the Peace Corps does not seem to be developing at the present time. It is correct that we were discussing joint sponsorship of several projects, but the more recent discussions have not moved in the direction of co-operation. We are doubtful th we will be able to work with t Peace Corps because the Pe Corps has not yet clarified its pol on working with religious agenci and we don't think the Peace Co will be able to give us the freed of operation we would need. Ho ever, we are still keeping in cl contact with the Peace Corps will work with them if it seems p sible and advisable. *Ann Hilty, ron, Pennsylvania.*

Just as we were mailing the Aug 8 issue we received a letter fr the Peace Corps asking us to d the paragraph about possible operation with MCC. It was too l to make any change. We are gl for this opportunity to clarify t matter. The Peace Corps a

Continued on page 572

The World Council of Churches
What Is It?

Questions and answers by Rod French and W. A. Visser't Hooft

) French: Dr. 't Hooft, the North erican Ecumenical Youth Assem- has just come to a close. We being asked to pray for the rches of the world as they come ether in their third ecumenical embly in Delhi, India, later this r. The uncommon word in these meetings is "ecumenical." What he meaning of this ugly-sound- English word? Is it this word ch makes these assemblies dif- ent from other large religious herings?

isser 't Hooft: The word "ecu- nical" comes from Greek. It has various meanings in history. At t it meant simply "the whole abited earth." In modern times lescribes the relations between rches and our desire for Chris- unity. The man who really e the term the meaning which olds today was Archbishop So- blom of Upsala, Sweden. For , "ecumenical" was the word needed to describe the work of reconciliation between the churches.

It was during World War I that the word "ecumenical" came to mean "a witness to the fundamental oneness of Christians despite international strife and division." The witness to this fundamental oneness through the power of the Holy Spirit has become a kind of revival, a movement of renewal running through all the churches.

Rod French: We have here, then, far more than a new word. We are confronted by a new fact in the life of the churches. How did it get going?

Visser 't Hooft: The ecumenical movement, as it has developed in our time, was born out of a sense of shame, of acute awareness of the difference between what the church of Christ is called to be and what it is in fact. The pioneers of the ecumenical movement were men who had had a vision of the place of the church in God's design—men who could not rest till something of that vision was manifested in actual life.

Rod French: What are some of the memorable names among these "pioneers," as you call them?

Visser 't Hooft: There are many giant figures in this story. We may start with John R. Mott, an American citizen, who saw the difference between the world-wide evangelistic task and the anarchy of some missionary efforts. Mott crossed continents and oceans to teach Christians the "ABC's" of co-operation.

Earlier I mentioned Archbishop Soderblom of Sweden. He was deeply disturbed, during World War I, to discover that the churches were praying and preaching against one another instead of acting together to meet the needs of the world. He worked and struggled until he got the churches to face their common task in relation to international problems.

Bishop Charles H. Brent, when serving as a missionary bishop for the Episcopal Church in the Philip-

French is the associate secretary he Youth Department, World Council hurches. Dr. Visser't Hooft is gen- secretary of the World Council of ches.

How do Christians acknowledge the light of the risen Christ? They do so by submitting themselves to His power. We can now see more clearly what this power is. People come to Him and find healing when they are sick, comfort when they are sad, and joy in simply being with Him. But He can also be stern: He is uncompromising in condemning every kind of smallmindedness and selfishness and hypocrisy. This is the burning light of His judgment on sin. Yet He never stops caring about everyone who needs His help: this is the light of His love. *From "Jesus Christ, the Light of the World," printed in preparation for the third ecumenical assembly.*

pines, saw the scandal of division. He took the daring initiative to call the churches together to consider the steps they could take to restore unity in faith and order.

ROD FRENCH: I note you are general secretary of the World Council of Churches. I gather that the World Council of Churches is, in a way, the fruit of the visions and labors of men like these. What is the place of the World Council in this ecumenical movement?

VISSER 'T HOOFT: For one thing, the World Council is a signpost to the one church, to a demonstration of the oneness of the church to the people of God in this world.

The World Council is not the *Una Sancta*. That means it is not the "world church." It is not a church, or the church. The World Council is a fellowship of churches, an instrument at the disposal of the churches to be used as a demonstration of the basic unity of the church.

There are many people in the church who want the essential unity of the church to be demonstrated. They want the togetherness of the people of God to be demonstrated as a witness to those outside the church, to those who have not accepted the gospel of Jesus Christ. As long as the non-Christian is unaware of the unity of the church we are weakening the Christian witness in the world.

ROD FRENCH: I see the urgency in what you say, but I suspect your life is dedicated to something more than a signpost!

VISSER 'T HOOFT: A signpost is not enough. The nice fellowship we have in the World Council and at ecumenical conferences is not enough.

As long as we remain divided at so many points, as long as our witness to the world is spoken with contradictory voices, as long as our churches seem to fight one another, as long as there is no vast sharing of the spiritual life between the churches, we must humbly say that the unity we experience is only a signpost which says, "Go in that direction, don't stand still."

Our hope is that the World Council will remain on the march. This is not easy because we are beginning to reach a much more difficult period in the ecumenical movement. First there is an easy period when people make the great discovery of how wonderful it is to get together with people from all parts of the world. But now we have come to the period in the ecumenical movement when we ought to begin to do business about unity, when we ought to talk frankly with one another and arrive at certain conclusions.

It will be possible to keep moving only if our hearts hold the great conviction that the ecumenical movement is not an invention of some people in a particular generation, but that behind it there is the will of God for His people in the world.

ROD FRENCH: In your vision, what place do you see for young people and for ecumenical youth work?

VISSER 'T HOOFT: First of all we need a rebirth of that sense of shame which characterized the attitude of the pioneers in the ecumenical movement. Not the passive shame which does no more than wail over the sins of Christendom, but an active shame which produces holy impatience and makes men's hearts restless until they have made their own specific contribution to the ecumenical renewal of the church.

Is it not the task of church youth work to awaken such a sense of shame among the youth of the churches? That is essentially a positive task.

The only way to awaken it is to help young people to discover what the church of Christ is meant to be: that it is by its very nature the united family of God which demonstrates the power of Jesus Christ to reconcile the nations and the races, which lives in the world as the servant of all, which carries the news of the approaching kingdom to the ends of the earth.

Only when the great vision of the *Una Sancta* (the world church) touches the life of the congregations and the parishes, and especially their youth, will the ecumenical situation become truly dynamic. As long as the majority of the faithful ask nothing more than their particular local church satisfy their personal needs, there is little or no hope for advance.

ROD FRENCH: Are you saying, then, that our business in youth work is to produce a great host of ecclesiastically angry young men and women?

VISSER 'T HOOFT: No, for anger is unproductive. To see a great vision and to feel deeply the difference between that vision and the actual situation is not to become angry. It is to accept, humbly, the responsibility to work to help the church become what it is meant to be in the life of the churches as they are.

Any anger which we may be inclined to feel disappears once we realize the immense privilege of being called to such a task. It is in the context of this kind of thinking that I see the possibilities in the ecumenical assemblies to which you referred at the beginning of this conversation.

Next week: a report by Marvin Zehr, president of the Young People's Union, on the North American Ecumenical Youth Assembly held in Ann Arbor, Michigan, Aug. 16-23.

alking to the Pastor

e people feel it is a sin to wear e-up because it covers what God given us. Is wearing make-up ly wrong?

ple who use this argument have ard time being consistent. These e people wear clothes. This y sound ridiculous, but it shows a legalistic argument. Often se same people will cut and wave ir hair to make it more attrac-. (Or add a drop of bluing when sing their hair!)

would suggest that in the realm nature there are many weak-ses and blights. The natural e is not always the most beauti- There is little beauty in a wart the end of your nose. Pimples are result of nature, but are not utiful. Nor are sallow color- cheeks, and long stringy hair. seems that what we need to is that you use the skills of metics to enhance your attrac-ness and personality, but you uld be very careful not to use metics to make you look false or ap, or to satisfy a vain mind. diness is not attractive and, at's more, it's false. You should discretion so that as easily as sible, and with as little time and ney as possible, you can enhance natural beauty God has given .

ious groups of our church have n invited to hold meetings for owship at a center owned by a istian, but where alcoholic bev-ges are sold. Does our Confer-e have any stand on the question alcoholic beverages? And would e right for us to attend church ivities at this center even though ourselves do not drink? Ontario

he constitution of our Confer-e does not make specific refer-e to alcoholic beverages, but it usually been interpreted to an that a Christian should not nk. At the last General Con-ence Session, Resolution No. 47 page 13 of the 1959 Minutes, read part, "We believe that since we stewards of the ability to think rly, and since we are stewards our influence upon others, we sider voluntary abstinence to be the goal of each believer."

I'm afraid that I cannot be so specific on your question. The fact that the center sells alcoholic beverages does not in itself make it a good or bad place. A center that does not sell it might be more rowdy and unwholesome.

Personally, I feel one is more liable to the danger of alcoholism if he is a social drinker, and therefore I don't drink. But at the same time I know that tee-totalers are guilty of other forms of the same sin that causes a social drinker to become an alcoholic, namely, the sin of self-indulgence in any form, including the craving for money, power, earthly security, or just plain vanity.

The best thing then, is to help our young people see the dangers not only of alcohol, but of all forms of self-indulgence and to help them to gain control over those things. If we do this well, we can be free to associate with other young people at any place, provided our motives are in harmony with Christ's examples for living rather than for self pleasure alone.

I admire people who always have such confidence in God. Sometimes when I stop to reflect about the world and myself, I wonder whether or not there actually is a God. How can I be sure?

The question of the existence of God will probably never be settled by logical arguments or scientific proof. One can reason the existence of God up to a certain point. But one who has a broad understanding of the world, and who is honest with himself, will never be able to get to a place where they can say that beyond a shadow of a doubt, here is indisputable proof that God exists.

One must accept the existence of God in faith. If God could be proved there would be no need of faith. I must confess that at times I wonder, too. And yet when I observe the beauty and the courage of the lives who live by the faith that God exists, and that He is worth serving with their whole lives, I am led to conclude that there is something outside of themselves that enables them to lift themselves above the natural courses of life and be able to live so unselfishly and with so much grace.

I also find that when I live on this assumption in faith, I am also able to achieve things which I could not under other circumstances.

Do not look for proof. I can assure you it is not needed. When you cast your life on the assumption that God is, and is as Christ has told us in the New Testament, you will find your life becoming richer and this will be enough to satisfy you and you will want to live on this faith.

Don Wismer, the pastor who writes this column, welcomes your questions and comments. His address is 10102 West 64th Place, Arvada, Colorado. Your name and address must be enclosed but will not be printed.

Youth News

MOUNDRIDGE YOUTH RALLY

A YOUTH RALLY is being planned by the youth of the Moundridge, Kansas, churches on September 9 and 10. Theme of the rally is "Champions through Faith." Dick Harp of Lawrence, Kansas, will be the featured speaker.

Harp is the head basketball coach of the University of Kansas. He succeeded Phog Allen as the coach of the Jayhawkers in 1957. Harp is also a director in the Fellowship of Christian Athletics and an active layman in the American Baptist denomination.

The rally will begin on Saturday evening with a banquet in the fellowship hall of the First Mennonite Church. It will continue on Sunday afternoon with a meeting at 2:30 p. m. when Dick Harp will report on the recent F. C. A. Conference at Estes Park and the film, "Springboard," will be shown. The closing service will be on Sunday at 7:30 p.m. when Harp will give his final message. All meetings will be in the First Mennonite Church of Christian at Moundridge.

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

our schools

CMBC APPOINTS TWO TEACHERS

The administration of Canadian Mennonite Bible College announces the appointment of Leo Driedger as instructor in the field of the social sciences to begin teaching following the completion of graduate studies at the Michigan State University, East Lansing, Michigan. Leo Driedger is from Osler, Saskatchewan, and was for several years a member of the Rosenorter Mennonite Church.

Mr. Driedger comes to his new appointment with a varied background of educational preparation and experience. After high school at Osler and Bible School at Rosthern, he attended Canadian Mennonite Bible College from which institution he graduated with the Bachelor of Christian Education degree in 1953. He completed the work for the B.A. degree at Bethel College in 1954 and was granted a Master of Arts degree in social science at the University of Chicago in 1955. He attended Mennonite Biblical Seminary, 1956-57, and was graduated with the B.D. degree from Bethany Biblical Seminary in 1959.

Among the areas of experience which Mr. Driedger has had, church work is in the foreground. He was in summer service, Colombia, South America, in 1951. He served as assistant pastor of the United Mennonite Church, Osler, Saskatchewan, 1949-50, and as interim pastor of the Hebron Mennonite Church, Buhler, Kansas, in 1954. Since 1957 he has been associate executive secretary of the Board of Christian Service, acting as chairman of the Student Services Committee and as a member of the MCC-Voluntary Service Advisory Committee.

Mr. Driedger will terminate his full time work with the Board of Christian Service on September 15 to take up graduate studies for the Ph.D. degree in the field of sociology and anthropology at Michigan State University before coming to Canadian Mennonite Bible College as full-time instructor. He and his wife, Darlene Koehn Driedger, have one child.

The administration also announces the appointment of Margaret Wiens as assistant instructor of music for the coming year. Miss Wiens comes from Herschel, Saskatchewan, and is a member of the Ebenfelder Mennonite Church.

Graduating from Rosthern Junior College, she went on to take teacher's training at Saskatoon Teachers' College, also completing her work for the A.R.C.T. in piano. She attended Canadian Mennonite Bible College, 1959-60, and then went on to Bethel College, Newton, Kansas, from which institution she received the B.A. degree this year. During the summer of 1961 she has ta
special studies in music under
Harold Moyer of Newton, Kan

Miss Wiens has had three ye
of public school teaching experie
and has given private piano less
for several years.

FIFTEEN NURSES GRADUATE

Commencement exercises for
graduating class of the Bethel D
coness Hospital School of Nurs
of Newton, Kansas, were held A
25.

Paul L. Goering, pastor of
Lorraine Avenue Mennonite Chu
of Wichita, was the speaker. Di
mas were awarded to the gradua
by H. J. Dyck, president of the
pital board of directors. A. Ja
Rinner, assistant director of nurs
education and also sponsor of
class, presented the class for gra
ation.

Graduates are: Leota Kester,
Minnville, Ore.; Emma Jean
heim, Marion, S. D.; Susan Sm
Alta Loma, Calif.; Mildred Fries
Aberdeen, Idaho; Elaine Wiebe,
ley, Neb.; Winona Kaye Fries
Henderson, Neb.; Norma Becker
Galva, Kansas; Rita Ediger, Buh
Harriet Jost, Hillsboro; Marye
Koehn, Lehigh; Carolyn Soft, Pr
Prairie; Heleen Nikkel, Can
Judy Stucky, Moundridge; and
nette Schmidt and Lois Martens
Newton.

THE READER SAYS

Continued from page 568

asked us to add some information which is given below. Editor.

Already eight countries have completed negotiations with the Peace Corps to provide Peace Corps Volunteers: Tanganyika, where twenty-eight surveyors, civil engineers and geologists are to work on feeder roads; Colombia, where sixty-four volunteers will work with CARE on agricultural projects and village development; the Philippines, where some 300 teachers are to be sent within a year's time to teach English and general science; Chile, where forty volunteers will be engaged in community development and rural education work under the direction of the Indiana Conference on Higher Education; St. Lucia, an island of the West Indies Federation, where thirteen Peace Corpsmen will work in agricultural improvement and public health; India, in the Punjab State, where twenty-five volunteers will be used to help increase food production; and Ghana and Nigeria, where almost 300 young American men and women will teach English, mathematics, and science in the secondary schools. More projects in other countries will be announced soon. Intensive training for more than 400 carefully selected volunteers is now under way at Rutgers University, Texas Western College, Pennsylvania State University, Notre Dame University, Iowa State University, Ohio State University, University of California and Harvard.

ONE MAN'S PILGRIMAGE

The following letter was received as a request for information.

To the Mennonite Publicat
Office: I would like to get s
information from you folks if
sible. I was raised in York, N
and there were quite a few Me
nites at Henderson. As a bo
had a boy pal who was a Me
nite from this community. It
from him first, that I heard of
scientious objectors. My dad
clerk of district court and this b
father was from Russia and
seeking naturalization and he w
not swear to defend or someth
I remember the discussions my
ther and mother would have a
this situation at home. I list
and then I read in Matthew 5 w
it said not to swear, but to let y
yeas be yea and nays be nay
whatsoever is more than this com
of evil. My folk were Lutheran
claimed to believe the Bible,
here they were not agreeing.

w up I found out more and more t this Mennonite view seemed re and more correct. I left church years ago. Even my her did. He died several years). I was a conscientious ob- tor in World War II — they fted me as a IAO against my ition. As they took me in, I od up when they were swearing m into the army and objected l told the man that was drafting m in under the oath that I re- ed to take the oath, and that I ıld conscientiously be serving an if I did. He told me I was in how. I went and refused to serve, s brought in front of a good ny officers at times, and was ılly given an honorable discharge er sitting in the guard house ut eleven months. Since that e, I have greatly strengthened armor. I belonged to a number of peace organizations like the War Resisters League and the Fellowship of Reconciliation. I have taken *Peace News* for years and a recent issue had a survey of documents prepared in Chicago by the Committee Against Militarization. In this survey I got your address. I would like to read more of your publications. I have never read any.

I notice where the Mennonites have moved to other countries and I have been wondering about this sort of a change. I had an acquaintance in British Honduras, and he mentioned running into a settlement of Mennonites down there.

The economy of the United States is fostered on war and the preparation for war now for thirty years or more. Everything that is produced any more whether it be a lead pencil or a sack of potatoes goes into this effort. The fellow that produces a sack of potatoes that feeds the driver of a jet loaded with hydrogen bombs is just as much a contributor to the war, in my opinion, as the fellow that screws on the apparatus that drops the bomb to the jet.

Are there any Mennonites down in this part of the country? I never ran into any of them. Are they settling any in Mexico or in any other South American countries? Do the governments of these countries recognize their beliefs, and which phase of it? Where can I get reliable information? I would like to make acquaintance with some of the Mennonites and get their addresses, if possible in these other countries. It seems as if it is getting worse all the time towards war. We live in constant fear apprehension—distress of nations with perplexity.

E. Strobel, Brownwood, Texas

CC news

RDINGS TO SERVE WITH PEACE SECTION

cent and Rosemarie (Freeney) ding, Chicago, Ill., have been ap- nted by the MCC Peace Section serve in a witness of Christian onciliation between racial groups he southern United States. The dings will begin work in October leaders of a joint Peace Section Voluntary Service project based Atlanta, Georgia.

hrough establishment of an in- acial unit in Atlanta the Peace Voluntary Service sections hope levelop a center for the extension a Christian peace witness. The sent plan is to assign VS work- in pairs around the city, with housing in a central location. Hardings will assist the VS section in developing this service project as well as being responsible for the broad witness of the Peace Section.

Vincent Harding is at present the associate pastor of the Woodlawn Mennonite Church in Chicago. Following graduation from the City College of New York, he earned a master's degree in journalism at Columbia University, New York. He is a candidate for the Ph.D. degree in history at the University of Chicago.

Mrs. Harding is a graduate of Goshen College, Goshen, Ind., and attended Chicago Teacher's College. In recent years she has been an elementary teacher in the Chicago Public Schools. She is a member of the Bethel Mennonite Church, Chicago.

Plans for this Peace Section-Voluntary Service project have grown out of an increasing uneasiness of conscience within the Mennonite brotherhood regarding its responsibility to the American Negro. As school desegregation and the non-violent action movement have focused attention on the continuing problem of racial tension in our country, individuals have asked whether the Mennonite church could not do more to bring about good will in this situation. Interest in a peace witness in the area of race relations had been expressed by articles in church papers, personal testimonies, the 1959 seminar on race relations in Chicago, conference resolutions on race relations, and in other ways.

Mennonite leaders have agreed that a contribution by the Mennonite church can best be made in terms of Christian reconciliation, especially through church groups, rather than by concentrating primarily on movements seeking desegregation in public institutions. Thus, the Peace Section, which seeks to relate Christian nonresistance to such areas as war, militarism, and racial strife, will carry out the southern project in a spirit of reconciliation and Christian brotherhood.

In preparation for the new project, Voluntary Service sponsored Summer Service units in Negro communities in the cities of Nashville, Tenn., and Atlanta. The four girls comprising the Nashville unit served at the South Street Community Center, where their work was chiefly supervision of recreational activities. In Atlanta, a unit of five girls assisted in the church program, particularly the summer Bible School, of the Wheat Street Baptist Church. Members of the two units expressed satisfaction with both the learning and the service aspects of the experience. Much appreciation was shown by the administrators and other workers at the projects.

Vincent and Rosemarie Harding, Elmer Neufeld (executive secretary of the Peace Section), and Edgar Stoesz (director of Voluntary Service) traveled to Nashville and Atlanta on Aug. 13-17 to evaluate the Summer Service projects and to plan for development of the new long-term project.

PEACE SECTION APPOINTMENT

Milton Lehman of Bird-in-hand, Pa., who recently joined the MCC he quarters staff as assistant in Peace Section, will be respons for Peace Section relationship Selective Service, including the p essing of assignments for 1-W r serving in projects sponsored MCC constituency groups. He ceeds John D. Unruh, Jr., Freem S. D., who has served in this ca ity during the past two years.

our churches

SILVER WEDDING

United, Rosthern, Saskatchewan. In the afternoon of August 20, Mr. and Mrs. Walter Harder together with relatives and friends gathered together to celebrate their twenty-fifth wedding anniversary and ask God's blessing for the future. J. C. Schmidt brought an English message basing his message on 1 Sam. 17:12, Hitherto hath the Lord helped us. P. P. Koop brought a message in the German language. The service was interspersed with a solo, duet, and a recitation. A son was born to Mr. and Mrs. Joe Neufeld on July 5. On August 20 Ann Rempel, missionary nurse, spoke in the United Mennonite Church. Miss Rempel on furlough from the Congo spoke briefly on her work and also showed slides. *Helena Lesser*

INSTALLATION FOR PASTOR

Hope Church, Columbiana, Ohio. An installation service for our new pastor A. J. Neuenschwander, was held on July 9 1961. R. L. Hartzler, field secretary of the Central District Conference, gave the message. Attendance at the service was 102. We have been meeting in the high school auditorium. Sunday evening meetings are held in the homes. Pastor and Mrs. Neuenschwander are living at 40 South Cross Street in Columbiana. The following children were consecrated in August 13: Larry and Cathy, children of Mr. and Mrs. Leonard Rohrer; Merle, son of Mr. and Mrs. Howard Bauman; and Pamela, daughter of Mr. and Mrs. Glenn Rice. *Howard Bauman*

CHURCH REDECORATED

Topeka Church, Topeka, Indiana. The church sanctuary and a number of rooms were recently redecorated and a new outside bulletin board was put up. Children's Day was observed during the worship hour June 11 when a program was given by the primary department and Christmas bundles were dedicated. A banquet and program honor high school graduates of the No ern Indiana churches was held the Northern Indiana Young ple's Union at the Eighth St Church, Goshen, on June 11. Ir Bishop, MCC relief worker fo number of years, showed slides told of relief work at the W. M work meeting in the afternoon June 1. On June 25 J. N. Smuc of Goshen brought the messag the absence of E. J. Bohn who sisted in the ordination service Omer Nisley at Wayland, Io Nisley is a former member this church. On July 23, a fel ship potluck dinner was held fol ing the morning service to celeb our pastor's birthday. The Y. F had a work day August 19 w various jobs were done in the c munity. Recent weddings occur in this church were those of Ka Roy of Topeka and Raymond Thompson of Binghamton, York; Nancy Yoder and Ro Shellenberger of Buhler, Kar *Opal King*

our conference

continued from back page

CHANGE OF ADDRESS

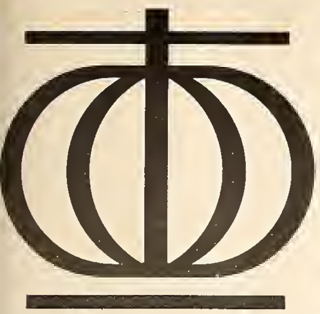
The N. W. Dick family of 908-4th Avenue, Saskatoon, Saskatchewan, moved Toronto at the end of August to take the pastorship of the United Mennonite Church there. The new address is 74 Trinnell Boulevard, Ontario.

USE OF SYMBOL BEGUN

For several years the officers of the Conference have sought for a Conference symbol. Robert W. Regier, Conference art director worked out various designs from which selection is to be made for a symbol to represent faith.

At the meeting of the Conference executive committee in July, a motion was passed to have one of the designs used experimentally by the Central Office in Newton, Kansas, on Conference letterhead and displays being prepared for the 1962 General Conference. The design first used on the cover of the re ly published *1961-1962 Handboo Information*.

Regier describes the symbo follows: "The cross and orb sign is a contemporary variatio a symbol with a long tradi While the new symbol is inte to be flexible in meaning, histo ly the cross and orb design signified the sovereignty of C



the world and in life to come. symbol also suggests the in-arable relationship between faith e cross) and life (the world). line below the cross suggests concept of a foundation. Our h, as expressed by the meanings ived from the cross and orb, ts on a sure foundation."

arlier discussion on a Conference bol was presented in *The Men-ite*, April 4, April 25, May 2, July 25, 1961.

ANGELIST SERVES IN CANADA

J. Esau of Mountain Lake, Min-ota, who has served as an evan-ist in churches for many years, l spend two and one-half months Saskatchewan churches this fall. e will be at the Mennonite Youth m, Rosthern, September 17-22; yfair Church in Saskatoon, 24- North Battleford, October 1-3; rdeen, 4-6; Osler, 8 and 9; Hague euanlage), 10-15; Laird, 16-20; rd (Tiefengrund), 22-24; Saskat-wan Conference, Herbert, 25-27; st Church, Saskatoon, October 29 November 3; Langham, 5-10; thern (Eigenheim) 12-14; Wald-m, 15-18; Drake, 19-22; Watrous, and 24; First Church, Eyebrow, 8; Eyebrow, November 29 and

aving become well known oughout the Conference while ing as traveling evangelist for Board of Missions, Mr. Esau is wn as the blind evangelist. For past year he served as interim tor of the Gospel Mennonite rch in his home community of ntain Lake, Minnesota. The sent itinerary was planned by missions committee of the Con-nce of Mennonites in Canada.

WLYWEDS ITINERATE

and Martha (Boschman) Van-berg, Taiwan missionaries who e married in Carrot River, Saskatchewan, on August 18, are spending the first two weeks in September visiting congregations in the interest of missions.

They will be in Frazer, Wolf Point, Bloomfield, and Glendive, Montana, on the third, fourth, and fifth. On the sixth, seventh, eighth they will be in Dresden, Munich, Alsen, and Arena, North Dakota. In Iowa they will be in Pulaski and Donnellson on the tenth and eleventh.

The Vandenbergs will attend the first semester at Mennonite Biblical Seminary, Elkhart, Indiana, before returning to Taiwan. During that time they will serve in various places on week ends.

BULLETINS CONTINUE SERIES

"Labor Sunday" is featured in the September issue of Church Bulletin Service. A mural of brickmaking in Egypt reminds the churchgoer of the experiences of the Israelites in Egyptian bondage.

"Switzerland" is the first bulletin in a series on Mennonites in Europe.

Continuing the series on pioneer Mennonite leaders, the bulletin for September calls attention to Andrew B. Shelly (1834-1913), who was instrumental in initiating publication of *The Mennonite* in 1885 and was active in missions and education in the church.

In line with the Christian Education Emphasis Period in September, one bulletin features Christian education as "The Community of the Holy Spirit."

FIVE WORKERS TO MEXICO

Tina Fehr, Jake and Trudy Heinrichs, and Abe and Hanna Rempel—all from Manitoba—went to Mexico the latter part of August. George Ediger, of Inman, Kansas, returned the middle of August, after spending the summer in Voluntary Service in Mexico.

Tina Fehr, of Altona, returned to Mexico after a year's furlough. A nurse in the community hospital in Cuauhtemoc, she has served six years, three under Mennonite Central Committee, and three under the General Conference Mennonite Church.

The Heinrichses, also of Altona, began their service in Mexico in August 1960. While on vacation in Manitoba in August this year, they were ordained in the Bergthal Mennonite Church in Altona. Heinrichs has charge of the Mennonite fellowship at Santa Clara and teaches school in that Mennonite community, giving instruction in German and English.

The Rempels, from Steinbach, are now beginning their work in Mexico, replacing the Daniel Peterses, who completed their five-year term in June. Rempel has taught in Manitoba schools for several years and will teach in a Mennonite school at Cuauhtemoc.

Work in Mexico is carried on jointly by the Board of Missions and the Board of Christian Service. The work involves church, school, and hospital work in and around Cuauhtemoc.

BAUMAN ATTENDS PRINCETON

Kenneth Bauman, who is on furlough from India, will attend Princeton Theological Seminary, Princeton, New Jersey, this fall. Classes begin on September 26.

HART ATTENDS SEMINARY

Lawrence Hart, head chief of the Southern Cheyenne in Oklahoma, will attend Mennonite Biblical Seminary in Elkhart, Indiana, this year. While a Bethel College student, he served as youth leader at the Lorraine Avenue Mennonite Church in Wichita, Kansas, the past year. He is the son of Homer Hart, who has been active in the mission at Hammon, Oklahoma.

mutual aid placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or relocation.

Companion. A middle-aged or young business woman is wanted to share home with middle-aged, single working woman on a midwest farm. Housekeeping or nursing positions are available in nearby towns. Write to Mutual Aid, 722 Main Street, Newton, Kansas.

Housekeeper. Lady wanted to live in Kansas City Mennonite home full time. Housework, cooking, children. Apply giving experience, references, and salary expected to Room 8, 3925 Adams Street, Kansas City 3, Kansas.

our conference

Second class postage paid at North Newton, Ka

MCC IS TENTH IN FOREIGN AID

A report by the Advisory Committee on Voluntary Foreign Aid, International Co-operation Administration, lists Mennonite Central Committee as tenth in giving to foreign aid in 1960. Figures are given as $563,773 in funds, $13,469 in purchases, and $1,877,169 in kind, making a total of $2,454,411.

The total amount contributed to foreign aid by private agencies in the United States was $291,899,393. Catholic Relief Services, with $115,809,326, topped the list of seventeen voluntary relief agencies contributing more than $1,000,000.

The Advisory Committee on Voluntary Foreign Aid points out, however, that a substantial amount ($128,161,604) of the total represents the value of foods donated to the fifty-six accredited voluntary agencies by the U. S. Government.

FOUR 1-W MEN COMMISSIONED

Four men entering 1-W service were commissioned by the Alexanderwohl Mennonite Church at Goessel, Kansas, on August 20. They are Leon Janzen, who recently began service at Prairie View Hospital, Newton, Kansas; and Loren Weinbrenner, DeLoy John Schroeder, and John Henry Reimer, who are going to the Evanston General Hospital in Illinois. The charge was given by the pastor, Aaron J. Epp.

According to Wilfred Unruh, executive secretary of the Board of Christian Service, a commissioning service emphasizes the fact that men in 1-W represent the church. The congregation acknowledges its ambassadors and expresses interest in them and their witness, while the 1-W men recognize their responsibility in reflecting positively the faith of their church.

MISSIONARY ORDINATION

Edward and Barbara Senner were ordained for mission service in Taiwan in the First Mennonite Church, Monroe, Washington, on August 27. Pastor of the church is George W. Kopper. Orlando A. Waltner, associate executive secretary of the Board of Missions, officiated. The Senners with their son Timothy left from Seattle on August 29 and plan to arrive in Taiwan on September 1. They will study language in Taipei.

NEW DOCTOR IN JAGDEESHPUR

E. S. K. Arthur is the new doctor in the Sewa Bhawan Hospital, Jagdeeshpur, India. He is a nephew of Mrs. Samuel Stephen who with her husband was in the United States several years ago. Joe Duerksen (Newton, Kansas) is the only other doctor in the 125-bed hospital, which usually has a patient census
about 175.

NEWS FROM CONGO

Hulda Banman returned to Co
on September 9. After three d
in Leopoldville, she went to I. M
Kimpese, where she is now
paring for her work as nursing
and clinical instructor. Her addr
is I. M. E. Kimpese, via Leopoldv
Republic of Congo. She rep
that one of the Congolese, c
menting on the number of miss
aries returning said, "Our Co
must be getting better."

REGIERS ORDAINED FOR SERVICE IN GULFPORT

Harold and Rosella (Wiens) Regier will leave for Gulfport early in September to serve in the work there. They will be ordained in the Burrton Mennonite Church, Burrton, Kansas, on September 3. The act of ordination will be performed by Orlando A. Waltner, associate executive secretary of the Board of Missions.

The sermon of ordination will be given by William Klassen, professor of New Testament and Greek at Mennonite Biblical Seminary, Elkhart, Indiana. Gideon G. Yoder, pastor of the Burrton Mennonite Church will give the message to the congregation, and P. A. Wedel, pastor of the Bethel Mennonite Church, Inman, Kansas, will give the message to the missionaries. Others participating in the service will be Harris Waltner, pastor of the West Zion Mennonite Church, Moundridge, Kansas; and Missionary Frank J. Enns of Inman.

After serving his 1-W term
Gulfport, Harold Regier has b
preparing for full-time mission w
there. He also spent two summ
in Voluntary Service in Gulfp
His preparation included finish
college (Bethel College, 1957)
attending Mennonite Biblical Se
nary, from which he was gradua
this spring.

His experience includes teach
in Kansas rural schools, serving
assistant pastor of the First Ch
tian Church in Newton, Kan
and interim pastor of the F
Mennonite Church, Newton.
summer he served as assistant
tor of the First Mennonite Ch
of Christian and West Zion Me
nite Church at Moundridge.

Rosella Regier is the daughte
Mrs. H. W. Wiens, Inman, an
member of the Bethel Menn
Church, Inman. She was gradu
from Bethel College in 1958.
has taught school in Kansas an
Indiana and has done secreta
work for the Board of Missions
Mennonite Biblical Seminary.
was also a part-time student
Mennonite Biblical Seminary.

In Gulfport, the Regiers join
and Edna Kaufman, the only
manent workers there. Others
the missions staff are volunteer
the service program of the Co
ence.

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

SEPTEMBER 12, 1961

THE MENNONITE

in this issue

COVER
Men of all time have resisted the call of God. In the burning bush experience, Moses' response was, "Who am I that I should go to Pharaoh, and bring the sons out of Egypt?" This woodcut is the work of our art director, Robert W. Regier.

CONTENTS

EDITORIALS 578
THE MAKING OF A MINISTER 579
TEACHINGS ABOUT UNITY 582
OLD BELIEVERS IN BRAZIL 584
WE TALKED AT ANN ARBOR 585
PRAYER 587
THE READER SAYS 588
OUR SCHOOLS 589
MCC NEWS 589
OUR CHURCHES 591
OUR CONFERENCE 592

CREDITS
Page 579, Hays from Monkmeyer; page 580, Bloom from Monkmeyer; page 581, Harold M. Lambert and Clark and Clark; page 584, World Council of Churches.

CONTRIBUTORS
Berwyn Oltman, pastor, Church of the Brethren, Kinglsley, Iowa; Vernon Neufeld, president, Bethel College; Marvin Zehr, president, Young People's Union; Elaine Kraeker, high school student, Henderson, Nebraska.

# of things to come

Sept. 15, 16—Organ workshop, Bethel College Church, North Newton, Kansas
Sept. 24—Manitoba Sunday School Conference, Boissevain, Man.
Oct. 1—Western District Sunday School Convention, Alexanderwohl Mennonite Church, Goessel, Kansas.
Oct. 1—World Communion Sunday
Oct. 2—Classes begin, Canadian Mennonite Bible College
Oct. 6, 7—Annual Conference, Women in Church Vocations, Elkhart, Indiana
Oct. 8—World Literacy Sunday
Oct. 9—Thanksgiving (Canada)
Oct. 11—Fall meeting, Illinois Women's Fellowship, Danvers, Ill.
Oct. 21-24—Western District Conference, Kansas City, Kansas
Oct. 21—Western District Women's Missionary Organization Banquet, Kansas City, Kansas
Oct. 25, 26—Saskatchewan Conference, Herbert, Sask.
Oct. 29—Manitoba Youth Organization, Winnipeg, Man.
Oct. 31 - Nov. 3—Church and Society Conference, Chicago, Ill.

THE MENNONITE

Editor: Maynard Shelly. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. **Editorial Assistant:** Muriel Thiessen. **Art Director:** Robert W. Regier.

VOLUME 76 **NUMBER 36**

Guest editorial by Henry A. Fast

RESOURCES OF OLDER PERSONS Vigorous protests being raised in many quarters against our present practice of a matically retiring people at age sixty-five and in effect placing th in the discard like an outworn garment. Actually there may b great deal of good wear left in most "discarded" individuals.

The New Jersey State Division of Aging in its newsletter, "Ad Years," gives exciting reports on how different agencies have util the resources of knowledge and experience of older persons:

"Three outstanding authorities, all retirees from their full-time j have been retained by the New Jersey Division of Welfare as cons ants in their respective fields. They are: Bison R. East, 75, profe emeritus of dental public health practice, Columbia University; Ro R. Fischelis, 69, former dean of the New Jersey College of Pharma and Franz Goldmann, 65, emeritus associate professor of med care, Harvard University School of Public Health. Coming f distinguished careers as specialists, they bring to these new ass ments experience and maturity only to be found after long year devoted service. The Welfare Division states, 'It's the ability counts.'

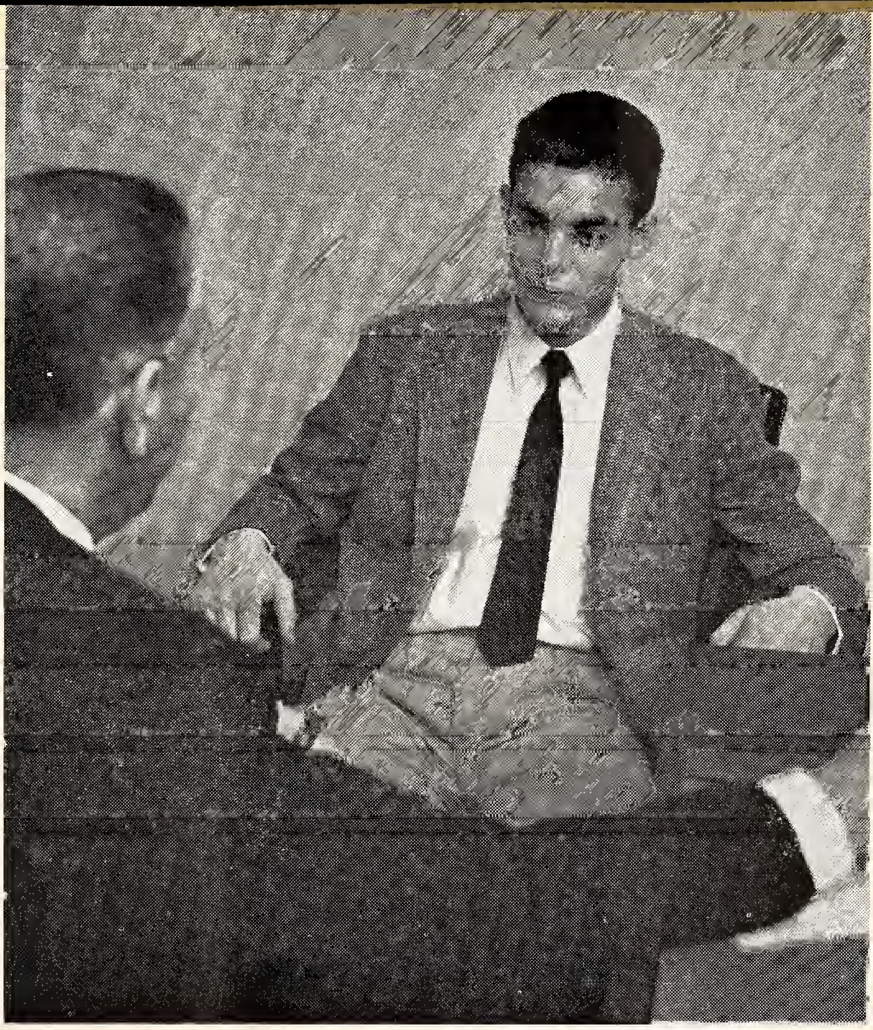
"The value of using this type of talent is further illustrated b California law college dean who is proving that the country's c pulsory retirement policies need reform by recruiting his fac from leading legal scholars after age limits had forced them of their professorships.

"The dean, David E. Snodgrass, states the latest recruits to fourteen-man, full-time faculty are a Yale professor, 68 years ol Chicago man, also 68, and men from Washington and Pittsbu both 70. 'It's a dream of a faculty,' said the dean, who is 66 who instituted the policy when he was 46. Dean Snodgrass n that his college's experience shows that for individuals there is necessary relation between mental and physical age and chronolog age."

Another item summarizes a report on "Employment of Ma Workers" published by the National Association of Manufactu

"This report, based on manufacturing industry's experience in o ing its doors to ever-increasing numbers of older workers, prov insight into the nature of the problems confronting employers the marked progress industry has made in utilizing the skills of ma applicants. The NAM states in report that employers who have experience with older workers find they offer these distinct ad tages: They don't change jobs often, are not often absent, are pat and thorough. They do not need so much instruction or supervi and have fewer accidents. Their judgment improves with age they place great value on their jobs."

The illustrations cited above are not to suggest that every c person has retained at age sixty-five the physical health and mental vigor and resilience to occupy a position of major resp bility, but it does urge that many older persons can serve effecti many years after they reach this age. It also implies that older sons should not write themselves off as "through" at that age, should plan in advance how they may continue to serve usefull the later years of their life.



Many have a part in the call.

The
laking of
A MINISTER

Berwyn Oltman

EVERY INDIVIDUAL is called by God to service in His kingdom. This call comes to us forcibly at the time we accept Christ. As church members we should always be ready and willing to respond to the various aspects of this call. And to some of us the call takes on extra depth and force: we are called to be ministers.

The New Testament offers much information about this holy calling. I especially appreciate the words of the Apostle Paul to the young minister, Timothy. In the first chapter of 2 Timothy we find expressed a lofty concept of the ministry.

The work of the ministry presupposes deep dedication. Paul advised the young Timothy. "Do not be ashamed . . . of testifying to our Lord . . . but take your share of suffering for the gospel in the power of God, who saved us and called us with a holy calling. . . ."

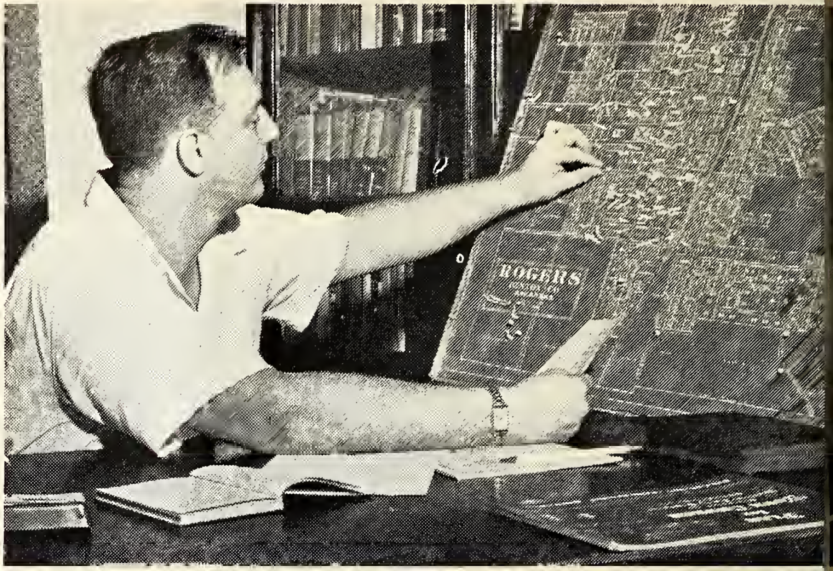
Naturally a person feels some reluctance in assuming such a lofty vocation. Paul's letters lead us to believe that Timothy might have felt hesitant about assuming such important work. We know that other men whom God had called put up some resistance to the call.

The problem is that we expect a spokesman for God to be perfect; yet we know that none of us is perfect. We know that preaching is the communication of truth through personality; yet in the personalities of all the people that we know we see flaws and foibles.

The call to be a minister first began to enter my consciousness when I was nine years old. Trying to fit such a lofty ambition into the frustrations of adolescence and turbulent teen-age years was a real problem. And like many of my colleagues in the ministry I still battle a strong feeling of inadequacy.

Paul had an answer to such feelings. He wrote, "[We are called]

The minister is an administrator.
Extend his work by taking
every opportunity to witness.



not in virtue of our works but in virtue of his own purpose and the grace which he gave us in Christ Jesus ages ago." We are called—not because we have been so good, not because of our faithfulness in Sunday school and church, not because our personalities are so well-developed, but because God wants us to be channels of His purpose and grace. The calling comes from God, and all that He asks is that the one who called be open to receive His power.

Laying on Hands

In verse 6 of this letter to Timothy we have a reference to the gift of God which is received by the laying on of hands. The service of ordination is a sacred service, rich in meaning and significance. The vows which the minister repeats are more demanding than are the familiar marriage vows. The laying on of hands by the officiating elders symbolizes the impartation of the Holy Spirit—not just the Spirit as Guide and Comforter but the coming of the Spirit in all of His power to assist the minister in preaching and leading.

When a minister is ordained, certain elders are appointed by the district to conduct the service. They do not claim to have apostolic succession, bestowing upon him an office which has been handed down through all the succession of bishops from the first century. They do not claim to possess any magical power in their hands to give some sort of spiritual charge. But they act as channels of God's grace and as representatives of a New Testament-centered church.

The simple act of the laying on of hands should have more meaning and significance than any other single event in his life. As a minister I do not always realize this or appreciate the ordination as I should, but Paul's words to Timothy serve as important advice to me and to all other ministers of the gospel: "Rekindle the gift of God that is within you through the laying on of my hands."

Constant Study and Prayer

These words call to our minds a second important truth about the nature of the ministry: it requires constant study and prayer. The service of ordination is meaningless if it is not followed by continued devotion and preparation. Just as fuel must be constantly added to a fire to keep it going, so must the flame of the Spirit be rekindled.

How long does it take to produce a minister of the gospel? Speaking in terms of education, in our complex society we feel that a minister should complete at least twenty years of schooling, beginning with kindergarten in public school and ending with three years beyond college in a church-sponsored seminary. But that is not enough! No one can build a complete understanding of and appreciation for the Bible in just three or five years of intensive study. It takes a lifetime to master its message and relate it to daily life; therefore, a minister must commit himself to a lifetime program of study and research.

It seems to me that there is some misunderstanding about the nature of theological training. In college ministerial students major in everything from art to zoology; however, most of them concentrate in philosophy and religion or English and speech. The majority of our pastors have attended our church colleges, not because they are required to do so but because they feel they get the most help and encouragement.

After four years of a liberal arts education a student enters seminary. There he studies theology (or basic Christian beliefs), Christian ethics (or how Christianity can be applied to the problems of society and daily living), mental hygiene, counseling, homiletics (or the art of sermon preparation and delivery), world religions, Bible, worship, Greek, Hebrew, church administration, and pastoral ministry. In addition to these studies he receives some practical training in church work.

There is not time in the three-year period to learn all that a minister should learn; thus the process of study must continue after the minister becomes an active pastor. He must dig into the Bible books which were not studied intensively during his seminary days. And he must find time to read a few of the hundreds of books and some of

THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and December 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; editorial correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, Kansas.**

e dozens of periodicals which are
blished in the field of religion
ery year.

ith Above Fear

It takes more than study to pro-
ce a minister. A man of God
ist keep alive a strong faith, a
ationship of dependency and trust
the heavenly Father. Faith is
it spiritual quality which enables
Christian to overcome fear.
ere are many fears which plague
minister: the fear of unfavor-
le opinion of other people (any-
e who works as a leader subjects
nself to criticism); the fear of
ancial insecurity (this is a very
l fear in our materialistic so-
ty); and the fear of the unknown
e uncertainties of moving into a
npletely strange community and
annoying unpredictabilities of
ople). Faith is also the spiritual
ver wihch helps the minister to
e above his feelings of inade-
acy.

Paul knew that the young Timo-
had faith. In his letter he ex-
ssed thanks to God for the un-
gned faith that was in Timothy.

A man cannot adequately perform the work of the ministry without a love for his fellow man.

But the apostle wanted his young co-worker to have an even deeper and stronger faith, a faith which could be expressed with the ringing words of conviction.

The Co-operation of the Church

Study plus faith can help to keep the flame of the Spirit glowing in the life of the minister. But even these are not enough! Do you remember the familiar words of Paul in another letter? "If I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing." A man cannot adequately perform the work of the ministry without a love for God, a love for his fellow man, and a love for himself.

Thus far I have been addressing myself chiefly to ministers. But let me quickly point out that all Christians have a place in the holy calling. It is the nature of the ministry that it demands co-operation.

Many people play a part in producing a minister. Timothy had been aided in his faith by his grandmother and his mother. I know that I would not be in the ministry if it were not for the words and prayers of countless relatives and friends. My grandparents planted the seed for my call to the ministry. My parents provided needed encouragement. My pastor was of great help. College and seminary professors offered specific directives. Members of the churches which I served as a student pastor gave me much help and encouragement. And I would be remiss not to mention my wife, who shared with me many of these experiences.

You must realize that a few words by you — as a parent, a church school teacher, or an interested adult — can help a young person to make a decision to enter a church-related vocation. You must realize also that your attitudes and conversations as church members can make or break a young minister.

You share an even greater role in the work of the ministry. You assist your pastor in his work as preacher and worship leader. It is the central task of the minister to proclaim "the appearing of our Saviour Christ Jesus, who abolished death and brought life and immortality to light through the gospel." If you come to church every Sunday expecting to meet God and ready to hear the joyous proclamation of the good news, you are helping the pastor in his task.

Your attitude and receptivity have a great deal to do with the warmth and the power of the worship and the effectiveness of the preaching. If you come to church to pray instead of merely to daydream, you become an assistant minister, helping to bring the power of the Holy Spirit to the entire congregation.

You can help in the work of the ministry also by taking advantage of every opportunity to witness and to serve. Talk to your neighbors about Christ and the church; they will perhaps listen to you more readily than to a man who is "paid to talk religion." When you are aware of illness or problems in homes, report these things to your pastor. Ministers do not have extension ears; in fact, they are often the last persons to hear about needs. Feel free to call your minister when you have questions and concerns; it is part of his calling to serve you, and he is bound by the ethics of his profession to keep your confidences. If you will help interpret to the community the nature of the ministry, the power of the church can be extended and increased.

Finally, you can help your minister to fulfill his holy calling by doing your best to keep the gospel alive and growing in your life and experience.

THEOLOGY OF CHURCH UNITY

Vernon Neufeld

Unity in the Christian church finds its model in the unity of God. In primitive religions the several forces in nature are ascribed to different gods. This was true of Israel's neighbors, and it was a significant revelation when she was convinced and taught that there was but one God, whose name was *Yahweh.* He was the creator of heaven and earth, the giver of life and death, who provided prosperity and health or poverty and illness. He alone led His people and made His will known to them. God is one; beside Him there is no other.

Note that this monotheism and the expression "God is one" was extremely significant in the life of the Jews in the first century. This actually represented the basic confession of faith in which all Jews everywhere united. Not only did it declare the Jewish belief in one God, but it also rejected the other gods in the Greek environment in which they lived. Often they found their confession in direct conflict with the many gods worshiped by the Gentiles or the demands for worship from the Roman Caesars. The belief in the oneness of God was held by all Jews and in this conviction they found their unity. There were Pharisees, Sadducees, Zealots, and Essenes among the Jews; there were those who strictly observed Jewish traditions and those who scoffed at them; there were those who demanded circumcision, baptism, and sacrifice from new converts, and those who were not so strict in these requirements. But in one conviction all were united: *God is one.*

New Testament thought expresses this same conviction. Jesus himself quoted a portion of the *Shema* as the greatest commandment (Mark 12:29); elsewhere, the uniqueness of God is expressed (Mark
18; Eph. 4:6; 1 Cor. 8:4; 1 Tim. 1:17; 2:5; Rom. 16:
John 17:3; Jude 25; Gal. 3:20). Paul indeed refer
the many gods and lords honored in his time but a
"yet for us there is one God, the Father" (1 Cor. 8
Most significant is Paul's argument in Romans 1
He is arguing here that both Jew and Gentile are
need of salvation and that this salvation is gran
only upon the basis of faith. He concludes, "For
hold that a man is justified by faith apart from wo
of law. Or is God the God of Jews only? Is he
the God of Gentiles also? Yes, of Gentiles also, s
God is one; and he will justify the circumcised on
ground of their faith and the uncircumcised beca
of their faith" (Rom. 3:28-30). This is truly signific
The oneness of God means that God is God of all
that the requirements of salvation are the same
all—Jew or Gentile.

In a slightly different way, we note in the
Testament the emphasis on the unity of Jesus
the Father. This is most clearly expressed in
Gospel of John, where we find such phrases as
Father is in me and I am in the Father" (10:38),
who has seen me has seen the Father" (14:9), "I
the Father are one" (10:30; cf. 17:11, 21). Yet i
important to note that this oneness does not m
identity; it does not mean a confusion of persons,
the Son remains distinct from the Father. Paul w
add, "for us there is *one God,* the Father, from wh
are all things and for whom we exist, and *one L*
Jesus Christ, through whom are all things and thro
whom we exist" (1 Cor. 8:6). God the Father
Jesus the Lord are separate persons, yet one.

Unity Between Christ and Believer

From beginning to end, the Bible clearly teaches
sin marks the separation of man from God. Sin
rupted the harmony which existed between God
man in the creation; sin caused the disunity w
characterizes much of the biblical narratives
teachings of the Old and New Testaments. The c
munion between God and His creature, man, is
stroyed. Sin is the barrier blocking unity. In
separation, mankind is united, for "all have sin
(Rom. 3:23); all men "are under the power of
(Rom. 3:9).

The history of salvation traces God's endeavo
restore man to fellowship with himself and to reu
him into that harmony which was destroyed by
The theological words related to salvation illust
this return to a relationship once held: *re*stora
*re*demption, *re*generation, *re*conciliation. Christ "
for all, that those who live might live no longer
themselves but for Him who for their sake died
was raised" (2 Cor. 5:15). All those who accept
in faith become sons of God (Gal. 3:25, 26). They
no longer separated or alienated from Christ; "but
in Christ Jesus you who once were far off have
brought near in the blood of Christ" (Eph. 2:1

Indeed, the relationship of creation to redemp
takes on cosmic proportions in Paul's thought.
Christ and through Christ *all things* were created
heaven and on earth, visible and invisible, whe
thrones or dominions or principalities or authori
(Col. 1:15, 16). But further, God was pleased to d

Studies in Church Unity—III

e unity of the believers is grounded in
unity of God, is exemplified in the unity
the Father and the Son, is affected by the
ure of man's salvation, is controlled by
unifying Spirit. In this unity, differences
l variations supplement and complement
whole; they do not detract or destroy.

Christ and "through him to reconcile to himself
things, whether on earth or in heaven, making peace
the blood of his cross" (vv. 19, 20). Elsewhere Paul
s of God, "For from him and through him and to
ı are *all things*" (Rom. 11:36). He describes crea-
as being subjected to futility, and it is now "groan-
in travail," but he also expresses hope of its being
free from its bondage to decay" (Rom. 8:18-25).
great vision of the apostle is that "at the name of
us every knee should bow, in heaven and on earth
under the earth, and every tongue should confess
t Jesus Christ is Lord, to the glory of God the
her" (Phil. 2:10, 11). And perhaps the most sig-
cant of all is Paul's teaching concerning Adam and
ist: "as one man's trespass led to condemnation
all men, so one man's act of righteousness leads
cquittal and life for *all men*" (Rom. 5:18).
alvation means that man is united with God
ugh Jesus Christ. This is an intimate fellowship
n the Father and with His Son Jesus Christ (1 John
, which Paul calls being "in Christ." The Chris-
ı is joined to Christ and, as in the marriage rela-
ship, the two become one; "he who is united to
Lord becomes one spirit with him" (1 Cor. 6:14-17).
again one needs to emphasize the fact that the
y of the believer and his Lord is not identity;
s not a confusion of persons. Christ remains the
d, and Christians the body (Eph. 1:22, 23; Col. 1:18).

ty of the Believers

rom the unity of God, the unity of Father and Son,
the unity of the believer with both, one may note
the New Testament also speaks of the unity of
believers, one to the other. Jesus significantly
ys, "that they may all be one; even as thou, Father,
in me, and I in thee, that they also may be in us"
nn 17:21). John pictures Christian fellowship as
union in which the Father, the Son, and the be-
ers all become one. (See John 17:11; 1 John 1:3.)
he New Testament gives expression to many figures
ch picture this relationship between believers. In
n one finds it expressed in terms of *the vine and*
branches (John 15:1-11); although this emphasizes
union between Christ and His followers, the one-
s of all branches is an implicit teaching. In John
also may note the *sheep-shepherd* relationship,
re more clearly the unity of all sheep is expressed:
d I have other sheep, that are not of this fold;
I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd" (John 10:16). Elsewhere, the reference to the church as *God's people* (1 Peter 2:9, 10) recalls Israel of the Old Covenant and the fact that all Jews were joined as a body in this conviction. As was noted above, though there were many differences among the Jews, they were one in the belief in and expression of their monotheistic faith. Mention must also be made of the figure of the *building* which Paul uses. Built upon Jesus Christ (1 Cor. 3:11), or upon the apostles and prophets with Jesus as the chief cornerstone (Eph. 2:20), the building is an edifice in which the living stones are the believers in Christ. To change the figure, all believers are "fellow citizens with the saints and members of the household of God" (Eph. 2:19).

But the most striking illustration in the New Testament of unity among believers is that of the human body. This Paul uses to greatest advantage in showing at once the diversity of those in the Christian fellowship and their unity under the lordship of Christ. The concept of being "in Christ" here takes on corporate proportions. Using the human body as an illustration, Paul says, "we, though many, are one body in Christ, and individually members one of another" (Rom. 12:5). All individualism is incorporated into an integrated unity in Christ.

This collective aspect of the church is further developed by the apostle in 1 Corinthians 12:12-26, where he discusses spiritual gifts. Here he emphasizes the truth that each gift and service is important to the total church just as each part of the body, however insignificant, is indispensable to its proper function. Indeed, Paul goes on to say, diversity of gifts is essential to the body; "if all were a single organ, where would the body be?" (v. 19). True unity, therefore, is not uniformity, but harmony in diversity, and this in Christ. Sometimes Christ is described as the head of the body (Eph. 1:22; 4:15; 5:23; Col. 1:18; 2:19), at other times as the body itself (Rom. 12:5; 1 Cor. 12:12), but in either picture the lordship of Christ and the harmony of the several members are emphasized.

Clearly the basis of unity among believers is the oneness of God, the oneness of Christ. There are many gifts, but one Spirit; varieties of service, but one Lord; variations of labor, but one God (1 Cor. 12:4-6); yet these diversities are a unity. In different words, it means that everyone must have the mind of Christ (Phil. 2:1-5). Differences are subjected to the lordship of Christ, for all are one in Christ (Gal. 3:28). It is the love and peace of Christ which binds all into the one body (Col. 3:14, 15).

The classic statement on Christian unity is found in Ephesians 4:1-16. Here, seven unities are expressed: "There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all" (4:4-6). The one Christian body, the church, joined by one Spirit (1 Cor. 12:13), moves toward the same hope of true life in God. Loyalty to the one Lord leads to one faith which is marked by one baptism. All unities are joined together by the one God and Father of all who is superior to all, who works through all, and who is immanent in all.

OLD BELIEVERS IN BRAZIL

HONG KONG SAID goodbye to the last of those Old Believers, refugees from the mainland of China, who had been waiting there for resettlement. They are now in Brazil, where they will complete the second colony set up for the denomination by the World Council of Churches.

Plans are now being made to set up a third colony in Brazil for Old Believers still in China. It cost $450 a person to resettle these farmers who belong to a church that has been persecuted since the seventeenth century when their forefathers refused to modernize their worship.

They have no formal church buildings and no ordained priesthood. But every house has its shrine where its ikons are preserved. The worshipers maintain an ancient unreformed liturgy. The men do not shave or cut their hair because, like Samson, they believe this marks them out as a people set apart. Their hospitality is boundless, but they will not sit down to eat wi anyone outside their faith becau they think that to do so is forbi den by the Bible.

Old Believers are a simple, d vout people who practice an ancie form of Christianity, keep up tl manners of an age-old culture, ai show an unbending devotion to fre dom and independence. They le their homes in Siberia at the tir of the Russian Revolution ai found sanctuary in Manchuria. B the introduction of Communism China spurred them to make a ne search for freedom. Those w could obtain exit permits drift down to Hong Kong as refuge During the spring of 1958 a colo of 550 Old Believers from Chi was established at Santa Cruz, ne Parana, in South Central Braz They built their own houses and s up their own farms. By May 19 they had become self-supportin During the last twelve months tl colony has doubled its rice crop the main source of cash income.

The scheme was so success that it was agreed to settle a seco colony of Old Believers at Pan E rado in the same neighborhood b some miles distant from the fi one. It will soon have nearly 7 settlers. Last year ninety pionee were sent out to make a beginni and since January this year a f ther 424 have left to join them. T last of these emigrants are now their way.

On arrival they will live in hostel until they have built th two-roomed cottages and made th own furniture. Each cottage h two-and-one-half acres of gard where the family grows its o vegetables, grazes a cow, and kee poultry. It has also forty-four ac of farmland on which rice is gro and some buckwheat. The emigra are supplied with timber, roofi and glass for their homes, a tractors, seeds, trucks, agricultu implements, fertilizers, wire, a fencing for the farms.

Half the cost is met by a gr from the United Nations High Co missioner for Refugees and the b ance is shared by two WCC ag cies—Church World Service in United States and the British Co cil of Churches. The Old Believ fares are covered by loans from Inter-government Committee European Migration.

Ve Talked t nn Arbor

arvin J. Zehr

WHAT DOES IT mean to be "entrusted with the message of reconciliation"?*

What did it mean to Paul as he was writing to the Corinthians, and what is its relevance for our world today?

What is this message in respect to the divisions within the church; the radical tensions in the world, our nation, and our communities; the armament race among nations of the world? How can we proclaim the message of reconciliation?

These and other questions were raised, and answers sought for during the course of the North American Ecumenical Youth Assembly which met at Ann Arbor, Michigan, August 16-23. This assembly brought together approximately 2000 youth and youth leaders from major denominations of the world.

The theme of the assembly was carried out in a number of ways. We were led daily in an extended period of Bible study under the guidance of George Johnson, principal of United Theological College, Montreal. The basis for our study together was 2 Corinthians 5 and 6. These studies vividly pointed out to us the message and ministry of reconciliation and led us into many practical suggestions for helping to apply this to our personal lives and our ministry to the world.

---

*This was the theme of the assembly.

Many questions were raised in these Bible study periods which we then explored in smaller discussion groups. This offered a very unique opportunity for personal encounter with persons of other backgrounds and traditions. This was a valuable experience as we discussed such issues as our concept of God, the meaning of Communion and baptism, nonresistance, the need for greater unity in the church, and others. Though we had varying viewpoints on these issues we experienced a real spirit of love and acceptance in spite of our differences. This is indeed one of the unique rewards coming out of such an ecumenical experience, realizing the unity we have in Jesus Christ, a unity which can and does transcend all other differences.

Another very important means of presenting the theme of the conference was through drama. Two major productions were staged, both of which were original works written especially for this occasion. The first of these was a play entitled "Break Them In Pieces," which portrayed very vividly the lost nature of man, the worthlessness and meaninglessness of life when one looks only to himself and not beyond himself to God. This idea formed a background out of which we could readily see the need for the message of reconciliation in our own time.

The other dramatic production was a musical entitled "For Heaven's Sake." This was mainly religious satire which voiced many of the concerns of the assembly, bringing into focus such questions as the following: What is man's relationship to God? What is man's relationship to man? Are we willing to be used by God? What does Jesus Christ mean in our lives?

Though I at times questioned the use of satire in this religious drama, I found that the truths were presented realistically and in a piercing manner. I could easily see myself in the persons on the stage, voicing my own feelings. This experience sharpened the theme of the assembly for me.

Another very important part of the assembly were the informal fireside discussions held each evening. These firesides covered a wide range of topics. The ones in which I participated dealt with racial problems, disarmament, the church's concern in international affairs, and Communism and totalitarianism.

The main resource person for the latter three topics was Darrell Randall, of the Department of International Affairs of the National Council of Churches. He was well qualified to lead us in considering these topics and had many facts and details which helped clarify and point up the issues and problems involved.

There were representatives from forty religious groups at the youth assembly. For some it was the first time they had met with Christian young people of other churches. Delegates were shocked as often by their own lack of knowledge of their own traditions as they were by the strange liturgical practices and theological convictions of others. The most painful moment came at worship time on Sunday morning when the delegates were not united at the table of the Lord Jesus Christ. There was no common service of Holy Communion on that morning because of the differing doctrines regarding the sacrament. U Kyaw Than, a Burmese Christian layman, said, "We cannot break the bread together, we cannot drink the cup of fellowship. We renew the scars on His body and tear asunder His image."

These fireside discussions made
realize more fully that if the chur
is really concerned with the me
sage of reconciliation she must al
become deeply concerned abo
these problems of international si
nificance. What is the message
reconciliation in relation to the
problems? Does the church have
special word on these issues? The
are questions which we as Chr
tians need to explore further.

A Personal Reaction

During this week of intensi
ecumenical encounter I found m
self with mixed feelings. I was ab
to find a real sense of brotherho
across denominational division
yet I continued to appreciate t
faith of my own church and tra
tion even more. I continually h
to ask myself what we as a Me
nonite Church can bring to, as w
as receive from, such contacts
this. As a result of this experien
I would like to say this:

It is indeed an inspiration
meet with other young Christia
and discuss aspects of our fai
This assembly was highlighted n
only by the fact that it broug
young people of various denomin
tions. Even more than this I learn
in a new way that the gospel
Jesus Christ crosses all barriers
race, culture, and nationality. At
number of points in the assemb
I felt as though a prophet we
speaking when a young pers
from one of the many foreign lan
represented would speak out a
call us back to greater obedien
to the word of God.

We Have a Job

We as a Mennonite church h
much to bring to ecumenical c
tacts such as this. One of the m
jor contributions I feel we c
make is our peace witness. Chr
tians of the world are concern
about the present state of int
national affairs. We can no long
sit back and let our voices go
heard when people are ready
listen as I felt they were at A
Arbor. Young people are looki
for alternatives to war. We m
not fail in presenting that wh
we have experienced as a part
our faith and tradition.

Encounters such as this can h

A VSer's Home Base

IE EXPECTED thing is for a V.S.er
report on the work where he has
ent his term of service. May I
verse the picture and briefly re-
rt on my home base?
I have just returned from a two-
eek vacation to my home commu-
ty and there are several things
at impressed me during my stay.
iese might prove to be ordinary
ppenings for anyone else, but for
they were most important.
First of all there was the warm
lcome expressed by the many in-
viduals. This assured me that
ere was an interest in the work I
d been doing. It was revealed
children in my home church as
ll as youth and adults.
I had occasion to tell about a few
my Gulfport (Mississippi) ex-
riences to a D. V. B. S. group at
r church. This gave me an op-
rtunity to look around the class-
oms and the halls of our Sunday
iool wing. Something new that
racted my eye was a large world
ip which illustrated our Confer-
ce mission fields and several of
its workers. So an interest in missions was on the increase! I thanked God for this.

An experience that shall long remain with me was the young people's outing. Over thirty members gathered at the Rosenfeld farm for recreation and a fireside hour. We enjoyed the games (a scavenger hunt and dodgeball), and everyone heartily participated in the sing around the fire. Besides group songs, there were special numbers, a devotional, a testimony period, and a brief but interesting report on the youth meeting of the Canadian Conference held at Calgary, Alberta.

When I returned home that night I couldn't help but ask, What really attracted the young people to this meeting? It wasn't food—because none was served. Nor could it have been the recreation alone. I decided there was a desire for spiritual fellowship. I certainly received spiritual food that night, and it was my prayer that it might have been the same for everyone.

I am deeply grateful for this group of young people and for our church. I have reason to be. Not only have they supported me financially during the past year, but also in prayer. I was assured that they would continue to do the same during my second year at Camp Landon.

During my brief stay at home I also realized all over again that we are all "laborers together." Each member of the church is dependent on the other. We are united in the cause of Christ. *Anne Marie Warkentin*

E TALKED AT ANN ARBOR

ntinued from page 586

greatly to understand other de-
minations. It is only as one speaks
rsonally with members of other
urches about their faith and be-
f that we can begin to under-
nd and appreciate them fully.
is, I believe, is essential if we
ever to bridge differences.
As we move into such ecumenical
ntacts we must be prepared to
mmunicate our faith and prac-
es. We must be certain of our
n beliefs so that we can more
ly see our own in relation to
other. I grew a lot in this dur-
the week at Ann Arbor, for
dom have I been asked so much
ncerning my church and its faith.
simply couldn't assume I was
ng understood, for I had to make
pecial effort to understand. Thus
eel that I have grown much in
own faith during this encounter
I had to state it and re-state it
ing the course of the week. This
indeed a growing experience—
was the whole week.

PRAYER

Our Father, Creator, Holy Lord,
We come to Thee in reverence deep.
We thank and praise with one accord.
And in repentance do we weep.

To Thee, O Lord Most High, we give
All that we are, and all we'll be.
We make a solemn vow to live
As Christians should, for all to see.

We pray for strength to do the task.
Help us to walk the narrow road.
Teach us to do Thy will, we ask,
And give us grace to bear our load.

O God, remind us of the cross,
And of Thy Son who died for men.
And let us bravely take our cross
And bear that cross for Him. Amen.

Elaine Kroeker

the reader says

BLESSINGS TO SHARE

To The Mennonite: We are happy to share the blessings of Christ we have had and are having during our two years of 1-W missions. I work in the carpenter shop at the Indiana University Medical Center and Delores works in social services at General Hospital. We find this a very challenging experience working with and helping our fellow men both physically and spiritually.

The first year of our missions supporting has gone for a Paxman, Maurice Penner, and this second year will be divided among different churches, seminary, and mission work. We feel this is truly God's challenge for us in 1-W service. This program has given us a great feeling of satisfaction. We would encourage every fellow planning to enter 1-W service to give this much serious and prayerful consideration so that he too might share the blessings which Christ has for him.

We chose Indianapolis because the 1-W program and the church are so closely tied together. The church provides many plus opportunities to witness. We have a children's craft club every Monday night and some camp outs in the summertime with them. These children are picked up with the church bus for club and for the Sunday morning service and Sunday school. This provides wonderful opportunity for witness because many of them come from homes where they have no religious training. We have a social gathering about once a month. We give programs at one of the city missions once a month and distribute tracts in the city. We have a softball and basketball league which is a good program of recreation. There are many more ways in which we can serve Christ in 1-W. *Linferd and Delores Funk,* 3656 *W.* 10 *St., Indianapolis, Ind.*

CIGARETTES AND COFFEE

To the Editor: Whereas the daily, weekly, and monthly periodicals of our country have for years fearlessly pointed out the evils of cigarette smoking, seldom is there a voice raised against it from the Christian pulpit. It is noteworthy and commendable that you have seen fit to publish an article in the September 5 issue entitled "Eighteen Cigarettes a Day," in which the writer briefly but quite effectively impresses upon the reader some of the devastating results of smoking upon our physical body. This has all the more weight when considered in the light of what God's word says about our body. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). "Don't you realize that you yourselves are the temple of God, and that God's Spirit lives in you? God will destroy anyone who defiles his temple, for his temple is holy—and that is exactly what you are" (I Cor. 3:16, 17). "Have you forgotten that your body is the temple of the Holy Spirit, who lives in you, and that you are not the owner of your body? You have been bought, and at what a price! Therefore bring glory to God both in your body and your spirit, for they both belong to him" (1 Cor. 6:19, 20, Phillips).

A common defense with which slaves of cigarettes try to vindicate themselves is the question: "What about coffee drinking?" They infer that coffee drinking and smoking belong in the same category. Let's make a brief comparison between the two evils.

After arriving home on the bus, the writer has repeatedly been greeted with the words; "Phew! You stink!" That was only the clothes saturated from a smoke-filled bus. The entire system of an inveterate smoker becomes so impregnated with the stench of tobacco smoke that his presence can be detected at a distance of several yards, and even after leaving the room, the trace of his former presence remains for minutes. Of course, his own sense of smell is so calloused to this particular odor that he is unaware of it, and probably does not realize that no amount of Sen-Sen, chewing gum, perfume, or other deodorant can entirely obliterate it. But who has a sense of smell so keen as to be able to identify the coffee drinker, let alone the non-drinker who has merely been in the presence of drinkers? "Whether ye eat, or drink, or whatsoever ye do, do all
to the glory of God" (1 Cor. 10:3

Those of us who have been
buses, trains, depots, public inst
tions of higher learning, hotel l
bies, and eating places, have
doubtedly observed the cigare
stubs, ashes, and burnt matc
thrown on the floor promiscuou
Purportedly cultured people such
teachers, university professors, bu
ness executives, and others, ha
been observed to do so, even alm
within reach of an ash tray. D
coffee drinking result in such
tidiness, and do coffee drinkers g
erally leave behind them such
mess?

What does the coffee drinker
when he imbibes a cup of coff
For one thing, his system recei
a minute quantity of caffein,
heart and grain stimulant wh
gives coffee its bad reputation
invites tobacco users to try to co
pare the two evils. (From 1 per c
to 2 per cent of the actual co
is caffein.) But, on the other ha
with each cup of coffee the drin
procures one cup of water, which
an absolute necessity for the
man body. If cream and su
are added, the coffee drinker g
with each cup also a small qu
tity of nourishing food. Now, j
what necessary or even help
ingredients does the tobacco u
offer his body by its use?

Other contrasts could be made,
let us consider just one more.
a recent issue of a Christian peri
cal there appeared an article
"Evangelism at the Coffee Tab
The writer of that article poin
out what golden opportunity of
presents itself to the soul winne
to the Christian—for present
Christ to the unbeliever at the lu
table or over a cup of coffee. I
dents were cited from his own
and from the experience of oth
how lost souls had been led
Christ as a result of the Christia
witnessing "between sips." With
intending to ridicule the thou
by drawing this analogy, one co
ask whether a Christian with
cigarette between his smoke-stai
fingers, would or could, betw
puffs, present Christ effectively t
lost soul.

It is not my intent to pass ju
ment and even infer that a co
drinker is a better Christian tha
tobacco user, nor even that the n
smoker is better than the smo

ere are too many other issues be taken into consideration. The rden of these paragraphs is this: e are my witnesses." Further-re, "Let your light so shine be-e men that they may see your d works and glorify your father ich is in heaven."

rom the evidence produced by n of science and medicine it is vincing that cigarette smoking not only a determinent but also efinite hazard to physical health. arette smoking is, at its best, a less, unclean, and to the addict inconvenient and expensive hab- Smoking is rather a hindrance n a help to Christian witnessing. y the grace of God—and only —anyone who is a slave to this it can be freed from it if he nts to be freed. "If the Son there-e shall make you free, ye shall free indeed" (John 8:36). *C. B. esen, Hesston, Kansas.*

ır schools

HEL APPOINTS LA FOLLETTE

ert La Follette has been ap-nted professor of history at Beth-ollege.

a Follette received his education Indiana State College, the Uni-sity of Wisconsin, Harvard Uni-sity, and George Washington versity in Washington, D. C., re-ing his doctor's degree from the er institution in 1931. He was Austin Scholar while at Harvard, in 1956-57 a Fulbright Lecturer Germany. He also served as cational adviser for the United es Department of State in Ger-ıy on four different occasions. ıe new faculty member has ed a number of years at Ball e Teachers College in Muncie, ana, as professor and head of department of social science. has been active in educational es, having published several s relating to American history. Bethel he will teach not only ed States history but also ses in English, modern German, medieval history, as well as the course in the history of civili-n.

ith the appointment of La Fol-, the Bethel College faculty for coming school year has been pleted.

BLUFFTON FACULTY

Mrs. Kathryn B. Little, Bluffton, has been named as an instructor in Women's Physical Education. Mrs. Little had formerly been on the Bluffton College staff for two years. She has had wide experience in the physical education field. Aside from teaching the women's physical education classes she will also teach a course in games and health. Mrs. Little is a graduate of Bluffton College and has attended Findlay College.

Another new faculty member added this year is Mr. Lawrence Templin. He will teach in the field of English. He has been studying at Indiana University in preparation for the Ph.D. degree. He graduated from Bethel College, North Newton, Kansas, in 1948, and received the master of arts degree in 1960 from Indiana University. While working toward his doctorate there, he has been a teaching associate since 1958 in the field of English.

Miss Donna Moyer, Souderton, Pennsylvania, will serve as secretary for President Ramseyer and Harry Yoder.

Miss Gloria Grismore, Pandora, Ohio, has been named as one of the college nurses. She will be a member of the senior class. She has received the R.N. certification and is presently employed at Lima Memorial Hospital. Miss Lynette Schmidt, North Newton, Kansas, has been employed as the other college nurse. She has an R.N. from Bethel Deaconess Hospital in Newton, Kansas, and will also be working toward a B.S. in Nursing degree.

BIG GROUP AT BLUFFTON

Another record class of freshmen arrived on the Bluffton College campus Thursday preparing for opening of school on September 5. The freshman class includes 87 men and 65 women for a total of 152. Returning students include 129 men and 119 women for a total of 248 students. There will be 35 transfers and former students returning for a grand total of 435 students. Eight of these are to be part-time students.

This compares to 384 in 1960. It is an increase of 41 full-time students or a percentage increase of 10.6 per cent. This is the highest enrollment in the history of Bluffton College.

MCC news

NEW MCC FILM AVAILABLE

"Hong Kong Report," a new film on the Hong Kong refugee situation and the Mennonite Central Committee relief work in Hong Kong, was released on August 15 and is now available for showing to church groups.

The film portarys the life of more than 1,000,000 refugees from the Chinese mainland who have made Hong Kong the most densely populated city on earth. Film scenes include preparation of material aid —food, clothing, Christmas bundles —by Mennonites in North America and distribution of the relief supplies to children in rooftop schools, to mothers leaving Kwong Wah Charity Hospital, to the fisherfolk. The eighteen-minute, 16mm film is in sound and color.

"Hong Kong Report" can be ordered for showing from the Audio-Visual Library, Mennonite Publication Office, 720 Main Street, Newton, Kansas.

NEW CHAPEL AT BROOK LANE

Ground breaking ceremonies for a chapel at Brook Lane Farm Hospital were held on Aug. 20. The chapel is the first building in a Mennonite Mental Health Services hospital designed primarily as a center of worship and as a symbol of its spiritual ministry to man.

The first shovel of earth was turned by D. C. Kaufman, administrator of Brook Lane Farm. Speakers on the program were Chester Raber, who is joining the hospital staff as chaplain, and William Snyder, executive secretary of Mennonite Central Committee. The speakers presented the chapel as a place where patients, regardless of faith, will be helped to experience the healing power of God in their lives.

The chapel is expected to be ready for use by the spring of 1962. It will be of contemporary design and will be located on a hill overlooking the other hospital buildings.

CHAPLAIN FOR BROOK LANE

Chester Raber is beginning his assignment as the first full-time pastor of Brook Lane Farm. Raber brings to this position several years of experience as a chaplain in Central State Hospital, Lakeland, Ky. He is a graduate of Goshen Biblical Seminary and Southern Baptist Theological Seminary.

ENKENBACH PROJECT REOPENED

The Pax project at Enkenbach, Germany, reopened on July 29 to complete the two remaining houses in the Mennonite settlement there. The unit had closed temporarily on May 8. Paxmen working at Enkenbach now are Kenneth Hershey, Bird-in-Hand, Pa.; Gordon Reimer, Steinbach, Man.; Donald Schlegel, Toronto, Ont.; Robert Unrau, Wichita, Kan.; Kenneth Von Guten, Berne, Ind.; Dick Bartel, Meade, Kan.; and Aden Troyer, Sugarcreek, Ohio.

TRAINEES, CHOIR ARRIVE

Fifty trainees from Austria, Switzerland, the Netherlands, Germany, France, and Luxembourg arrived in New York on Aug. 17 on the S. S. *Groote Beer*. The young people will spend two six-months periods living and working in North American homes and institutions. Members of the European Mennonite Bible School choir also arrived on the same ship and are now touring Mennonite churches in the U. S. and Canada.

NAZARENE HOUSING PROJECT

Paxman at the Friedheim project report progress on the homes they are constructing for a group of Nazarene (Apostolic Christian) refugees there. The refugees had been living in barracks which are to be torn down in the summer of 1962. Paxmen are helping to build a new settlement of six houses and one chapel for the Friedheim group. The project began in April 1961.

Unit leader Merle Brenneman wrote on August 7, "Yesterday we reached the peak of the first house. We have five houses built to the second story level and the church basement is more than half completed. The basement of the sixth house is not yet dug but a machine is coming soon to do this. Several weeks ago we were temporarily stalled due to a shortage of chimney bricks. Once again we have supplies and now it rains. However, we haven't given up our goal of getting everything under roof by the time the snow flies.

"We are constantly challenged by the warmheartedness and sharing spirit of the people with whom we live and for whom we work. The ladies of the Siedlung have worked out a plan by which one of them helps matron Fokje Hendriks every day. Each Sunday we are all invited out for dinner in different homes."

Paxmen working on the project are Merle Brenneman, Kalona, Iowa; Merle Bitikofer, Salem, Ore.; John Driedger, Leamington, Ont.; Gilbert Friesen, Mountain Lake, Minn.; Ervie Glick, Minot, N. D.; Corney Klassen, Vineland, Ont.; Allan Mast, Hesston, Kan.; Wilmer Weaver, Hartville, Ohio; and Ronald Yoder, Goshen, Ind.

ALGERIAN DROUGHT VICTIMS

Four CIMADE relief workers made the first of two itinerant distribution trips to drought-stricken southeastern Algeria July 22 to August 7. The team consisted of Vern Preheim, MCC representative on the Algerian CIMADE staff, one Swiss and two French CIMADE workers. The harvest in southeastern Algeria has amounted to practically nothing, according to Preheim.

The team distributed American wheat, French chocolate, and soap to victims of the drought in 11 towns. On July 25 Preheim wrote from Biskra, "We were impressed today by the utter poverty of the people and their fatalistic attitude. They have no ambition and no hope; they seemingly don't care anymore. If you ask them how it goes, they reply without emotion, 'It goes.'" MCC co-operates with CIMADE, the French Protestant relief organization in its Algerian relief work.

PAXMAN ON POULTRY PROJECT

Paxman Waldo Neufeld, Margaret, Man., who is supervising a poultry project for the LeTourneau Foundation near Monrovia, wrote recently concerning the project: "The poultry population is up to 12,000 and during the last months we have started raising fryers. A group of Liberian fellows has been trained now to kill, pick, dress, and pack the fryers. They are doing fi work.

"Thus far some 80,000 chicks ha been hatched here and all are Liberia. We have heard that Liber has stopped importing eggs. In p- ceding years they have imported eggs and meat."

CHRISTMAS BUNDLES—32,360

Total number of Christmas bund contributed in 1961 is 32,360 acco- ing to the MCC foreign relief offi. This is the highest number collect in one year since the program sta- ed 16 years ago. Last year 31,5 bundles were contributed. The bu- dles were collected at the five MC centers in the United States a Canada and have been process. Shipments will begin the first we of September to Jordan and the F East, where they will be sto until distribution by relief work during the Christmas season.

Bundles will be sent to the follo- ing countries in these approxima amounts: Algeria—2,000; Austria- 3,000; Formosa—1,000; Hong Ko —10,000; Indonesia—2,250; Jordan- 4,000; Korea — 3,000; Paraguay- 2,000; Vietnam—3,000; undesigna —2,000. The five area relief cent collected the following number Christmas bundles respective: Ephrata, Pa.—14,889; North Ne- ton, Kan.—8,932; Kitchener, Ont- 4,954; Yarrow, B. C.—1,847; Rel- ley, Calif.—1,738.

DRIEDGER CONTINUES WORK

Leo Driedger left the Central Of of the General Conference Men- nite Church on September 9. has served as associate execut secretary of the Board of Christ Service for four years, working the areas of voluntary serv, peace, and social concerns.

On September 26 he will en in Michigan State University, E Lansing, for graduate studies sociology and anthropology. Dr- ger will continue to work with Board of Christian Service's C- mittee on Peace and Social C- cerns on a part-time basis.

An immediate project in this a is the study conference on Chu and Society scheduled for Octo 31 to November 3 in Chicago.

ur churches

TH ANNIVERSARY

RST CHURCH, RANSOM, KANSAS. ɜ celebrated our church's 75th niversary on August 20. Speak- ; were J. W. Bergen of Colby, a ·mer pastor; C. F. Ummel of after, California, a former mem- ; and a home missions worker; d W. F. Unruh of Greensburg who ve the main address. Pastor Ver- n Lohrentz gave the historical etch of the church. The church re was started by a group of nnonites from Gentry County, ssouri, who began meeting in a l house in march 1886. Jacob by and Abraham Ummel were early leaders of this church and ved the group for thirty-five ırs.

Programs last spring include: rl Thieszen's presentation of V.S. Esopus, N. Y.; a musical program various Sunday school classes; mission field, "Makoto"; Inman ansas) Mennonite young people's gram; Missionary W. C. Voth's sentation of missions in For- sa; a chili supper and program nsored by our young people; a Yoder, a Bethel College stu- t, told of Pax in South America; l a program by the nurses and pital employees of our church. ɜ Sunday in April we had a pul- exchange with the Hanston Men- ite Church. Speaker for our pre-Easter meetings was Henry Goossen of Hillsboro. On Maundy Thursday we had a candlelight Communion service in our Fellowship Hall.

Beverly Ummel and Wallace Greenlee of Scott City were married in our church June 3. A landscaping project was started around the parsonage last spring. July 12 the Men's Brotherhood had a shingling bee at the parsonage to replace the roof damage by severe hail. *Mrs. Luella Lohrentz*

TEN JOIN CONGREGATION

FAITH, NEWTON KANSAS. On May 18 eight young people were baptized and taken into the church: Beverly Reimer, daughter of Mr. and Mrs. Elmer Reimer; Sherry Schroeder, daughter of Mr. and Mrs. R. J. Schroeder; Lelo Goering, daughter of Mr. and Mrs. Art Goering; Clara Claassen, daughter of Mr. and Mrs. Eddie Claassen; Carol S. Jantz, daughter of Mr. and Mrs Kermit Jantz; Roland Waltner, son of Mr. and Mrs. Olin Waltner; Kenneth Guhr, son of Mr. and Mrs. John Guhr; Eugene Schmidt, son of Mr. and Mrs. Wilbert Schmidt. Mr. and Mrs. Paul Banman were received by letter the same day. On June 11, we had our Sunday school Picnic at Camp Hawk. We met at 10:00 a.m. for the Children's Day Program and Worship service. The Faith Mission Circle has met once a month, knotting comforts, rolling bandages, and doing patching for relief. To raise money for our church building fund the women have quilted and have served at public sales and banquets. *Mrs. J. F. Tieszen*

FAITH GROUNDBREAKING

Groundbreaking ceremonies for the new sanctuary for Faith Mennonite Church, Newton, Kansas, took place on Sunday afternoon, September 3. Construction of the contemporary-styled sanctuary will begin immediately at the corner of Northridge Road and Anderson Street in Newton.

Faith Mennonite Church is sponsored by the Western District Conference. In the three years since its beginning on September 7, 1959, a congregation of 122 members has joined to serve the Newton community. *Wilfred Unruh*

ito the beyond

RK ALAN EPP, son of Edwin J. l Cleola Pankratz Epp, was born November 17, 1960, at Hender- , Nebraska, and died August 28, l.

IARIE PETERS KEHLER, Reedley, ifornia, was born March 13, 4, in Russia, and died August 1961. She was a member of the st Mennonite Church and the her of eight children.

HRYN GRABER BARTEL, Alsen, th Dakota, was born November 1880, near Freeman, South Da- ı, and died August 22, 1961. She a member of the Swiss Men- ite Church of Alsen, North Da- ı. Surviving her are four chil- ı, eight grandchildren, five great ndchildren, and three sisters.

our conference

continued from back page

BETHEL HOSPITAL DAY

A concert by the Newton City Band and a dramatic presentation by a group from the Lorraine Avenue Mennonite Church of Wichita will be the features of the Bethel Deaconess Hospital and Home for Aged Gift Day program scheduled for September 12. Walter Wilson, president of the Newton Chamber of Commerce, will be chairman for the evening program.

The band concert will begin at 7:15 p.m., and will be followed by a historical dramatization of the coming of the Mennonites to Kansas. This presentation was given earlier this year at the Wichita Cow Town Centennial observance. The food sale and gift bazaar conducted by the ladies' auxiliaries will open at 2:30 p.m. The ladies will serve the fellowship meal beginning at 5 o'clock. The fellowship meal menu will include borscht for those who enjoy this distinctive dish. Sandwiches, pie, ice cream, coffee, soft drinks, and relish will also be offered.

MENNONITE MEN IN 1-W

At least 175 General Conference Mennonite men are presently serving as conscientious objectors to military service. Sixty-eight men (38 per cent) are in church-related assignments.

Twenty-five men have assignments overseas in Pax, relief, and in Menno Travel Service offices. The largest number of 1-Ws are employed in Selective Service-approved hospitals in about ten locations in the United States.

SUPERINTENDENT IN MEXICO

David Penner, a Mexico Mennonite, succeeds Willard Stucky as Sunday school superintendent of the Mennonite Fellowship in Cuauhtemoc, Chihuahua, Mexico. Stucky recently returned to McPherson, Kansas, after spending two years in the service program of the General Conference Mennonite Church in Mexico.

our conference

Second class postage paid at North Newton, Ka

MINISTERIAL CHANGES

Dan U. Dalke, pastor of the Swiss Mennonite Church, Whitewater, Kansas, for six years, will fill the pulpit of the Ebenezer Mennonite Church at Bluffton, Ohio, the latter part of August. Arnold Ensz of Inman, Kansas, takes Dalke's place at Whitewater.

Noble V. Sack of Portland, Oregon, is the interim pastor of the Alberta Community Church, Portland. He served as interim pastor of the Calvary Mennonite Church at Barlow, Oregon, in 1960.

John P. Suderman, who has been pastor of the St. John Mennonite Church, Pandora, Ohio, for seven years, will move to Lynden, Washington, in November to assume pastoral duties of the Glendale Mennonite Church.

Robert D. Suderman, who was ordained to the ministry in the First Mennonite Church, Newton, Kansas, on August 27, began his work in the First Mennonite Church, Paso Robles, California, on the first of September.

William Dick was installed as pastor of the Mennonite fellowship in Ottawa, Ontario, on September 3. He was formerly in charge of the Toronto United Mennonite Church, which will now be served by Nickolas W. Dick.

ONE PER CENT IN SERVICE

A survey made by the Board of Christian Service shows that 529 General Conference Mennonites have been in some type of Christian service between January 1 and August 1 this year. Of this number, 268 are in the Conference's service program and 261 in Mennonite Central Committee projects.

Overseas, persons serve in relief, agriculture, construction, and assist in missions. In North America they serve in hospitals and welfare homes, in Menno Travel Service offices, the Women in Church Vocations program, and short-term summer and winter service. Significantly, the number serving in 1961 is approximately one per cent of the membership of General Conference congregations.

INTEREST SOARS IN HWALIEN CHURCH

Palmer Becker

Sunday school attendance has jumped from forty to one hundred and eighty pupils in the past four months at the Hwalien Mennonite Church. Previously only two of the church's members could be bothered with teaching the half-interested students that did come. Now the entire church has rallied behind the growing program, and ten of the congregation have joined the teaching program. Parents report that their children wait all week for Sunday to arrive so that they can go to Sunday school.

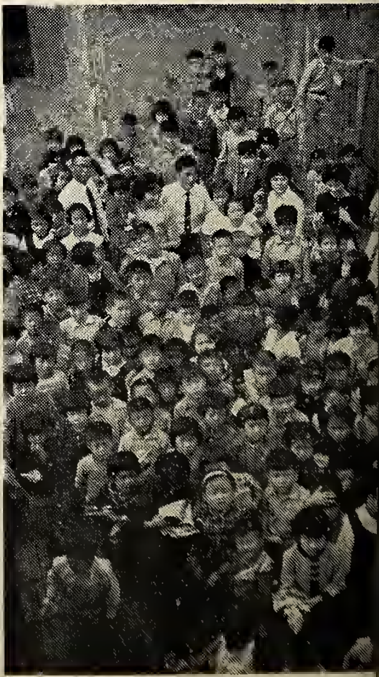
What has happened? Probably the greatest factor in bringing about this increased interest has been the introduction of visual aids. Few of the children can read, but they are all ears when a story is told. To see the stories of the Bible visualized with a set of twelve flash cards, a set of picture slides, or a flannelgraph story makes them remember them, too. The visual-aids center at the Mennonite Christian Hospital, which supplies these materials, has been established for only a few months, but already many churches are taking advantage of it. Last week over forty sets of visual aids were rented and used by evangelists and churches.

Special activities at the Hwalien Sunday school also bring increased student interest. Daily vacation Bible school is held twice a year instead of only once as the custom in American churches. The public schools of Taiwan have a month of winter vacation which makes this very suitable. Special seasons like Christmas and Easter are climaxed with a Sunday school picnic which draws the attention of the church community.

Progress has also been made in Hwalien Mennonite Church's adult program. Although it is one of the mission's smallest and youngest churches, it already has elected a church committee to help man its affairs. The committee prepa a budget for the 1961 fiscal yea which it recommended that church accept the responsibility the payment of all operating penses except the pastor's sal and some special evangelism. T budget was approved at the chur annual business meeting. It will a challenge for the nineteen m bers and twenty others.

Adult Sunday schools are not here in Taiwan. The commi realized this lack of Bible study the adult members and appro the introduction of a Bible st course which contains twelve w books. All attenders have b urged to fill out the books w will then be corrected by the pas This study will be especially h ful for the six new converts who anticipating baptism.

A prayer goes up for the Hwa Mennonite Church that thro guidance, fellowship, and Bible st these first-generation Christians m become the witnessing leaders of Mennonite church in Taiwan.



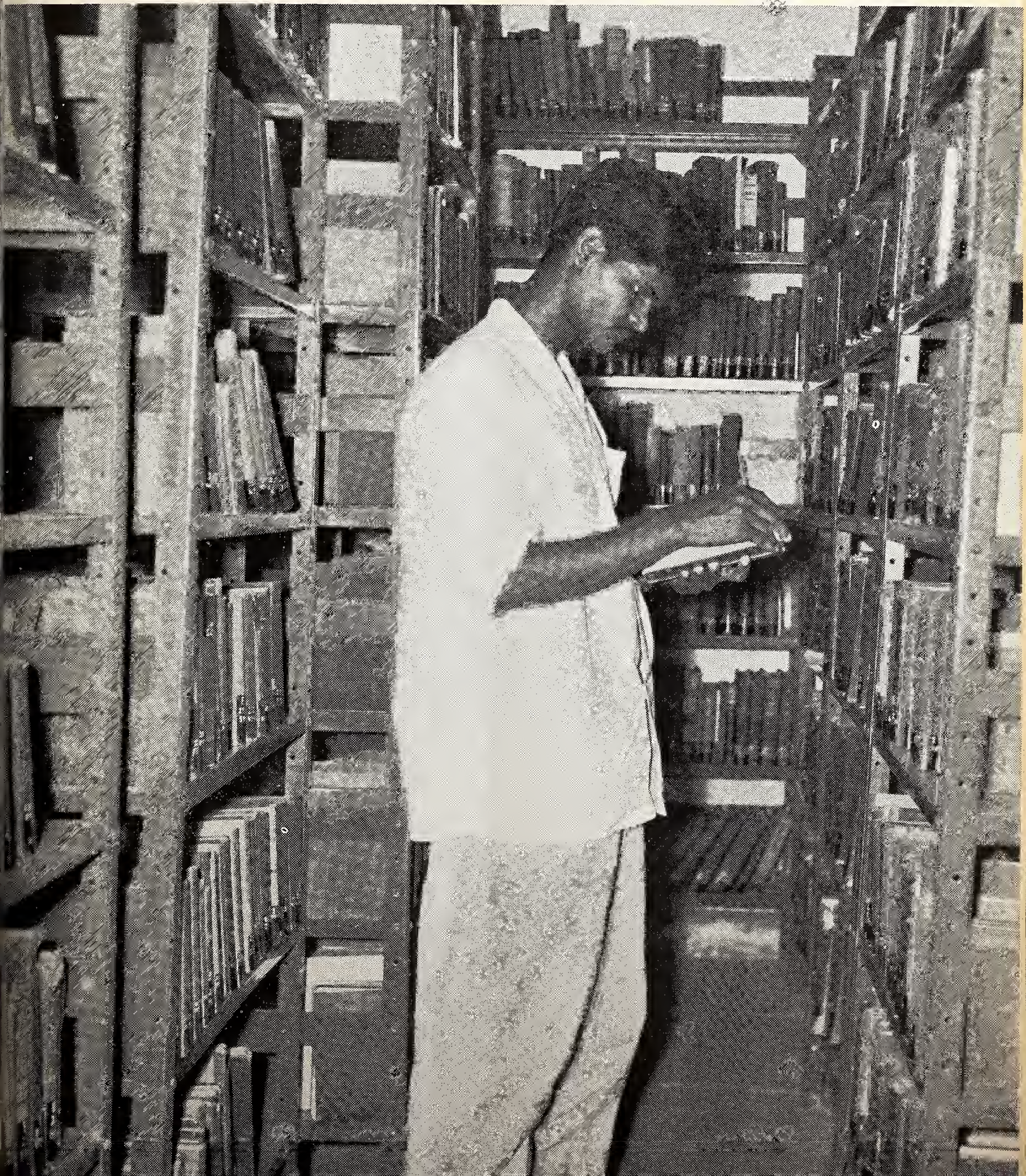
Palmer Becker is a Missions Paxman serving under the Board of Missions in Hwalien, Taiwan, Republic of China.

SEPTEMBER 19, 1961

HE MENNONITE

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
LKHART
LIBRARY

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST



in this issue

COVER

One of the many needs of the Union Biblical Seminary, Yeotmal, India, is up-to-date theological books for its library.

CONTENTS

NEW LEADERS FOR INDIA 595
PRAGUE PEACE CONFERENCE 597
SOUTH AMERICAN WINTER 599
DAYS OF MILTON 601
TALKING TO THE PASTOR 603
FOCUS ON CHRISTIAN CONCERNS....604
THE READER SAYS 604
OUR SCHOOLS 605
MCC NEWS 605
OUR CHURCHES 606
OUR CONFERENCE 608

CONTRIBUTORS

Kenneth Bauman, who is currently doing graduate study at Princeton Theological Seminary, represents the General Conference on the faculty of Union Biblical Seminary; Mrs. Alvin Deckert is a homemaker in Richey, Montana; Harold S. Bender is dean of Goshen College Biblical Seminary; Don Wismer is pastor of the Arvada (Colo.) Mennonite Church; Frank H. Epp is editor of the Canadian Mennonite.

CREDITS

Cover, Orlando A. Waltner; page 596, Waltner and Free Methodist Church; page 597, Eastfoto; page 599 and 600, Board of Missions; page 601, story by courtesy of Light and Life Evangel with illustration by Henry C. Pitz.

of things to come

Sept. 24—Manitoba Sunday School Conference, Boissevain, Man.
Oct. 1—Western District Sunday School Convention, Alexanderwohl Mennonite Church, Goessel, Kansas.
Oct. 1—World Communion Sunday
Oct. 2—Classes begin, Canadian Mennonite Bible College
Oct. 8—World Literacy Sunday
Oct. 9—Thanksgiving (Canada)
Oct. 11—Fall meeting, Illinois Women's Fellowship, Danvers, Ill.
Oct. 21-24—Western District Conference, Kansas City, Kansas
Oct. 21—Western District Women's Missionary Organization Banquet, Kansas City, Kansas
Oct. 25, 26—Saskatchewan Conference, Herbert, Sask.
Oct. 28, 29—Annual Conference, Women in Church Vocations, Elkhart, Indiana
Oct. 29—Manitoba Youth Organization, Winnipeg, Man.
Oct. 31 - Nov. 3—Church and Society Conference, Chicago, Ill.

THE MENNONITE

Editor: Maynard Shelly. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. **Editorial Assistant:** Muriel Thiessen. **Art Director:** Robert W. Regier.

VOLUME 76 **NUMBER 37**

NEWS Horace Greeley burst into the newsroom of the New Y *Tribune* and asked his editor, "Any news today?" His helper repl "No, not a new."

News (singular and plural) is something that is different. I new. The word has special meaning to us because it is used in synonym for the gospel—the Good News—which is certainly so thing new. God is acting in history for man's salvation. Ther now hope in Jesus Christ. This makes the Good News really go

Newspapers seem to carry bad news. Crime, violence, and show that God's laws still work and that we need salvation. this news in itself does not carry the seed of the gospel.

What kind of news should a church paper print? The chu paper looks for good news—signs of the power of the Holy Sp It searches for reports that show that God is working, that the go has been heard and that lives are being changed.

During the last decade the amount of space given to news grown. This may prove that more is going on in our churc Anyway, more material is being written. As in most church ma zines, our news is placed in the back of the book. Placement i everything, but the hurried treatment given to this news indic that it is in second place.

Magazines tend to put more emphasis on articles. Someti these articles report on the work of the church. In many cases t reflect on the meaning of the gospel. Articles work on our think machinery, an apparatus that needs plenty of attention.

But news deals with the things that people are doing. We und stand because we see the deed. A man quits a good job because feels his company is cheating. Here is a sermon in action on Ch tian ethics. The thought article and the deed report support e other. We need both. In our day, the place of news needs lift

Some churches report on their activities every month. Some ne report. We are sure that the Holy Spirit is doing things in alm all churches. How will we find out? Unless we get reports fr all of our churches we do not have a full picture. And when get reports, are we hearing about the things that are really importa Here is a report on a Sunday school picnic. It is good to know ab it. But perhaps this same school has just enrolled an emotionally r less child who may be on the road to finding salvation and wholen The angels are singing about the boy, but all we read about is sack races. Will we ever get a chance to sing?

Some of our institutions put out reams of information. If it i church-related institution the busy editor may not read it. He s "Print it. We're in favor of anything they do." Such blind devot sometimes makes us feel a bit more righteous than we can ever re expect to be. Worse than that, it isn't fair to anybody involved, especially the sore-eyed reader. And then there are the agencies who h only a busted duplicator and no public relations staff. Since th mimeograph isn't working, they must have a lot of time for go works. But how will we ever know?

And then there are other Christians outside of our brotherhood w do God's will. But we are usually so busy with our own affairs, haven't given anyone else a line. The time for such clannishness passed. We hope to revise our news columns in such a way that parables of the Holy Spirit may enjoy fuller treatment.

NEW LEADERS FOR INDIA

Kenneth Bauman

We live in a day filled with crises. It may be the crisis of a nuclear war, a political revolution in a neighboring country, economic uncertainty, racial tension, or spiritual unrest. In any one of these areas there is a call for unusual leadership.

The mission field is often hit hardest in this crisis-ridden world. In the face of the present danger does the mission church reveal the spirit of Christ or the spirit of antichrist? Does the church lower its standards to meet the onslaughts of evil or is it filled with the spirit of Christ which can still love and do good despite persecution? It is when storms arise and destroy the status quo that the true spirit of the church is revealed. Even in the crisis of the hour the resurrected, living, and reigning Christ is seen in the midst of the church.

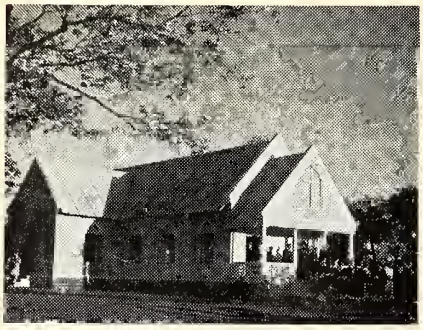
For the preparation of leaders in the present crisis God has established the Union Biblical Seminary in Yeotmal, India. After ten years under the guiding hand of God, the seminary stands today with a Bible-centered and Christ centered program to meet the crises of our century with spiritual leadership. In writing a short history of the seminary, Mrs. Frank Kline, the wife of the founder of the seminary, states, "We know that it has all been God's work, and that we are as it were spectators, watching Him unfold His plan."

Kline often refers to the school as "The most mixed-up seminary in the world." These remarks can be appreciated when we note the ingredients of the Union Biblical Seminary. Last year we had 87 students. These students represented nineteen languages, twenty-five church groups, and eight countries.

Union Biblical Seminary trains national leaders with a missionary vision. One of its first graduates was instrumental in organizing the first Christian church in the country of Nepal. Kunikuti Athially was consecrated to this task when he was but a babe in arms, when the great saint of India, Sadhu Sundar Singh, took him into his arms and dedicated him to be a missionary to Nepal.

The same missionary passion is the heart beat of the seminary today. The dawn of the New Year brought into being a new missionary movement in India, called the Christian Missionary Fellowship. Their preamble reads as follows: "This is a fellowship of Christians who have a burden to redeem the lost and dying world for Christ and are pledged together for that cause as an interdenominational, international missionary enterprise." They have taken for their motto these fitting words: "Expect great things from

Union Biblical Seminary trains national leaders with a missionary vision.



A dynamic spiritual life characterizes classes and campus life.

God and attempt great things for God—there is nothing too hard for the Lord."

Their faith and purpose stirs one's heart, for we realize some of the great obstacles they will face in a belligerent world. It was truly a sacred moment when six students dedicated their lives to missionary service, which for them included property and possessions. At present the first recruits are on the northern borders of India, seeking God's will as to their first mission field.

The Voice of the Students

It is nothing short of "the touch of the Master's hand" that has brought about the spiritual vitality by which the seminary is characterized. Mary and I count it a privilege to be an integral part of God's program in India for training His leaders for the crises of our day. The cost for training leaders has always been great and the Union Biblical Seminary in Yeotmal is no exception.

Does it pay? The answer to this question is found in the lives and service of the students and graduates of the seminary. The answer is in terms of the dedication to Jesus Christ and His cause which the students spell out in their everyday living. In one new area in the Himalaya Mountains last summer one of our graduates was invited to speak to a group of ninety-two Hindi high school students who had never heard the gospel before. Afterwards, forty-two students enrolled in a Bible correspondence course.

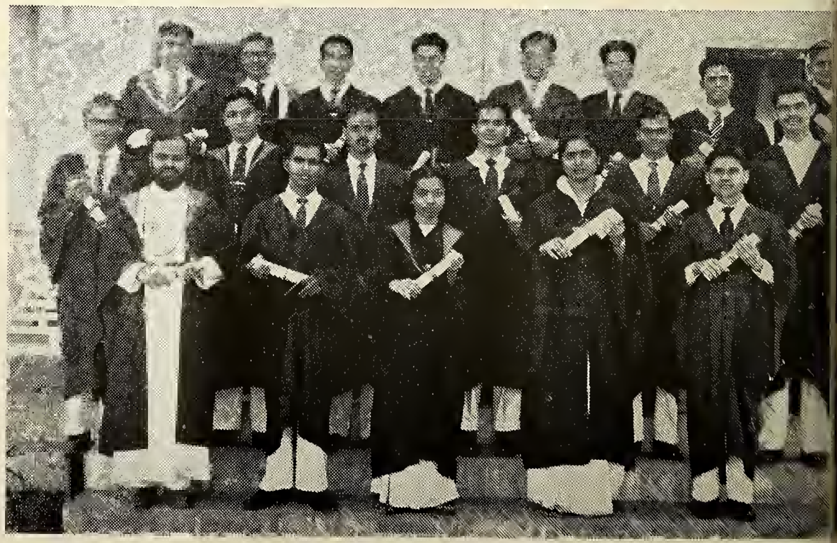
One girl from last year's class has been appointed as an assistant chaplain in the Vellore Medical Hospital. She is responsible for the spiritual welfare of the two hundred student nurses and of all the women patients and visitors who come into the hospital. Another graduate had the privilege of speaking in a pastor's retreat in Assam, which was attended by sixty-eight pastors, all converts from the head-hunting Naga tribe. During that time they launched the Nagaland for Christ crusade.

New Opportunities

As a General Conference Mennonite Church we have an important part to play in the building of the missionary church in India. Our support of the Union Biblical Seminary in Yeotmal has been significant; however, there is much n to be done if these young stud are to be adequately equipped the tremendous challenge ah Our physical plant is not adeq for our growing student body. of this problem will be solved w the new administration buildin completed before the end of year. There is need for more do tory space for both men and wor One of the seminary's greatest n is up-to-date theological books our new library. It is also time the seminary to start an endown fund to aid its becoming indigen Then there is always the need scholarships for worthy stud who are consecrated but are nancially unable to continue t theological training. We need y continual prayers that a dyna life may characterize our classe well as our campus life.

This is God's work, and His bl ings are upon this union projec theological training. The doors open. Students are coming. demands from the churches greater than we can fill. W shall we do? How can we go ahe We can and will move ahead as become a vital part of this urg program for building the mission church in India today. "We can all things through Christ strengtheneth us."

The worth of the seminary is found in the lives of its students and gradu



THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and De ber 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage pai North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; edit correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, Kan**

The Prague Peace Conference

The Prague Peace Conference was the most significant, if not the only, large Christian ecumenical meeting ever held within the borders of the Communist world, and as such has a meaning beyond the peace question.

Harold S. Bender

A SIGNIFICANT MOVEMENT for peace has arisen among the churches of Eastern Europe, generally called the Prague Peace Conference because the several meetings held thus far have been convened in the city of Prague. The movement was initiated by the Czech Protestant Churches three years ago, especially by the Theological Faculty of the Czech Brethren Church, led by its well-known dean, J. L. Hromadka. After three years of preliminary meetings a general peace study conference was convened for June 13-18, 1961, called the All-Christian Peace Assembly.

A total of some 670 delegates and observers attended the conference, with slightly more than half from western Europe and America. All the Protestant and Orthodox churches of the countries behind the iron curtain were represented. These churches also financed the assembly, largely by freewill offerings in the congregations. For many of these this was the first ecumenical meeting of any sort they had ever attended. Many of the Western attendants had only observer status, since not many churches of Western Europe, and none from North America, sent official delegates. However, the British Council of Churches sent forty delegates. In practice, the only difference between delegates and observers was that the latter had no right to vote on resolutions, although otherwise they had full freedom of discussion.

This was not a Christian pacifist conference, although many Christian pacifists were present, and at least one major speaker was a Quaker pacifist. It did not therefore take a pacifist position nor propose pacifist solutions. Its purpose was to contribute to a reduction of tensions between East and West that might lead to war, to give expression to the Christian conscience against war, and to promote understanding and reconciliation between peoples. All of this was to be accomplished by presentation of a series of major addresses in the General Assembly, by open and free exchange in the ten smaller discussion groups, and by the issuance of a message from the assembly as a whole.

Since the conference was sponsored by Christian churches behind the iron curtain and took place in an iron curtain country, it served also to give a clear and vigorous expression to the will of these churches and their members for peace, and to demonstrate to the Communist governments the presence of a large and vigorous Christian peace-loving population in their midst. It was the most significant, if not the only, such large Christian ecumenical meeting ever held within the borders of the Communist world, and as such has a meaning beyond the peace question. Whether the assembly will have any real influence on the policies of the Communist countries remains to be seen. That the Communist governments were willing to permit such a Christian gathering is in itself a notable fact. This could be due to the political advantage the governments might gain from having the world know of a peace meeting held within their borders. In this sense it parallels the World Peace Congress, which is a political Communist Front organization, whereas the All-Christian Peace Assembly is a church movement, wholly nonpolitical, and independent of the governments. That it is non-Communist is evident, since Christians cannot be Communists, and Communists cannot be Christians.

The nature of the conference can best be indicated by the themes of the major addresses and the subjects discussed by the ten discussion groups. The major speakers and addresses were: D. H. Vogel, of Berlin; J. L. Hromadka, of Prague "Peace on Earth"; Archbishop Nikodim of Moscow, "Peace and Following Christ"; Professor Inoue of Japan, "Peace—Bread for All People"; Jacob Stephens of Ghana, "Peace and the New States"; R. H. Ullman of Great Britain, "From the Cold War Toward Real Peace"; Martin Niemoeller of Germany, "Peace in the Technical Age"; and Bishop Ting of China.

The ten discussion groups were assigned the following subjects, each group taking only one topic: peace and justice, peace and freedom, the cold war, the Germany problem, youth peace service, peace and the ecumenical movement, peace and the new states, abuse of Christianity, disarmament, peace, and atomic weapons. Each discussion group prepared a findings report which was read to the plenary session but not officially adopted. A special resolutions committee prepared a conference message.

Six Mennonites attended the Prague Conference as observers. Three of these were appointed by the MCC Peace Section: H. S. Bender from U.S.A., and Peter Dyck and John Howard Yoder, who were already in Europe. In addition, Heinold Fast of Emden represented the German Mennonite Vereinigung, Hendrik Bremer of Amsterdam represented the Dutch Mennonite Peace Group, and Herbert Klassen (w is now in England), served as of the representatives of the Bri Student Christian Movement. Th six met twice during the confere and agreed on the following ev ation: The conference was a cere attempt by the Eastern chu es to contribute toward world pe and it deserves recognition as su it was not politically sponsored controlled; and the discussions w brotherly, free, and unhindered, were valuable, though some dis sion groups did not function because of weak leadership or guage difficulties. While the East Christians are obedient and lo to their civil governments up to limits of Christian conscience, all Christians should be, they still Christian and carrying o vigorous battle for the maintena and perpetuation of the Christ church in their areas, as well trying to make their Christian timony relevant to the Commu world in which they live.

A biblical nonresistance witr is possible in such meetings, was given freely and openly by Mennonites who attended. Over hundred copies of the booklet *Christian and War* were distribu without hindrance. In the discuss groups repeated opportunity testimony was available, and m opportunities opened up for change in private discussions.

A Prayer For Peace

Elizabeth K. Wedel

For peace, O Lord, the world is crying;
For equal rights mankind is sighing;
Suppression reigns on every hand;
When will Thy church, Lord, understand?

For peace, O Lord, the world is crying,
While men on battlefields are dying,
While blood is shed on every hand,
And prejudice o'ertakes the land.

All nations of one blood didst make;
All men didst equally create;
Yet hearts are filled with doubt and fear,
And world destruction seemeth near.

Hear Lord, our prayer, O grant us peace;
Make wars and strife and hatred cease;
Make real the hope for peace on earth;
The peace proclaimed at Jesus' birth.

South American Winter

Annie Sawatzky Deckert

HUSBAND, HIS brother and wife,
I had the privilege to go to
hipay, Colombia, South America,
year to serve for three months
winter voluntary service. Our
y with the missionaries and Co-
bians was so interesting and re-
rding that I must write about it.
achipay is a picturesque town
lt up and down the mountain-
. Its streets are paved with
ge, uneven stones. To a North
erican it is a breathtaking or-
l to walk up the streets. Its
eresting shops are served by
ndly people. Life here is taken
re slowly than we are used to,
even though the people are
nbered with many cares they are
ely in a rush as we are. Their
es differ from ours too. They
ve very little of this world's
ds, but the struggle to survive is
stant. The market square re-
ls more fully how desperate this
ggle is. They sit hours on the
und with their produce lying at
ir feet, packed in burlap bags
baskets which have been la-
iously brought by burro or on
ir own backs over steep moun-
n trails. They sit and wait to
ke a sale. Most products are
ishable, so they must be sold or
t. The most important day for
rketing is Sunday. This is an
-old custom endorsed by the
tholic church. It is difficult for
n the Christians to get to the
Sunday morning worship service on time. For this reason evening services have better attendance.

This is what it was like.

The farm where we served lies one stony mile from Cachipay, nestled between mountains of great beauty. The views are majestic, the climate is superb, and the fruit luscious. During most of our stay it was school vacation-time so the campus was comparatively quiet until in February when approximately one hundred or more children came back to go to school and board on the campus.

We were amazed at the many and varied duties of a missionary. Besides the spiritual ministry of these people, which is the prime purpose for their being there and which is a full-time task, there are many interruptions and details to attend to, making each day fuller. On many nights the glowing lights through the office windows told a story.

Operating a farm and boarding school demands constant repair, renewal, and redecorating. Being handicapped by the language barrier we usually did not know what was coming from one day to the next, but our eyes told us many things.

One day a man and his son cut the tall grass with machetes in rocky spots where a mower could not go. This they piled high on a waiting burro, tied it down, and took it home to feed their cow. Then we spied a man up in a tall orange tree snipping and pruning. For days we could hear his snip, snip. Another man was hired to scrape fungi and mold off the fruit trees' trunks and branches.

One man, Saul, had a contract with Gerald Stucky to garden all available spots. He grubbed out the grass and brush from steep hillsides, working very hard for days, his perspiration gleaming in the sun. Soon these spots were lush with patterned plantings of cabbage, yucca, and gladiolus. Another man came to dress the banana groves, and with the clever strokes of his machete revealed the shining orange trunks.

One day five horses, laden all out of proportion with cut kindling wood, made their appearance with their owners. Soon the wood pile was adequately and neatly replenished. The large brick stove in the children's kitchen hungrily devours long sticks of wood. A fine Christian contractor worked many hours repairing leaks in roofs, plastering breaks and cracks inside the buildings, and also installing a new roof on one of the dwellings that houses a missionary family and the small girls' dormitory.

In the market square, farm wives sit for hours with produce lying at their feet.

Every day brings new problems in the supervision of workers, people to see and consult, native ministers with whom to confer, and much financial business to take care of besides the keeping of the books. Another major task is to do the marketing for the campus; this is time consuming. Then there are the weekly grinding trips to take to Bogota, where all legal business is transacted and where supplies (which smaller towns don't offer) are obtained.

The nurse has many and varied calls every day and even though the Colombians know she prefers to keep clinic hours, they are not prompt and cannot understand the need for meeting appointments on time. She tries to do visitation work in the homes surrounding the campus, always walking—rain or shine.

The wives of the missionaries, besides keeping their households running and supervising the help (which they might have today, but might not have tomorrow), are steadily interrupted by the children and teen-agers who have jobs to do and who need watching and guiding in order to accomplish them. Then the callers come: Christians with grave problems, women asking for help with their hungry children, and mothers with things for their children living on the campus. The missionary wives also prepare music for Sundays and special occasions, get the Sunday school lesson prepared, take their turns with the midweek service, during the school year help with the daily chapel services with the children, teach several classes a week in the day school, besides tutoring their own children in English.

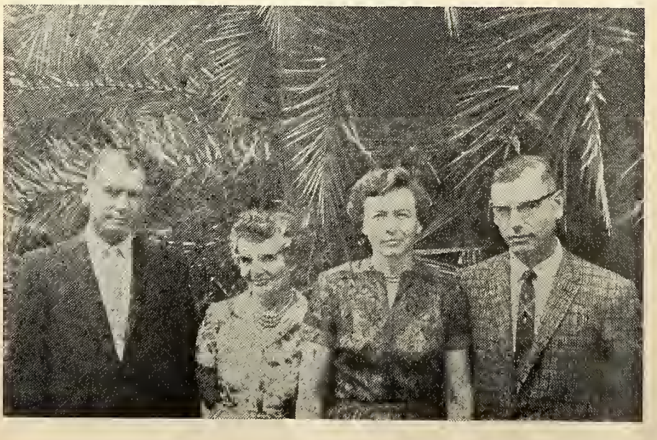
What we did.

Now, what part did we play in this busy setup? We hoped to be able to take some of the burden of the upkeep and improvement of the grounds and buildings off the missionaries' hands, but with our help we, in a way, also made new problems. We had to be given instructions daily as to what to do and how to do it. We had to have a place to live, and four grown people seemingly consume a vast amount of food. We women cooked and kept house for our men and were, so it seemed, always washing or ironing or baking or cleaning, not to mention letter writing. But between we managed to lend a hand with the painting and varnishing. We mended sheets and blankets and drapes, hemmed new sheets, converted sacks into dishtowels, and made slip covers for stuffed furniture. We covered school textbooks and library books to increase the length of their usefulness. We helped as much as we could with the Christmas decorations and programs, and we helped pack Christmas grocery boxes for needy families. We waxed and cut strips of cloth for our men to use in the budding operation, made cotton balls for the nurse and so on.

The men undertook to bud around 2000 orange trees, which took quite a long time. They were new in this field of work, but became more skilled with practice. Many buds "took" and nice growth showed. These trees are also contracted, but a good share will be planted on campus—that could be a job future V.S.ers. The men also some pruning, hoeing, and spre ing of chicken fertilizer arou established orange trees. While buds were quietly growing (or ting as the case might be), th repaired plaster cracks in the scho house and dormitories, and pain ceilings, walls, and woodwork. Th repaired and sanded school de and chairs and varnished the They also painted and varnished the dining room tables and bench One major job was helping the c tractor repair the termite-rid roof and also cleaning many f of water pipe. Before Christm they helped Glendon Klaass move furniture to Ibague where Klaassen's live now.

All was not work, however. made several most enjoyable tr to different parts of Colombia, ually taking more than one day. travelled by jeep, train, and b Each conveyance has an interesti story. We had enjoyable picnics a took strength-taxing hikes. browsed and shopped in the beau ful city of Bogota and in the op market at Girardot. Having be there and having seen the miss work firsthand, we can appreci our missionaries more than ev We made lifetime friends, and fellowship we had together meant more than we can put i words. It has helped us to m intelligently give and pray for o mission work, and we believe profited as much or more than missionaries.

Four who spent a winter in South America are (left to right): Alvin and Annie Deckert, Alvina and Joe Deckert.



The mission farm and school, one stony mile from Cachip was the scene of a profitable experience.

Episode of Lost Identity

n the Days of Milton

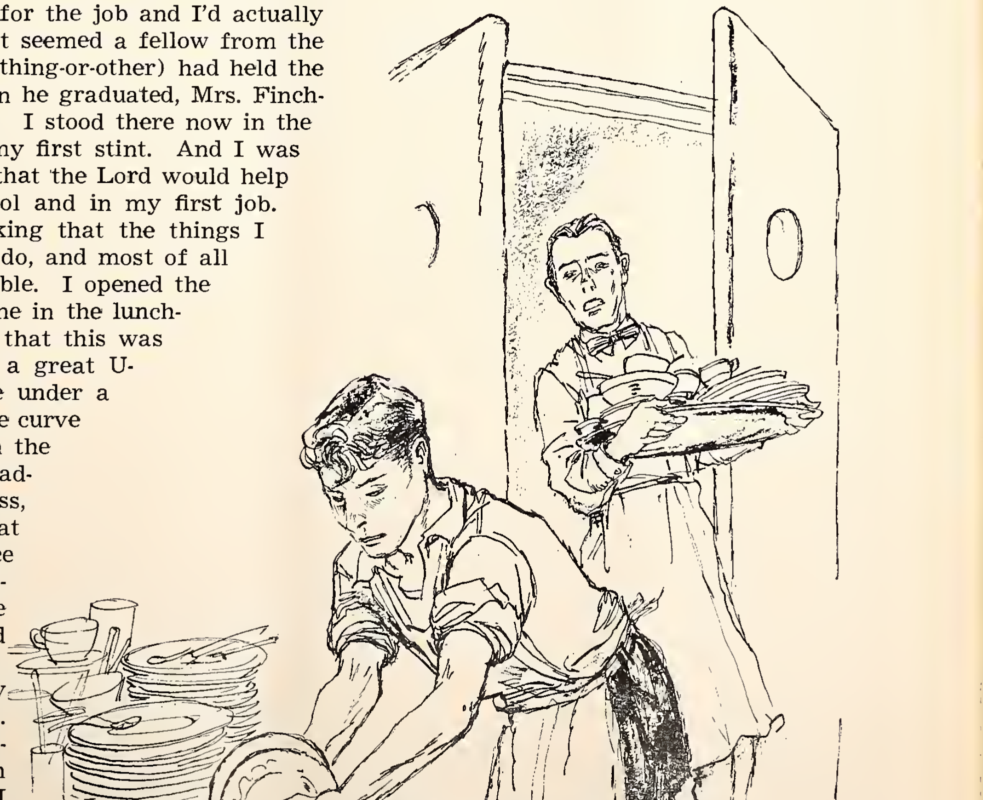
rgo Christie

ood THERE on the wide, cobbled platform. Behind me swept
broad, insistent Mississippi, majestic in the September sun.
ore me squatted this ancient depot of blackened brick, the
waukee Northwestern, looking for all the world like an
rmous sooty toad.

ut stand and gaze I could not. Here, in the depot lunch-
m, I'd been hired by a woman called May to wash dishes
my board while I attended college. The house mother
my dorm had recommended me for the job and I'd actually
n hired without an interview. It seemed a fellow from the
m by the name of Milton (Something-or-other) had held the
for three whole years. So when he graduated, Mrs. Finch-
, the house mother, lined me up. I stood there now in the
afternoon about to enter for my first stint. And I was
red. But truthfully, I'd prayed that the Lord would help
in my first time away at school and in my first job.
d I reflected on my prayer, asking that the things I
s unable to do I might learn to do, and most of all
always that I might be adaptable. I opened the
r and went in. There was no one in the lunch-
m at all. I was later to learn that this was
tomary between trains. I saw a great U-
ped counter with stools, cut pie under a
ss case, and a cash register in the curve
the "U," near the door. Way in the
k there were swinging doors lead-
to the kitchen, and to my boss,
y. I walked back to see. "What
want?" came a woman's voice
ore I'd even touched the swing-
doors. I pushed through to the
chen, explaining who I was and
at I was there for.

he kitchen was tiny and terribly
t. A great wave of heat met me.
d there sat May under the win-
v looking me up and down with
rrow eyes. I wondered whether I
the right dishwasher's shape.

'Oh," she said, less raspy, "wait
I finish these accounts." She
s scratching on the back of an
envelope with a gnawed pencil.



Tom burst open both swinging doors and yelled, "Knives, Milton! More knives!"

I waited, looking at May as best I could without staring. She was not what I'd expected. First of all, she was much, much older. Her hair was grey, nearly white. She wore it utterly straight, cut off rather brutally on a level with her ear lobes, and held back with two combs. She was a very heavy woman and I knew immediately, the way she sat there, that her legs hurt her from standing. Her face was extremely sallow from too long over the fry stove and her eyes, always, were narrow and tense. I didn't know whether I was scared of her or sorry for her.

"When you wanna start?" she asked, more or less waking me up.

I started explaining, but she was not listening at all.

"Tom!" she fairly screamed toward the back.

"Yeah?" came a dull voice.

After this small exchange, in sauntered Tom, her waiter. He'd been, I gathered, taking the air by the back door. I needed some myself.

"This here," said May, in a tone that seemed to mean I'd never do, "is our new washer they sent down. Show him the ropes, will ya? I'm going up to check the till."

She rose and moved to the lunchroom with difficulty—her legs *did* hurt her—leaving me alone with Tom.

Tom was very tall and straight, with a red leathery face and black sullen eyes. In fact, his whole manner was sullen. He walked with a slight hitch. I later learned he'd once been a brakeman on the railroad, but he'd fallen, breaking his leg badly. May hired him and he'd worked there a long time.

"Ever did this work?" Tom asked.

I started explaining I'd not, but he wasn't listening, either.

"This here's the kitchen and that there's your sink."

With those choice words Tom fell silent. Apparently that's all it took to show me the ropes. But he took up again.

"The most important thing is to be quick on your feet. You see, we're short of knives."

Tom extracted an ordinary table knife from the heap in "my" sink and held it up.

"People always are taking these back to the train with them, so we're always short. So be quick on your feet and if I come in here and yell for knives when there's a crowd out front, you drop whatever you're doing and wash me up some knives. See?"

I said I saw, but I guess I really hadn't seen. The proof came when the train roared up at about seven o'clock. Suddenly the lunchroom was jammed. They had ten hungry minutes in the station. May stood over the stove and fried hamburgers like nothing I'd ever seen. I washed dishes frantically, and everyone yelled. Tom yelled orders to May; May yelled back when they were ready. Then Tom stormed in and yelled, "Milton, knives!"

I kept on with the cups I was washing. My head was whirling.

As the confusion approached near chaos, the train out front gave the warning whistle. Tom burst open both swinging doors and yelled for all he was worth. "Knives, Milton! More knives!"

May slapped the grill with the hamburger turner and yelled, "Milton, Tom needs knives! Don't you hear right, Milton?"

Knives! Yes, on the last yell Tom got through to me. I remembered: "quick on your feet—drop everything." I actually dropped a cup, but it was too late. The train was pulling out; the madness was over; I'd failed Tom on knives.

He carried on in bitter silence until it was time for me to roll down my sleeves and go home. It seemed like the end, until I happened to catch a few words from a low-voiced exchange of May and Tom. May, it seemed, was all for giving me another try.

When she turned and explained the morning hours, I knew I'd not been fired. But she made it sound touch-and-go. Then Tom wheeled around and gave me a deadly glare.

"Look," he said, "try to be a little quicker on your feet, eh, Milton?"

Away from all the yelling and train snorting and lunchroom crowd his words got through. He was calling me "Milton." Sure, that was it! He'd yelled "Milton" when he needed knives and, of course, I'd not reacted! I started to explain all this, that my name *wasn't* Milton, but Tom shuffled out to the lunchroom and I could see May wasn't listening. I had to give up trying.

"We'll see you tomorrow, then," she said. "Good-night, Milton."

There it was again. I trudg
away feeling as if I'd never be
there at all. But it figured. F
three years they'd called their di
washer Milton because, of cour
his name was Milton. Now here
I, not Milton, but practically flyi
in the face of tradition.

And there was no changing th
two. I made countless, fruitless
tempts to clear up the name bu
ness, but they just simply had
ears for it. Finally I gave in. Th
followed a period of training, tra
ing to react to the sound of "M
ton." I stood by my sink with ea
like a hare. And eventually I m
tered my alias. Still, when I thou
of my prayer to be *adaptable*
couldn't decide whether this ex
rience should render me peac
proud or mouse-meek. I settled fin
ly with just being thankful.
seemed there'd be no more about

Then it happened.

I'd joined a club or two on ca
pus by this time and found mys
on committees. One day a meeti
I couldn't cut overlapped into
evening work-time. I phoned M
during the day to let her know
be a little late. May didn't seem
like phones.

"Hello," she screeched when sh
picked up the phone.

"Hello," I said. "Is this May?"

"Yes, it is!" she snapped, sus
ciously. "Who's this?"

I gave my name.

"Never heard of ya," she sa
and banged down the phone.

I clicked and clicked, but I fina
had to call again. This time we w
through the same conversation or
she cut me off even shorter a
threatened to "get me" if I did
stop annoying her.

I was waiting for the phone
cool off for my third try when t
mistake of what I was doing sa
into my brain. I dialed again.

"Hello," she answered in c
wrath. "Who's this calling?"

"Hello, May," I said, "this
Milton."

"Oh, hello," she said sweetly. N
a connection in the world did s
make with the "nuisance" cal
"What can I do for ya?"

After this, I was uneasy. I w
dered what new and hideous sha
this thing could take. Twice as
dawdled over my sink menta
seeking a possibility I was brou
to sharply with Tom's call f

ves. But finding no *possible* pos-
ility, I put it aside.

'hen it happened.

Special" trains were known to
ne in; however, not as a com-
te surprise. The telegraph agent
uld have the exact time of their
ival and warn May.

3ut one afternoon, arriving at
rk exactly on time, I found the
ce in unprecedented tumult. A
mendous "special" was panting
front, and the lunchroom was
ging. Tom was everywhere, tak-
orders, yelling orders, picking
orders, sometimes just yelling,
l, at every chance, trying to fish
ves out of my sink. I rushed in
idlong, but it was too late. The
in sounded its departing toot. It
s all over. Tom was a wreck, the
chen was a shambles, the pas-
igers left complaining, and May
s livid.

Well," she began, almost too
rked up to speak, "what's going
at that place where you live at?"

'What . . ."? I started, puzzled.

Don't you 'what' me," she flung
ck. "That's all I got on the phone
en I called this afternoon to get
down here early for this special.
iat? What?"

'You called?" I asked. "Who an-
ered?"

Some young whippersnapper who
's he didn't know you—kept ask-
'what' and 'who' so's I couldn't stand it anymore."

"And you asked for me?"

"'Course I asked for you! Who else? I asked for Milton. I says, 'Is Milton there?' And this smart aleck kept asking 'who?—who?' 'till I thought I was talking to an owl!"

It was the possibility I'd overlooked She'd asked for Milton, but no one at the dorm knew that I was secretly Milton, not even Mrs. Finchley. And how could I explain on either end? To May I was so completely Milton.

We somehow managed the rest of the term. I'd duck in to get "special" warnings from the telegraph agent three and four times a day. Then I left school and went into service for nearly three years.

At the end of that time I slipped back to my old college town to renew some friendships and visit places I'd known. I was older, I was possibly wiser, and, more than anything, I was thankful to the Lord that I'd come through the time in service a better Christian. For I found I was now a Christian not nearly so wrapped up in the small package of myself, but one who hoped to impart to others some of the goodness of Christ's salvation. Someone I thought of was May. I went down to the river bank and entered the lunchroom.

But she wasn't there. I knew it right away. The whole place was repainted, rearranged, and under new management. I sat on a stool and a youngish woman came out and took my order. I was the only customer.

She went back to fix my sandwich and I itched to peek into the kitchen to see my sink. But the best I could do was ask many questions when she returned. When she realized I was no stranger, she opened up and told me all about it. She told how May had had to give up because she was just too old, how she'd taken over and remodeled, and how May was pretty sick, maybe near the end, and very miserable. I asked where May was and she told me. I said I'd go see May.

"Oh, *do* that," she said with a sort of rush. "Poor May, she's all alone. She keeps asking for people she's known, but I guess she didn't know many, too busy running this place. She asks for Tom, of course, but he's out in California now."

The woman paused. I rose and paid her. At the cash register she looked at me as though she'd had a sudden thought.

"By the way, how do *you* happen to know May?"

"I once worked for her," I answered.

"Oh," she said. Then louder and smiling, "Oh, yes, of course, now I know. You must be Milton."

"Yes," I said, "I'm Milton."

alking to the Pastor

ave a friend who is a Christian
o swears a lot. It bothers me
en he does this, but I do not
ow what to say to him so that
will stop. Can you give me a
v ideas?

The word "swear" today means
re than it did in Bible usage. In
Bible swearing meant that one
d the name of something per-
nent or great to signify that as
e as that thing is permanent or
at (for example, God) the words
it you speak shall surely come
pass. Of course we know that just
ploying God's name that way
s not insure that what we say
ight (Matthew 20:16-22).

Another biblical use of swearing
s that one would pronounce a
se upon another by stating a wish for some type of evil on the other (Deuteronomy 28:15-24).

A third form is simply using a sacred or holy name lightly or for a vain or useless purpose (Exodus 20:7). This is wrong because it makes something common or vulgar out of something that is sacred or set apart.

Today the word "swearing" covers what we would term loose talk. When one uses words like "heaven," "hell," "damn," without really thinking about the meaning of these words it means no more than if they would use a milder slang expression. It is mostly just nonsense speech.

There is one more kind of swearing: obscenity. This is simply being indecent. It takes a small mind to poke fun and make light of parts of the body and acts that become sacred in marriage.

Swearing, as I see it, is thoughtlessness. There is very little actual cursing done. People with the habit of swearing are usually insensitive to things that are respectful or sacred to others.

The pastor who writes this column welcomes your letters and questions. His address is: Donald Wismer, 10102 West 64th Place, Arvada, Colorado. Your name and address must be enclosed but will not be printed.

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

The Vast Wasteland

Focus on Christian Concerns

A vast wasteland! That is how the new thirty-five-year-old chairman of the Federal Communications Commission, Newton Minow, described television to the National Association of Broadcasters earlier this year.

As evidence he cited the "procession of game shows, violence, audience participation shows, formula comedies about totally unbelievable families, blood and thunder, mayhem, violence, sadism, murder, Western bad men, Western good men, private eyes, gangsters, more violence. . ." that can be seen in any twenty-four-hour period.

He criticized the industry's enslavement to "popular ratings." A station must serve not only the whims of an audience, but the needs of an audience, he said.

And here he expressed the core of his philosophy and new policy: "There is nothing sacred or permanent about a broadcast license." Too many broadcasters have looked upon their license as a private opportunity rather than a public responsibility.

So Minow announced an end to automatic renewal of licenses which expire at the end of every three years. Henceforth broadcasters will be required to prove that their performance matches their promises.

Minow should find a ground swell of support among Christian believers, families, and churches. A constructive and positive witness sho d also be directed to the netwo s and local stations. "Private op rtunity" has helped to develop e industry to a high technical le ; "public responsibility" must r w bring programing to the same le l of perfection.

Two scientific breakthroughs h e destined television to assume n even greater role in our lives in e future. The first is the use of e ultra high frequency band, incre sing the possible number of ch nels (stations) on a dial from 3 to 83. The second is the prosp t of instantaneous global televis n made possible by satellites.

The responsibility of the chu h is clear. We must make a maxim n effort to harness this God-gi n medium of communication for e Lord. This calls for a more int igent attack on its evils and a m e zealous pursuit of its virtues. *Fr k H. Epp*

the reader says

OFTEN OVERLOOKED

To the Editor: For some time I have been wanting to write and tell you how much I have appreciated the fine articles in *The Mennonite,* especially the one on Cuba, the series on the Bible, and the one by Russell Mast entitled "Can Satan Cast Out Satan?" And now more recently the well-written editorial, "Standing up on the Inside." I read it and chuckled, then read it again. The idea presented is so pertinent and so often overlooked. *Amelia Mueller, Halstead, Kansas.*

THE DIFFERENCE

Dear Editor: What do you think about the article, "Can Satan Cast Out Satan"? Isn't that going too far? It sounds as if *Communist* and *anticommunist* is the same. Where does the writer have his information from? Did he have a personal talk with the men he mentions? I am receiving Hargis' magazine, and read Christianity in there. And if he has been overtaken by a fault, he should be dealt with according to Gal. 6:1-2 and not openly in *The Mennonite,* neither in any paper. There must be evidence and witness if we want to prove something. A letter like this can start rubbing and weaken our Conference. I like to hear testimonies. I cannot compare the Communists with any class of people, because they have framed the people in many ways. It is hard to describe. They have millions in the concentration camps and they teach that there is no God. Can you think of anything worse than that? What we need today is a revival. Our duty is to preach, testify, and win souls through the gospel. *Dietrich A. Olfert, Mountain Lake, Minnesota.*

RECKLESS CHARGES

To the Editor: Two articles, "Can Satan Cast out Satan?" and "Errors of Anti-communism," came to my attention while in the Pacific Northwest. I appreciated the positive statements against Communism as well as the attack against unfair anticommunist propaganda. However, I felt that both articles played into the hands of pro-communist sympathizers.

I agree with J. Edgar Hoover that those who deal in "reck s charges . . . aid the commu st cause." Mr. Hoover's appeal r an "attitude of deliberation, q et courage, and knowledge" should e heeded by all. Mr. Hoover a o warned that "since Communists espise the church, they continu y infiltrate unsuspecting religious rganizations. The strategy of C munists, to get others to front r them and do their dirty work, c nnot be underestimated."

I do not approve of all that a icommunist organizations are doi ; however, while they are opposin a force which is anti-Christ, anti-G d, anti-church, and anti-Bible, some f us are sitting idly on the sideli s throwing taunts at them. Just ecause Communists cry, "Pe e peace!" does not mean that pea eloving Mennonite's should ride n their "band wagon." Biblical n nresistance has no basic common enominator with such groups as e Fellowship of Reconciliation, wh e peace propaganda plays into e hands of the Communists.

Circuit Riders, a Methodist y and clergy organization, establis d oppose the liberal policies of ir own Bishop Bromley Oxnam, s released some very potent material relative to the "pink" leanings the National Council of Chrisn Churches. In the words of Mr. st: "No one is so strong as he o has the truth on his side." My estion is this: Who is telling the th? Shall we brand Billy Hargis, rbert Philbrick, and the Circuit lers as liars?

n conclusion, every Christian uld evaluate the articles attack- anticommunism in the light of emiah 28:5-15. Furthermore, the w Testament does not present Lord Jesus Christ as a sweet, ntle Saviour who "soft-soaped" anti-God groups of His day. ne of the strongest words of conmnation and judgment to be und in the entire Bible were adessed against such groups by our ssed Lord. While cowardice and npromise is the order of the day, us arise, take up our cross, and low Him. Beware of "reckless arges," but stand courageously truth and righteousness. Never afraid to call red "red!" *Harold Burkholder, Omaha, Neb.*

ur schools

BC ENROLLMENT

ientation day for new students ning to Canadian Mennonite Bi- College this fall has been set for tober 2 with registration taking ce on October 4.

To date 90 applications have been epted for the fall term; of these are students who have not preusly attended CMBC. These apcations have come from the five stern provinces with Manitoba d Saskatchewan having the larg- number of applicants. More apcations are expected before the ening days.

EEMAN INSTRUCTORS

Two new instructors joined the eeman staff this year. Myron rms begins work in the science d mathematics department. He is ative of Whitewater, Kansas, and Bethel graduate. The past year he s doing 1-W work in Twillingate, wfoundland.

Leland Suderman of Hillsboro, Kansas, will have charge of the Academy music. He graduated from Tabor College the past spring.

Miss LaVera Schrag, head of the music department for the past several years was married to Dr. Glenn Kleinsasser of Scotland, South Dakota. Mrs. Kleinsasser will continue her teaching duties at Freeman.

NINETEEN NURSES AT BETHEL

The nineteen members of the incoming class in the Bethel Deaconess Hospital School of Nursing have enrolled at Bethel College where they will live and take classes for the next six months. At the end of this period they will transfer to the hospital. The studies of the nurses at Bethel College are basic courses in the social and natural sciences.

Members of the class are Martha Sellers of Reedley, Calif., Rosemary Giitl of Parlier, Calif., Lois Schumacher of Wayland, Iowa, Laura Wiebe of Waka, Texas, Marlys Schmidt, of Marion, S. D., Donna Mae Friesen of Aurora, Neb., Karen Kroeker, Sharon Kroeker, Lela Thieszen, and Verlene Thieszen of Henderson, Neb., Yvonne Roth of Milford, Neb., Verda Epp and LaVerna Penner of Hillsboro, Sue Krehbiel of Kingman, Sylvia Schroeder of Inman, Marilyn Kaufman and Patricia Wedel of Moundridge, Helen Wood of Trousdale, and Esther Harms of Newton.

MCC news

TEACHERS IN NEWFOUNDLAND

Grand Bank, a community of 2,800 people, is being added to the areas in Newfoundland in which MCC Voluntary Service teachers are serving. The decision to supply teachers for the new Grand Bank Amalgamated High School was made following a recent trip to Grand Bank by Harvey Taves, MCC Canadian Director, and Allen Gingerich, a VS teacher from Warren, Michigan.

Voluntary Service is sending two teachers, Allen Gingerich and Martha Hertzler, Elverson, Pa., to Grand Bank for the 1961-1962 school year. Allen Gingerich and his wife Ruth served during the past year at Wild Bight, Newfoundland, and Miss Hertzler is beginning her first year. In addition to these teachers there is a need at Grand Bank for a music teacher.

The school, which is similar to the Twillingate Regional High School at which several volunteers are teaching, will have seven rooms in operation. The school board is composed of representatives from the United Church of Canada, the Salvation Army, and the Church of England.

Grand Bank is located on the western side of the Burin Peninsula, about 120 miles from the capital city, St. John's. The economy of the community is based solely on the fishing industry, which includes a fish processing plant employing 250 persons. The community is on the open sea and is, according to Taves, "quaint in an old-world-like way. We have a good opportunity for service evidenced by their need for assistance and based on their physical isolation from the centers of activity in Newfoundland."

METZLER TO PEACE SECTION

Edgar Metzler, at present pastor of the First Mennonite Church, Kitchener, Ontario, has been appointed Executive Secretary of the MCC Peace Section. He will come to Akron January 1.

He served for two and one-half years as Associate Executive Secretary of the National Service Board for Religious Objectors. He is a member of the Peace Problems Committee of the Mennonite Church, chairman of the Ontario Conference Peace Committee, and vice-chairman of the Conference of Historic Peace Churches of Canada.

Elmer Neufeld, who is the present Peace Section Executive Secretary, will begin a term of service in the Congo in February. His assignment in the Congo will be that of MCC program director and will include a peace ministry under the Peace Section.

our churches

OUTDOOR EXPERIENCES

First Church, Edmonton, Alberta. On June 23 our church and the Holyrood Mennonite Church participated in a ball game and later watched two excellent films on water safety and mouth to mouth resuscitation. This summer a number of campers attended the various sessions at Camp Valaqua, Conference campsite fifty miles northwest of Calgary. The camp staff was well represented by the Edmonton group. On August 18 the church met at Victoria Park to bid farewell to the Herb Peterses who moved to Saskatoon. There he will be receiving his doctorate this fall in educational psychology from the University of Alberta and will be lecturing at the University. August 25 to 27 the church retreat was held at Camp Van-es, the Moravian site, 20 miles east of Edmonton. Guest speaker was G. L. Vogen, professor of Old Testament at St. Stephen's College, a United Church of Canada seminary, who delivered three addresses and one sermon on God and Nature. *Walter Paetkau.*

MEMBERS IN SERVICE

Hoffnungsau, Inman, Kansas. Our church participated in the Union Services held in the Inman community this summer. On July 23, the service was conducted in our church with Orlando Waltner, associate executive secretary for our Board of Missions, delivering the sermon. On June 4 a program was given in the interest of Mennonite Disaster Service. Mrs. Drudge from Hesston, Kansas, and Walter Neufeld, Hillsboro, Kan., were speakers. Rachel Heidebrecht taught summer Bible school in Kansas City. Virginia Schmidt and Karen Voth also spent some time in voluntary service in Montana. Mr. and Mrs. Menno Schmidt were cabin counselors at a retreat for Indian youth near Flagstaff, Arizona. Three couples have entered 1-W service. Mr. and Mrs. Randall Schmidt are teaching in a home for delinquent children in Fort Wayne, Indiana. Mr. and Mrs. Charles Claassen live in Evanston, Illinois, where Charles is working in Evanston hospital. Mr. and Mrs. Leon Schmidt and daughter have moved to Denver, Colorado. Leon is serving in Denver General Hospital. On August 24 our mission societies were privileged to have Mrs. John Schmidt as guest speaker. Several new homes have been established during the summer months. The following were united in marriage: Mrs. Marie Regier and Mr. Abraham Ratzlaff; Alma Jean Penner and Kendall Thiel of McPherson, Kansas; Lois Heidebrecht and Terry Schrag of Kingman, Kansas; Wilbur Martens and Marcella Thieszen of Henderson, Nebraska; Joyce Schmidt and Charles Claassen of Newton, Kansas; Loretta Martens and Max Graber of Kingman, Kansas. *Mrs. Abe Dyck*

into the beyond

Mrs. Caroline Hierstein, Summerfield, Illinois, was born October 16, 1873, and died August 1961. She was the mother of nine children, seven of whom are still living. She was the oldest member of the Summerfield Mennonite Church.

Frieda Jantzen Reimer was born September 17, 1897, and died August 20, 1961. She was a member of the Herold Mennonite Church, Bessie, Oklahoma. She is survived by her husband, Ben Reimer, nine children, two stepchildren, and twenty-one grandchildren.

John P. Waltner was born January 26, 1890, in Marion, South Dakota, and died August 21, 1961, at his home in Freeman, South Dakota. He was a brother to the late A. P. Waltner and a member of the Salem Zion Church.

Mrs. Katharina A. Epp, 75, Henderson, Nebraska, widow of Gerhard Epp, was born August 26, 1886, and died September 3, 1961. She was a member of the Bethesda Mennonite Church. Surviving are four sons, two daughters, sixteen grandchildren.

Peter H. Schmidt, Leamington, Ontario, was born in South Russia, February 24, 1879, and died August 12, 1961.

Jacob Loewen, Winkler, Manitoba, was born in South Russia, February 2, 1866, and died August 1, 1961. He came to Canada in 1875. In June he and his wife had celebrated their seventy-first wedding anniversary.

Susie Neufeld Heinrichs, Calgary, Alberta, was born in Ch
titza, Russia, on November 28, 19
and died July 23, 1961. She ca
to Canada with her husband, V
tor Heinrichs, in 1957.

our conference

continued from back page

PARAGUAYAN PENTECOST

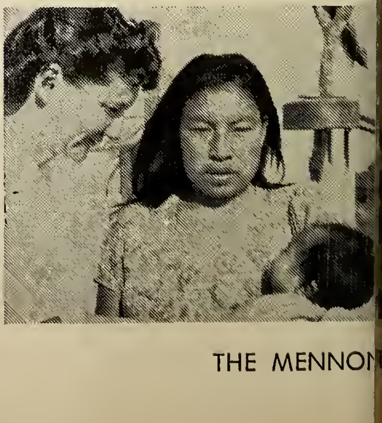
Andrew R. Shelly

Sante Uberto Barbieri is one of
most respected leaders in all So
America. He lives in Buenos Ai
Bishop Barbieri says that one
the most significant things is t
the most neglected people in So
America are the Indians. There
possibly somewhere between t
and four million.

"The Indians should be helped
of their miserable, almost sub
man, conditions," says Barbieri.
points out that very few miss
aries are laboring among these r
lected people. Regarding the m
cal needs he said: "Here is
tainly a prolific field for serv
completely open to churches and
dividuals who are eager to exer
their ministry of mercy."

In Paraguay both the Menno
Brethren and General Confere
Mennonites have been work
among Indians. The work is m
larger than I had known. It is
of the brightest chapters of
missionary effort. All too little
known in North America of
work.

Mennonites in the colonies h
been doing work among Indians
some years. Several years ago
sent Eleanor Mathies of Leam
ton, Ontario, to Loma Plata,
main village of Menno Colony
spent a busy week end in the a
observing what was being d
One of my first clues as to
work of Eleanor was the bark
of dogs about four o'clock in



ning. At the time I did not w the reason, but later I dis- red that Eleanor had gone into village to deliver a baby. About Indians live in this particular ge. About 4,000 Indians live in vicinity of the three colonies he Chaco. They are mostly of Lengua and Chilupi tribes. A ll building in the center serves clinic. Here the Indians come medicine and treatment. The se is an angel of light.

any of the Indians are Chris- s. Let me describe our expe- ce in attending the service at on Sunday morning. The In- s are great for hand shaking. ryone shakes hands from the st to the youngest. We entered very simple and rugged build- where benches had been placed he dirt floor.

rom the front of the building I ed into the faces of about 250 ans. It was indeed a thrilling t. Many of these were Chris- s. They sang a few hymns. Al- gh they knew I could not read t I saw, they wanted to be sure d a book. issionary Toews gave a brief sage. After this one of the Len- Indians spoke briefly. I could understand what he was say- but I caught his spirit and felt range kinship. When Christians er in the true spirit of fellow- , differences seem to fade away insignificance. The great dif- nce in their mode of life, back- nd, and appearance did not n to be the big question. We e together "in one accord in place." More and more I am ng the deep meaning of the tecostal experience recorded in 2.

was indeed a joy for me to k a few simple words. Mission- Toews interpreted for me. I ressed the normal greetings one ld utter at a time like that. Then ent some time speaking about oneness in the gospel. I ex- ned that although it is quite a ance from where I come, we one in Christ.

hen I spoke to them of our need vork together in telling others ut Jesus. I pointed out to them it was our desire that people over the world have the oppor- ty to know about Jesus. My final d to them was an attempt to encourage them to spiritual growth. I tried to speak on Philippians 2:13 in a simple way.

I could not help but think that if we can catch a vision of multitudes who can be won for Christ, mission treasuries will not be low. Generally speaking, the Indians are open to receive the gospel. They need much help as they grow in grace. And many more need to be won for Christ.

Some may be wondering about the Morro Indians. In 1958 Cornelius Isaak lost his life in an attempt to bring the gospel to these Indians. It was a joy to meet and talk with Mrs. Isaak, a victorious Christian with four small children. Attempts are being made to reach the Morros through Bolivia where there are some Christian Morros. They will yet be won for Christ.

The work among these Indians is only one example of the challenges facing us all over the world in the spread of the gospel. Through shortwave radio we can receive news from the capitals of the world. We know we live in dark times. But there is a bright spot. There was probably no time when more people were open to the gospel than now. Will we rise to the occasion? Are we willing to do our part in the fulfillment of the Great Commission: "Go ye into all the world"? May the Lord grant us the vision.

WINTER VOLUNTARY SERVICE

Winter voluntary service, although still new, has caught the attention of people of middle age and over. They have felt challenged in a lively way by this opportunity to contribute valuable service to the work of the church during slack periods of the winter months or during the more leisurely days of their later years. They know that Conference-related institutions (like hospitals, homes for the aged, and schools), mission stations and projects, struggling young churches, service projects under the Board of Christian Service, and similar programs are always in need of help in undertakings where budgets are simply insufficient.

Voluntary Service workers have made priceless contributions to both Mennonite and non-Mennonite programs. Summer Voluntary Service has attracted hundreds of young people, but winter service is difficult for them because of school attendance. To older people, however, the winter months provide a wonderful opportunity to offer their services when the pressure of work on the farm and in some vocations is not so heavy.

A variety of practical skills has been made available: help in the building or renovation of churches or facilities on mission stations, in conference institutions, to help in the service program of certain projects. Often, however, the mere presence of a dedicated Christian volunteering his services to a Christian cause is in itself the most meaningful contribution he made to the people he served. Individual men and women and married couples have thus found in winter voluntary service an enriching never-to-be-forgotten experience.

Work is now in progress exploring service opportunities for the coming winter. When this information is ready to release we will give it appropriate publicity. In the meantime, we invite people who are interested in offering themselves for shorter or longer periods to winter Voluntary Service projects to write to us immediately. We will be glad to confer with them further about their questions and desires. Most of these projects are available January to March but others may begin as early as November 1. Please address letters to Board of Christian Service, Henry A. Fast, 722 Main, Newton, Kansas.

EVANGELISM IN ARIZONA

People in Moencopi, Arizona, had an unusual service rendered them by the General Conference Mennonite Mission to the Hopi Indians the past summer. Ed Duerksen of Freeman, South Dakota, who with his wife was stationed at Moencopi from April to August to assist missionaries, broadcasted a daily devotional program on the public address system at the mission.

The program consisted of recorded music, Scripture readings, prayer, and occasional meditations. Almost the whole Gospel of John was read during this time. People in the vicinity, who begin their work early in the day, including those who have no church affiliation, heard the Word of God at six o'clock daily for several months.

our conference

Second class postage paid at North Newton, Kan

SUMMER SERVICE DIRECTOR

Menno Wiebe of Mount Lehman, British Columbia, has been appointed director of Summer Service in the General Conference Mennonite Church. Summer Service is part of the Board of Christian Service's Voluntary Service program.

This program was under the direction of Leo Driedger until the beginning of September. Wilfred Unruh has now taken over the main branch of Voluntary Service, and H. A. Fast is in charge of Winter Service.

Wiebe is a senior student at Bethel College, serving in the General Conference office on a part-time basis. He was graduated from Mennonite Educational Institute in Clearbrook, British Columbia, in 1955 and from Canadian Mennonite Bible College in Winnipeg in 1961. He has served in the Pax program in Paraguay for two years, and during past summers he was a member of a peace team touring churches under the sponsorship of the Board of Christian Service of the Canadian Conference. This summer he was the assistant pastor at the United Mennonite Church, Vineland, Ontario.

MINISTERIAL CHANGES

H. H. Penner is serving as interim pastor of the Zoar Mennonite Church in Waldheim, Saskatchewan, until the summer of 1962, when Henry Funk, now a teacher in the Rosthern Junior College, w assume the pastorate.

Waldo Flickinger, formerly p tor of the Ebenezer Mennon Church, Bluffton, Ohio, has tak up duties in the Grace Mennon Church, Dallas, Oregon.

Vernon Buller has left the pastor of the Huron, South Dakota, c gregation to accept a position the Public Relations Department Grace Bible Institute in Omal Edward J. Wiebe, now at W New Hopedale, Ringwood, Ok homa, will transfer to Huron December 1.

William J. Penner is a stud pastor of the Lehigh, Kansas, c gregation as of the beginning September. He is a student at Bet College, North Newton.

CONSIDER THE NEED

The following statement on Conference budget needs was prepared by Andrew R. Shelly, executive secretary of the Board of Missions. He is currently visiting the churches in South America.

"Come over into Macedonia and help us." How clearly the call came to Paul! He had been praying for guidance as to his next move. The Lord heard the prayers and answered.

How clearly the call comes to us today! But, as in the case of St. Paul, our response must be decisive action. We cannot meet the needs of the Macedonia call from South America with half-hearted dedication. As in the time of St. Paul, those who have must share with those who have not. This is true in a material sense, but even more so spiritually.

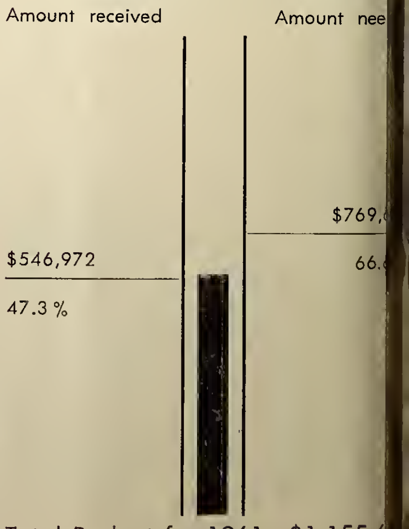
On my return to Asuncion from a visit to a mission outpost, I received a letter which stated that our mission office had been obliged to write to our fields that during August no budget money could be sent. A situation like this looks different on the field than at home. Summertime is always difficult in regard to money for the field. If life were not so continuous this would not be serious. But people need to live the year round. Much of the budget money here is needed so that South American workers can live and serve. Judging by North American standards, they get very little. Fortunately, there was a little money in the treasury earmarked for a project. This has been used, but it needs to be restored.

As I pondered the situation I felt we had not brought the needs sufficiently to our people. It is my purpose through pictures and words to try to make the budget live. For example, one sum of $800 we spent made possible a chapel where lepers and others worship. Certainly, if many individuals and many churches will give special gifts, the budget can be restored and needs met.

The climax of a very full Sunday was to worship with a group of Lengua Indians in the Fernheim colony area. Some of them understand Low German. To talk to them I needed to use High German (such as it was) which was translated into Low German by Elder Jacob Isaak and then an Indian translated into the Lengua language. Many of them were Christians. I told them we are "one in Christ." We had a blessed time together.

Why is it that for so long so few have had so much and so many have had so little? Is it God's fault? No, a thousand times no. Is it th fault? No, they cannot pull the selves up with their own bootstra Those (especially we in North Am ica) who have been blessed so gre ly have not been following the le ing of the Lord in the use of spiritual and material resour The Macedonian call is clear tod To all who have ears to hear rings clearly. More prayer and m money from many would mean very much! Will we respond?

CONFERENCE STEWARDSHIP
January to August



Total Budget for 1961: $1,155,

SEPTEMBER 26, 1961

HE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

in this issue

COVER

"A teacher affects eternity; he can never tell where his influence stops."—Henry Adams

CONTENTS

Editorials 610
School Days 611
Church and Society Study 613
Talk with Billy Graham 614
Mennonite Men 616
Arrange a Marriage 617
Talking to the Pastor 616
Youth News 618
YPU Cabinet Meets 619
Reader Says 620
Our Schools 621
MCC News 622
Our Churches 622
Our Conference 623

CONTRIBUTORS

Esther Wiens, teacher, Rosthern Junior College; Leo Driedger, associate executive secretary, Board of Christian Service; John E. Lapp, moderator, Franconia Conference of Mennonites; Paul Boschman, missionary in Japan.

CREDITS

Cover and pages 611 and 612, Ford Foundation; page 615, The Philadelphia National Bank.

# of things to come

Oct. 1—Western District Sunday School Convention, Alexanderwohl Mennonite Church, Goessel, Kansas.
Oct. 1—World Communion Sunday
Oct. 2—Classes begin, Canadian Mennonite Bible College
Oct. 8—World Literacy Sunday
Oct. 9—Thanksgiving (Canada)
Oct. 11—Fall meeting, Illinois Women's Fellowship, Danvers, Ill.
Oct. 21-24—Western District Conference, Kansas City, Kansas
Oct. 21—Western District Women's Missionary Organization Banquet, Kansas City, Kansas
Oct. 25, 26—Saskatchewan Conference, Herbert, Sask.
Oct. 28, 29—Annual Conference, Women in Church Vocations, Elkhart, Indiana
Oct. 29—Manitoba Youth Organization, Winnipeg, Man.
Oct. 31 - Nov. 3—Church and Society Conference, Chicago, Ill.
Nov. 23—Thanksgiving (U.S.)
Nov. 23 - 25—Young People's Union Council, Chicago, Ill.

THE MENNONITE

Editor: Maynard Shelly. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. **Editorial Assistant:** Muriel Thiessen. **Art Director:** Robert W. Regier.

VOLUME 76 **NUMBER 38**

AN EMOTIONAL DECISION The pastor of the Last M nonite Church gave me a ride in his car. After we had parked both noticed something strange in the car behind us. With ju bit more than the usual warmth in his voice, the pastor said, never have any of those in my car. They give you a false sens security."

"They do?" I said. "What are they?" But then I knew. T were seat belts—the first I had ever seen. Those are the th being touted by the National Safety Council because if every fa used them, 5,000 lives might be saved each year. That's equal t the members of twenty to thirty churches.

"What if your car should catch on fire?" asked my friend. "Y really be in trouble."

He had me worried and so I decided then and there—no seat for me. Of course, it's been a long time since I heard of a catching fire, but it does happen. When I got home I found a p that said that less than one per cent of all accidents involve fir falling into water. But even here a seat belts helps you sur It keeps you conscious so you can unfasten your seat belt and away—alive, which is the best way.

"Besides," said the pastor, "I'm a careful driver. Seat belts w keep you in the car. If I'm in an accident, I think it is much b to be thrown out of the car."

Here is the strangest of all motoring myths. The obituary colu prove that your chances of being killed are five times greater if are thrown from your car. Seat belts will save your life by kee you in the car and keeping you conscious until the police arrive a long time after that.

In spite of his skepticism, the pastor of the Last Mennonite Ch convinced me to put seat belts on my car. (I hope that this the normal response to his sermons—but then he is more care informed on other subjects.) After I got the facts, I made decision.

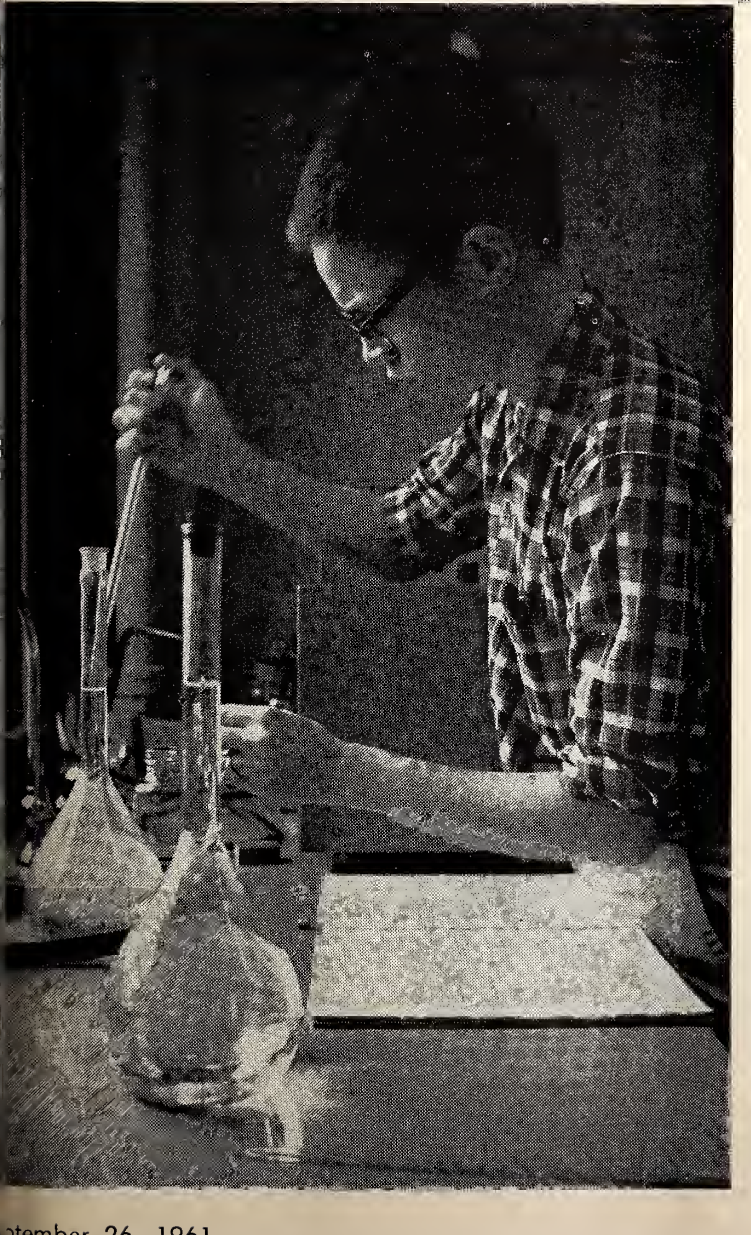
But it is an emotional decision—a decision for my life and the of those who ride with me. It gives me a sense of security becau know that we are protected from the major causes of traffic inj and death. And it is not false security. Each click that fastens belt is a ritual that reminds me that an accident could happen t on my own street and in my own town.

WE DIFFER WITH COMMUNISM The talkative Pre Khrushchev has often mentioned Christianity, though seldom to advantage. In 1960 while talking to newspaper men on a trai France he said this: "There is much in Christianity that is com to us Communists. Only I do not agree when He [Christ] says you are hit on the right cheek turn the left cheek. I believe in an principle—if I am hit on the left cheek I hit right back on the cheek so hard his head may fall off."

Let's hand it to Mr. K. This is a clear statement of one o differences that we Christians have with Communists. Let's keep difference clear. Unfortunately it is also a difference that we with most militarists, both East and West.

Schooldays

ther Wiens



It's September. Grade schools have opened for the year, and dozens of boys and girls have taken up their books again. These children are fortunate. It's fun going to school when you don't have to heat the pot-bellied stove with cords of wood from the huge woodpile in the schoolyard. That was last year. Now they have a furnace which is automatically controlled. How times change!

September is also a happy time for the students in the consolidated high school. Here is a school that prides itself on its new facilities built just two years ago. It boasts of a $75,000 gym, and an efficient bus system that brings in students over a radius of fifteen miles. This masterpiece of steel, brick, and glass houses twelve hundred students. It is run efficiently by an efficient staff and administration.

September brings new life to the university campuses of North America. Some have already opened their fall courses, others are still preparing for the big day when new hordes of students will swarm through the classrooms.

In the small towns, large industrial cities, isolated areas, and quiet college towns, thousands of Mennonite teachers stand before the tens of thousands of students of all ages. Can we be a Christian witness to the thousands of boys and girls and

Each year come opportunities for the Christian teacher.

young people of this vast continent?

I feel we can witness first of all through our attitudes. We witness by the thoroughness of our daily preparation. We don't fool pupils. They know when we are ill-prepared. So many people are looking for the easy way out. Do we reflect this attitude?

We witness by being interested in our pupils outside of the class hour. In my own grade and high school days I never had a private talk with a teacher.

We can witness by showing respect for minority racial and religious groups in the school and in society and by insisting on wholesome behavior and language inside the classroom and outside as well. Let us also treat the child as a child and the maturing adolescent as such. A child is not a miniature adult. At all times let us command the respect of our pupils, but let us not set ourselves up as tin gods.

We can also witness through the interpretation and explanation of course material. Literature affords many opportunities for Christian interpretation. Shakespeare's "Hamlet" has many telling lines. For example, in the prayer scene, Claudius gives evidence of a guilty conscience. He thinks of how in this world it is possible for kings to force the hand of justice; this is not possible before the court of God. "In the corrupted currents of this world/Offence's gilded hand may shove by justice,/And oft 'tis seen the wicked prize itself/Buys out the law; but 'tis not so above."

The poet Milton expresses his impatience with his lot—he wants to serve God, but he is blind. He concludes his sonnet "On His Blindness" with: "They also serve who only stand and wait." Drinkwater's play, "Abraham Lincoln," expresses rather clearly the different attitudes toward war. This can be a springboard to discuss, "What does war solve anyway?"

Many of the current problems in history open the door to serious thinking about our moral and spiritual responsibilities. What is our attitude toward the integration in the United States, and the apartheid question of South Africa. What is our attitude toward the guilt of Adolf Eichmann? Is he more guilty of killing the six million Jews in Europe than the men responsi for dropping the bombs on Hiro ma and Nagasaki?

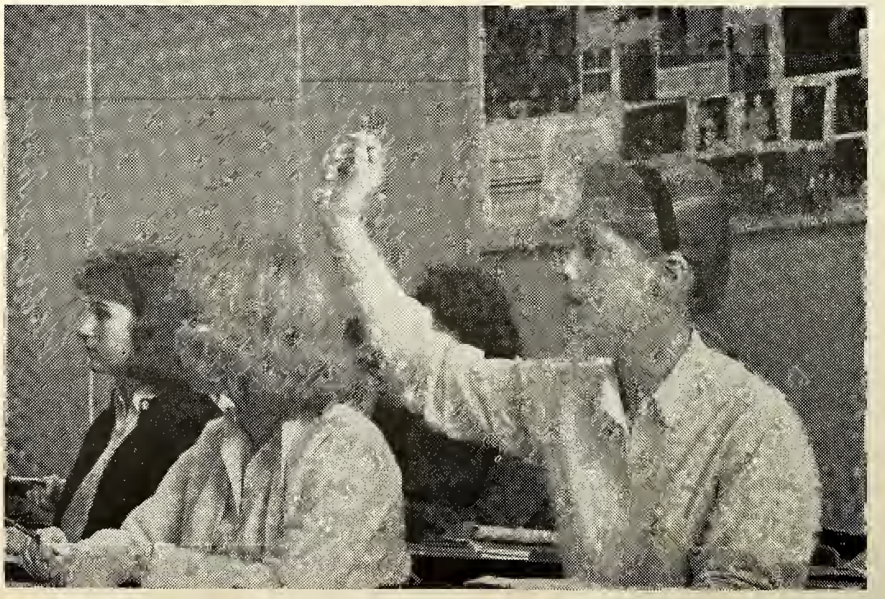
The Christian teacher-counselo in a position to help students more adequately evaluate their a ities. Some students tend to ov estimate themselves; others und estimate their abilities. Perhaps t latter group can more often helped than those of the form since they feel the need of ass ance. The counselor may also sh students the broad fields of occu tion, pointing out those which beneficial to mankind, and th which are not.

Opportunities in the Church Sch

There are many other areas which a Christian can witness as teaches in the public grade, ondary, and university level. Christian teacher in the Christ school, however, can witness in total program. He can witness the daily chapel period and cour like Bible, Christian ethics, church history. Furthermore, ev course can be taught from Christian point of view, includ physics and algebra. Christian co seling can recognize the claims Christ upon the lives of you people.

In a Christian school, the teac can approach the whole person. ten we tend to compartmenta our lives; we say this area is s itual, this is area intellectual, there is a wide gap between. Christian high schools and colleg the aproach can be to the total p son. After all, we are whole p sons: spiritual, intellectual, physical, and we should be trea as such.

The opportunities for witness are augmented in the Christ school. There are, however, ma opportunities for teachers to witn on all levels of education, in priv Christian schools and public scho Henry Adams, in *Education of H ry Adams*, says, "A teacher affe eternity; he can never tell wh his influence stops." May we Ch tian teachers ever be conscious that fact.



THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and De ber 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage pai North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; edit correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, Ka**

Church and Society Study

Increasingly, our church is faced with grave decisions in our society. The coming conference on church and society will deal with many of these.

Leo Driedger

ITY-FIVE DELEGATES, chosen by
ricts, schools, committees, and
rds of our Conference will meet
days, October 31 to November
o discuss the church and the
ld. The study conference will
ield at the Wabash YMCA Hotel
hicago.

our study conferences involving
General Conference Mennonites
been held previously. These
uded a peace conference at
ndridge, Kansas, in 1953, the
y conference on the believers'
ch in Chicago in 1955, a con-
nce on evangelism in Goshen,
ana, in 1958, and the conference
church unity at Donnellson,
a, in 1960. Such study confer-
s are designed to assemble rep-
ntative persons to study thor-
ly the task of the church con-
ing important issues that con-
t us. Increasingly, our church
ced with grave decisions in our
ty. The coming conference on
ch and society will deal with
y of these.

prepare for this task, ten study
ps (five to twelve members
) have met monthly during the
year to discuss topics espe-
y assigned to them. Each group
produced a paper to be present-
t the study conference. To make
that these papers are as defini-
as possible, one hundred are
ently reading them for criticism
further suggestions, after which
will be revised and rewritten.
Participants in this project already have been deeply impressed with the large task that the committee has undertaken. Many say that meeting in small discussion groups has been rewarding and would be worthwhile even if no conference were held. Members of these groups are pastors and laymen representing many walks of life, including experts in certain fields.

The Pennsylvania study group of twelve persons discussed capital punishment and prison reform, including life imprisonment, parole, prevention of crime, and juvenile delinquency. Members of this group were David Habegger, Alvin Beachy, Howard Habegger, John Sprunger, Burton Yost, Richard Ratzlaff, Elvin Souder, Abraham Schmitt, Curtis Bedsworth, Elmer Neufeld, Delmar Stahly, and John Unruh, Jr.

The Toronto study group of thirteen members studied labor and management relations. This included labor unions, collective bargaining, attitudes of Mennonites, problems of industry, and others. Members of the group were John Sawatsky, William Dick, Henry H. Epp, Milton Good, John Hess, Jake Fransen, Edgar Metzler, John Neufeld, Gerhard Peters, Henry Schmidt, Herbert Swartz, Wilfred Ulrich, and Henry P. Epp.

International relations, or the church and underdeveloped nations, was the topic of thirteen people in Bluffton, Ohio. India, the Congo, and Haiti especially were studied to determine their political, economic, health, and religious needs. The relief program of Mennonite Central Committee was discussed. Robert Kreider, William Keeney, Howard Raid, Delbert Gratz, Jack Purves, J. Richard Weaver, Arden Slotter, Leonard Kingsley, Howard Baumgartner, Carl Lehman, Lloyd L. Ramseyer, Carl Smucker, and Jacob T. Friesen were members of this group.

In Chicago the study group on race relations considered background factors that lead to prejudice and made suggestions for specific action in Philadelphia; Elkhart, Indiana; Newton, Kansas; Minneapolis; Reedley, California; and Winnipeg, Manitoba. The eight members were Vincent Harding, Delton Franz, Curtis Janzen, Ed Riddick, Julius Belzer, Paul King, Richard Harmon, and John Miller.

In Newton, Kansas, nine persons formed a group to study the church and the state. What is the state? What is the biblical view of the state? What is our involvement in the state? These questions were studied. New insights resulted from the study. Esko Loewen, Harley J. Stucky, J. Winfield Fretz, Calvin Redekop, Elmer Ediger, Sol Yoder, James Waltner, Albert Meyer, and Leo Driedger met for discussion.

Important biblical and theological implications were considered by a study group of five at Elkhart, Indiana. Underlying presuppositions, methods of interpretation, application to the modern world, and guides to consider have grown out of this study. This will be important background for study of the Scriptures to find the will of God. William Klassen, Robert W. Hartzler, Jacob J. Enz, Erland Waltner, and Gordon Dyck made this study.

At Fresno, California, seven persons studied Civil Defense and discussed its ambiguities, its purpose, how the church is to relate to it, pitfalls to avoid, and relations with Mennonite Disaster Service. The Fresno group included Peter J. Ediger, Aaron J. Epp, George Dick, Earl Bartel, Ramon Jantz, Roy Just, and Dan Ewy.

The Saskatoon, Saskatchewan, study group of eight members discussed the church and alcoholism, They touched on the subjects of drinking habits, victims, stages, effects and causes of alcoholism, present research on the question, and implications for the church and our response to the need. Nickolas W. Dick, J. F. Janzen, E. H. Baergen, Edgar Epp, Carl Ens, Peter G. Sawatzky, Henry A. Wiens, and Henry Funk were members of this group.

Urbanization was considered by the Winnipeg, Manitoba, study group. The eight members considered Mennonite movements from rural Manitoba to Winnipeg and the implications this will have for the church. Members were David Rempel, Frank Giesbrecht, William Friesen, David Schroeder, John Warkentin, Wesley Penner, Arthur Fast, and Peter Thiessen.

Harley Stucky is presently writing a paper on agricultural problems, taking into consideration some discussion by the Freeman, South Dakota; Henderson, Nebraska; and Mountain Lake, Minnesota, people. Grain surpluses, part-time farming, soil conservation, marketing, and quotas will be taken into account. Others involved in this study are William Unrau and Paul Isaak.

Special preparations for significant Bible study are being made. All delegates have been asked to read *Take and Read* by E. H. Robertson, which tells of deep experiences that German, Dutch, Norwegian, and English Christians have had in making the Scriptures relevant to world problems. Relevant passages of the Bible have been shared with all delegates for preparatory study, and during the conference all will be divided daily into six Bible-prayer groups to study exclusively what the Scriptures have to say about social concerns. Each of the ten study groups have wrestled profoundly with biblical implications for their topic of study, and the Elkhart group gave its entire time to this important search.

Lest we merely sit and talk about social concerns, provisions are being made for practical participation. Chicago is a small world in one city. Several blocks from the Conference site are skid row, burlesque shows, rescue missions, settlement houses, gambling, and other forms of night life. The conference will divide into five groups which will each visit places of witness. Some will see Pacific Garden Mission and the work with drinking, food kitchens, rooming for the homeless, and a radio program called "Unshackled." The Salvation Army with its Harbor Light House, settlement houses, and skid-row work is on the agenda. Some will share with the Reba Place Fellowship, who seek to live in a communal way to witness against our economic system. West Side Christian Parish works with Italians, Puerto Ricans, Negroes, Jews in areas where new housing is moving in and old housing with its problems is still present. Our Woodlawn Mennonite Church, comprised largely of Negro Mennonites, and their work with a reading center, boys' clubs, worship, and voluntary service will be visited.

What can come of such a conference? We hope that God will stir us up to serve Him better. We will seek new ways in which to work and witness. Christian solutions to problems of society will be sought. Suggestions will be shared. In certain areas we may need to speak out in the form of official statements. Opportunities for delegates to meet by districts will be given to plan ways of sharing with their home constituencies the findings of the conference and to implement suggestions made to help congregations to witness more effectively in society.

Tal
wit
Bill
Graha

John E. La

ERYWHERE THAT BILLY Graham
es he is asked to speak. He indi-
tes that he seldom has the oppor-
nity to listen, consequently feeling
deep hunger to hear the word of
d through fellow Christians.

Graham had such an opportunity
ien he met with sixteen Menno-
e leaders in Philadelphia on Aug-
: 30. This meeting was planned
the Mennonite 1-W Co-ordinat-
; Board, an inter-Mennonite agen-
working with draft-age men. At-
iding the breakfast meeting with
aham was Grady Wilson, a mem-
r of his team.

The purpose of the meeting was
engage in a personal conversa-
n with Graham. We wanted to
esent to him the New Testament
iic of love and nonresistance as
is held by the Mennonite church.
We also wanted to hear from
aham a word which might stimu-
e our churches to become more
angelistic, especially our youth
io are engaged in 1-W services.

John C. Wenger, in an informal
scussion, presented the biblical
iching of the New Testament on
nresistance and reviewed the ori-
i of our church during the Refor-
ition days. The Anabaptists in
itrast to the reformers were in-
ested in promoting a free church,
erty of conscience, believers' bap-
m, and a demonstration of holi-
ss of life and character. They be-
ved in a church in which there
a careful exercise of discipline, a
irch which does not emphasize
ing grace through sacraments, a
irch in which love and nonre-
tance are practiced by all be-
vers, a church which accepts the
rd of Christ as found in the New
stament as the final authority
faith and life, and a church
th an emphasis on evangelism.

Wenger outlined six controlling
icepts. First he pointed out our
ief that already in the early cen-
ies the church fell and true
ormation should go back farther
in the sixteenth century. Second,
New Testament speaks of two
igdoms. Third, we believe that
Old Testament is inspired by
d as well as the New Testament;
wever, the New Testament ful-
s the Old Testament. Fourth, the
w Testament demands a transfor-
ition of heart and life. Fifth, we
have a duty to our enemies, not
destroy them but to win them.
Sixth, the *agape* love which is stressed in 1 John is the touchstone of the divine nature in the Christian believer.

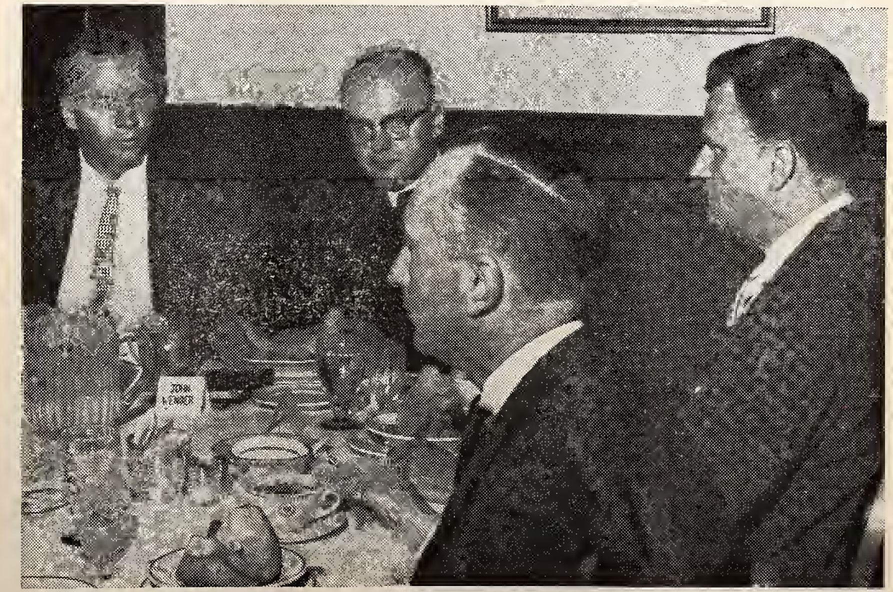
Others in the group reported briefly on the service programs of the Mennonite churches which illustrate in practice the biblical understanding. A report on the Pax program was given. C. N. Hostetter, Jr., as chairman of the Mennonite Central Committee gave a glimpse of the work that is being carried on as a ministry of love and peace in twenty-seven countries. Voluntary service and 1-W work in the United States were also mentioned.

In response to this presentation, Graham replied that he appreciated deeply the privilege of listening to the testimony of other Christians. He commented briefly on the problems involved in taking the nonresistant position and noted the uncertainty among Christians regarding the proper attitude toward participation in war. He stated his personal openness and interest in meeting with Mennonite leaders for more extended discussion on the doctrine of nonresistance.

Graham expressed agreement on the urgent need for a life of more faithful discipleship in American Christianity. He stated his increased belief in the power of thoroughly committed minority groups, referring to the concept of the remnant in the Scriptures, and suggesting that the Mennonite church may be called of God to give a distinctive testimony in our day. He warned us of the danger of an overemphasis on one point of doctrine. At the same time he urged a united emphasis on evangelism and winning men to faith in Christ, a task to which all evangelical Christians are committed.

Mennonites participating in the meeting were: C. N. Hostetter, Jr., chairman of MCC; Robert S. Kreider, vice-chairman of MCC; Elmer Neufeld, executive secretary of MCC's Peace Section; Amos S. Horst, moderator of the Lancaster Conference; Paul N. Kraybill and Paul G. Landis, secretary and 1-W director for the Eastern Mission Board; John E. Lapp and Elmer G. Kolb, moderator and assistant moderator of the Franconia Conference; Richard C. Detweiler, supervising principal of the Christopher Dock Mennonite School; David Derstine, pastor of the Blooming Glen Mennonite Church; Dwight Wiebe and Edgar Stoesz, of the 1-W coordinating board; Howard Habegger, pastor of the Grace Mennonite Church, Lansdale; Eugene Herr, youth worker; John C. Wenger, professor of Bible, Goshen College; and Charles Hoeflich, member of the Blooming Glen Mennonite Church and chairman of the meeting.

Graham's open response encouraged a spirit of warm Christian fellowship. The ties of kinship in Christ and the mutual desire to know God's will and faithfully obey and proclaim His word were evident. We believe this is but the beginning of conversations with evangelical Christian leaders. Left to right: Dwight Wiebe, John C. Wenger, Charles Hoeflich, and Billy Graham.



Mennonite men

What Project Next?

THE QUESTION IS sometimes asked why Mennonite Men need to have separate or special money-raising projects. The men always have the opportunity of supporting the regular mission, service, and educational work of the total General Conference.

The question arises "Does supporting special projects of Conference auxiliaries draw support away from regular Conference causes?" If such projects hurt regular Conference causes, the sponsoring of special projects would indeed be questionable. Undoubtedly, special projects sponsored by church and Conference auxiliaries need not and usually do not hurt regular channels of church and Conference giving.

Special projects should supplement regular channels of church giving. They usually are a means of creating an interest and a source of supplying information in some phase of human need. Interest and information help to increase giving to charitable causes. It is undoubtedly true, that special mission or service projects, properly publicized, have aroused the interest of many complacent church members in church work and have fostered a deeper sense of stewardship. Special projects definitely have a place in the program of church giving.

For the past six years the main project of the General Conference Mennonite Men has been the raising of money for help in building the Trans-Chaco Road in Paraguay. This project is nearing completion. The road will be finished before the 1962 General Conference sessions, barring unforeseen trouble.

The Paraguay roadway project has been well supported by Mennonite Men of every district. The project has had quite an appeal to laymen because they were made to see the great advantage the road will give the brethren who live in Paraguay. Mennonite Men of the General Conference will have contributed over $20,000 for the roadway since 1956 when it was adopted as a project.

The question arises, "What projects will General Conference Mennonite Men adopt for the next triennium and particularly what will replace the roadway project?" There are many worthy causes in the world that are crying for help. Mennonite Men will need to choose a project that fills a far-reaching need and at the same time also one that appeals to laymen.

The two other projects of General Conference Mennonite Men are the Boys League promotion and the 1000 Bibles project. The Boys League promotion work has been sponsored almost since the time men were organized. This is primarily a service project of trying to help local groups organize Boys Clubs; however, some money is needed for the administration of this work. It is also a continuing project because the welfare of boys should always be the concern of church men.

The "One Thousand Bibles by One Thousand Laymen" project is the most recent endeavor of the General Conference Mennonite Men. This project came to the attention of the men as a result of request from mission personnel who see a great need for Bibles and Christian literature to fill the needs of people that have recently learned to read. People who can read will read, and so it should be a challenge to the church men to provide reading material that is uplifting. This work will be continued on the next triennium.

There is some interest among Mennonite Men in the establishment of a scholarship fund for talented young people who could be encouraged to accept full time church service, but who do not have the financial resources to provide themselves with the educational training for this service. A scholarship plan will probably be presented at the next conference sessions in Pennsylvania.

WESTERN DISTRICT NOTES

The Mennonite Men of the Western District have been quite diligent in their activities this year. As in past years they have sponsored the leadership workshop in February and the men's retreat at Camp Mennoscah in April. They also have planned the annual budget and meeting that is being held in connection with the Western District Conference in October.

This year the Western District Conference will convene in Kansas City, Kansas. The men's meeting is scheduled to be held on Saturday afternoon, October 21. The banquet will be held following the annual business session. The proposed budget will consist primarily of Camp Mennoscah development, and support of the General Conference Mennonite Men's Projects. In addition to the regular budget, the Western District men have handled the Harold Peter's Fund, which was created to raise money for hospital expenses of an invalid brother who has been bedfast for many years.

As in past years, the Western District men will again sponsor a week of programs on the "Faith and Life" radio series. This year the broadcast sponsored by the men will be heard during the week of October 2 through 7 on Station KJRG, Newton. The plan is to have six different laymen, one for each day of the week, present a message.

The executive committee has named a new editor of their publication, *The Spotlight*. Brother Herb Regier, a businessman from Buhler, Kansas, who has served as vice-president of the district Men's organization for the past three years will assume this responsibility.

how to arrange a marriage

愛

Paul W. Boschman

From our mission field in Japan comes this interesting custom born out of necessity.

"BY THE WAY," REMARKED our Pastor Yamada to a Baptist pastor friend, "the missionary and I have been praying and looking for a Christian young man for Miss Y who is a member of our church. You know how it is, Christian men are a premium in rural areas. Would you happen to know of anyone in your church?"

"Yes," was the reply, "we have been marvelously blessed these last few years in that a good number of men have found Christ as Saviour. I will keep your request in mind and let you know in the near future."

First let me tell you about Miss Y. She first came to hear the gospel at the Bible Camp in 1956. She made her decision at that time but her faith remained somewhat dormant for at least two years while she lived and worked on her father's farm, quite removed from the nearest preaching station. After this, she was able to find employment as a bookkeeper in a local hospital in Kyomachi, one of our preaching stations. She began to attend church regularly and it was a real joy to see her faith blossom out in a most unusual manner and find many opportunities for expression. She witnessed to the patients in the hospital by giving them tracts and Christian magazines as well as speaking words of encouragement to them. She also took a vital part in the ministry of prayer. She said, "I spend much time in prayer even while I work. I have a burden for the church and the pastor. I also have already received much blessing from giving the tenth of my income to the Lord as I promised before I was baptized a year ago." I might also add that on occasion she also sent items of food such as eggs along with me for the pastor.

During this time since her baptism, a number of offers for marriage came to her. But always she politely refused on grounds that her husband must be a Christian. We were soon to discover what *kind* of Christian she was looking for.

One day a letter came to Pastor Yamada asking him to arrange a meeting between a Mr. N (of the Baptist church I mentioned) and Miss Y at the missionary home in Kobayashi. The date was confirmed.

They came. The pastor introduced them and

The Japanese character is the word for love.

immediately began an hour-long counseling session with them. Various pertinent questions were asked and answered. They were left alone for another hour. Miss Y accompanied Mr. N to the train station. She then called on the pastor and reported on her impressions and reactions.

During the private discussion it seems that Miss Y had taken the initiative and had asked Mr. N some very direct questions. "In thinking of marriage I am first of all interested in establishing a strong Christian home," she had said. "Above all else, I wish to remain a faithful disciple of Christ. You said that you are the oldest son and therefore will have to live in the family home together with your parents. Do you personally have a firm faith in Christ? Have you settled the matter of your relationship to the idolatry of your father's Buddhist faith? In other words, are you completely dedicated to Christ to follow Him no matter what happens?"

Mr. N had seemed rather surprised at the faith of this young lady and her boldness to express it. "Well," he said, "there are some things that as Japanese we can't be too definite about too soon. I am a convinced Christian, but I have not really thought through some of these things."

"What about reading the Bible? Do you read it regularly every day?"

"No," he had continued. "On the farm one gets so busy that it just doesn't get done every day." Miss Y had advised that he get up forty minutes earlier as she was doing to get in his Bible reading and prayer every day.

"Do you smoke and drink?" she had asked.

"You know how it is in these rural communities," was his somewhat embarrassed reply. "There are times when it is simply impossible to refuse to drink. Smok g too is still not a conquered h it with me."

According to Japanese custom if both parties feel that they wo d like to take the second step tow d marriage, it is up to the lady o pay a guided visit to the yo g man's home to see for herself e situation into which she would e going. She meets the parents of e young man and also gets an i a on the financial situation of e home. At that time definite pl s are made for the engagement d marriage.

We are thankful to God for e devout faith of Miss Y. We t st that her firm testimony for Ch st will help the young man to tak a more definite stand for his L d and determine with the help of d to establish a Christian home. t this point in the arrangement, e question they both must answe is this: "Shall we or shall we not t e the second step toward marriag ?"

Talking to the Pastor

What is the real place of "good works" in a Christian's life? Sometimes it appears that you feel we must do good works to earn our salvation.

Make no mistake about it, there is no way that man by his own efforts could be good enough to merit salvation. Salvation is simply and purely an act of mercy on God's part. God's love in salvation is a "given" that is there for us to accept or reject. It cannot be earned.

But, good works has to be the *result* of salvation. If one's salvation does not result in acts of mercy and love (or as we have called it, discipleship), one would have to question his salvation. One's response to a gift is always a feeling of indebtedness. He seeks to repay that debt, either by sincere thanks, or by a similar deed. If one does not say thank you in any way, it means he is not appreciative of the gift, or he felt he had earned it.

As baptism is an outward sign of what has transpired in one's life, so "good works" are a sign that one has enjoyed his salvation. It shows that he has cared, and that he wants to help God carry on the work of His kingdom (James 2: 14-26).

If good works spring out of any other motive, either consciously or unconsciously, his works are simply another attempt to buy or bribe his way into heaven. It is impossible to buy a priceless gift! (See Acts 8:18-24.)

Salvation is the result of love, God's love. One cannot buy love nor earn it. It is only love when it is given generously out of a heart that cares for its recipient. To try to earn love is to hold love in contempt or to misunderstand it completely.

Why are we afraid of death? Kansas

We fear death because we fear life. When we are frustrated in life and see no way of finding real satisfaction in life, we begin to bank more heavily that the next life will be better. But then we start to wo y if we *will* find a heavenly rew d, since our life now may not h e qualified us for it. Death becom a "final exam" that we will ei er flunk or pass. We dread to hav to take that test when we are ot certain that we have studied r it properly.

I think Jesus taught, both thro h His life and teachings, that whe a person's life is filled with God e love because of salvation, his fe becomes full and rich *now*. He n joys living. He lives confide y, even in the face of opposition d death. He can do this because e has found, by God's grace, the fe he sought after. In faith he beli es that by God's continuing grac e will pass through death unsca d into the fullness of life.

The pastor who writes this col welcomes your letters and questi s. His address is: Donald Wis r 10102 West 64th Place, Arvada, C orado. Your name and address n st be enclosed but will not be prin d.

outh News

EVER A DULL MOMENT"
read the invitation to the youth
eting at the Waterloo-Kitchener
ntario) United Mennonite Church.
was church library emphasis
ek. Dorothy Swarzentruber, an
d reader with much experience
ecting books for a local Chris-
1 literature store, displayed a
le of books for youth.

n a most interesting fashion she
iewed Christian literature. She
nted out that *High Is the Wall*
Ruth Muirhead Berry is a novel
ating the story of the inevitable
flict faced by all concerned in a
ixed marriage." "Every young
son should read this book before
or she falls in love."

'he series *Teen-ager, Christ Is
you; Teen-ager, the Bible Speaks
You; and Teen-ager, Your Church
for You* by Walter Riess has
h chapter headings as "Here's
al Love" and "So You Don't Want
Become a Namby Pamby Chris-
1."

'thers such as *Right or Wrong*
T. B. Matson and *Never a Dull
ment* by Eugenia Price offer prin-
es for the conduct of Christian
ng people with relation to the
ny perplexing problems of today.
esponse to the meeting was en-
siastic. Volunteer pledges were
le toward the purchase of the
ks for the new library, and
rest was aroused for reading
even assisting with labeling
typing file cards.

'ne comment I heard: "Now that
have our own church library,
be reading more—it was always
much trouble to go to the public
ary." *Hedy Sawadsky*

STERN DISTRICT COUNCIL

order to have representation
n a majority of their churches,
well as to encourage more par-
pation in district youth activities,
Eastern District Conference
ng people have set up a Union
ncil. Members of this new coun-
are from churches not repre-
ed on the executive committee.
hese two groups — the union
ncil and the executive committee
ill now meet at least every other
nth to plan the activities and dis-
any business of the Eastern
rict Young People's Union.
amed to the council were: Har-
Bauman, Daniel Koehler, Glenn
Geissinger, and Carol Detweiler. Those on the executive are Marjorie Bleam (president), James Mohr (vice-president), Linda Meyers (secretary), Barbara Gottshall (treasurer), Glenn Kummery (faith and life), James Arn (service), Tom Weaver (fellowship), and Linwood Derstine and Phyllis Ann Shaffer (retreat committee). Arthur Isaak is the pastor-counselor.

DOLLARS FOR BOOKS

When the youth fellowship of First Presbyterian Church in Leavenworth, Kansas, was looking for ways to finance their summer study tour, a mother suggested an "Old Books Sale." The people of the church and community welcomed a chance to weed out their libraries and also to pick up some good reading at reasonable prices. The local supermarket gladly provided space for the tables. Result: $173 was netted in three days. Most of the books were sold for five and ten cents.

RETREAT IN THE OZARKS

Two youth groups—First Mennonite Church in Summerfield, Illinois, and Bethel Church of Fortuna, Missouri, met at Camp Redbud, on the Lake of the Ozarks, for a week in August. The twenty-two young people were under the leadership of Harold Thiessen, Earnest Porzelius, and Jacob T. Friesen.

Pastor Friesen's theme for discussions was "Problems that Young People Face." He spoke on the subjects of dancing, sex, smoking, drinking, and entering the service. Pastors Porzelius and Thiessen had classes on the Bible.

SUMMERFIELD OFFICERS

Judy Gribbler is the new president of the Summerfield (Illinois) youth group. She will be backed by Connie Baer, vice-president; Beth Ann Baer, secretary; Gail Ruth, treasurer; Dale Baer, recreation chairman; and Renette Thiessen, reporter.

YPU Cabinet Meets in Chicago

By THE TIME we had finally got Daylight Saving Time distinguished from Central Standard Time, it was 10:30 a.m. on Monday, Sept. 4, and the pressure of lots to discuss weighed heavy. We had a day and a half in which to discuss the five main publications of the Young People's Union; plan the fall council meeting; decide on plan of representation; name possible candidates for Service Area Chairman, vice-president, secretary, and youth editor (because of expiring terms and a resignation); propose constitutional changes about election of officers; discuss our mission project; evaluate last summer's retreat; project plans for next summer's general assembly; review the budget; draw up a statement on travel fare; and hear a report on service among high school age young people.

Prompted by a disconcerting but honest question voiced by one of the district presidents ("Who all is on the YPU cabinet anyway?"), let me say that present at the meeting were Marvin Zehr, president; Bill Block, vice-president; Nancy Wismer, secretary; Duane Friesen, Faith and Life Area chairman; Muriel Thiessen, youth editor; and Milton Harder, director of youth work. Absent: Larry Kehler, Fellowship Area chairman; Ralph Shelly, Service Area chairman; and Jacob T. Friesen, adviser.

Headlines are about the Thanksgiving council meeting. This will be held in Chicago this year—at the YMCA Hotel on Wabash Avenue. District and college representatives and guests can look forward to a news panel of district presidents (instead of the usual report after report after report), a symposium of the area chairmen, and a "State of the Union" message by Prexy Marvin Zehr. Besides this will be the side benefits of meeting in the city — tours according to interest, contact with the city pastors and youth leaders. You will be receiving more information and direction through your district officers and in the youth section. Remember the dates for the council meeting: November 24 and 25.

Aside from the fact that I left my alarm clock under the bed in room 18024, the two days at the YWCA Hotel were rewarding ones.

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

the reader says

In the August 22 issue in the column, "Talking to the Pastor," our regular contributor responded to a question on the destiny of the unsaved who have never heard the gospel. Affirming that salvation is by grace in Jesus Christ, our writer ventured that there could be reward and acceptance for those who have lived unselfish lives though they may not have heard the gospel. Several readers have expressed disagreement. We are happy to add their letters as a further discussion on this question.

SHOCKED AND DISTURBED

Dear Editor: I was shocked and disturbed by the article appearing in the Youth Section of the August 22 *Mennonite* entitled "Talking to the Pastor." It was disappointing to see such a doctrine concerning the eternal destiny of the unsaved who have never heard the Gospel printed in our paper. To believe that a person who has never heard the gospel will be rewarded for his good deeds by eternal life is definitely contrary to what we were taught in catechism and to what I understand the Bible to teach. Else, why should Christ have died?

The author of this article states that "all who have done acts of mercy and love to Christ, even though they had never heard of Him, would receive a reward of eternal life." How can a man do acts of love and mercy to a person that he has never heard of? It is further stated in this article that "if grace can accept us who know Christ and sin, how much more would grace accept those who do not know Christ and yet lead lives full of good deeds and unselfish works." I believe that according to the Bible, this doctrine of salvation by good works is erroneous. See Titus 3:5. Further, it is impossible for those who do not know Christ to lead lives full of good deeds "for all have sinned and come short of the glory of God." Romans 3:23. See also Ephesians 2:8-9; John 14:6; John 3:36. Chapters 3 and 33 of Ezekiel teach that if a man is warned to turn from his wicked ways and turns not, he shall die, but also the man who was not warned shall die; but woe to the watchman who failed to warn him.

I believe that this doctrine effects our evangelistic mission attitude. If we say that the heathen who has never heard of Christ, but who does good works, is to be rewarded with eternal life, then we would be better off to teach good works only and never mention the name of Christ, lest the heathen hear of Christ, and rejecting Him, be lost. The conviction that a man cannot receive eternal life outside of Christ adds such tremendous weight to our Christian responsibility of evangelizing the world. Rather than easing our conscience by hoping that those who have never heard of Christ are not lost, we should do everything we can that all may hear of Him. *Fremont A. Regier, Cuauhtemoc, Mexico*

DISTRESSED AND CONCERNED

Dear Editor: We receive *The Mennonite* and were deeply distressed and concerned about the article written by the pastor in the August 22 issue. It is hard for us to believe that as editors of a Christian paper you would publish an article such as that. If the author of that article claims to be a minister of God, how can he interpret the idea good works and deeds as a means of salvation?

In this community it isn't hard to live a good moral life and give to community chest drives. Then we really are giving to a stranger because we have no record of how or who gets the gift. Giving had its place and we are sure God will reward us for our gifts, but we better be sure we live according to the rest of the teachings of the Bible.

We also believe that God is good and God is love, but not to extent that our works will be all that is required of us. See John 3:16 and Matthew 28:19. As Christians that is the theme we must go by. If we let teachings such as the pastor believes go by unchallenged then God forgive us for our unconcern in matters where we should be concerned. Our prayer is that God will awaken the leaders in the churches to the true teachings of the Bible and then a revival can come to all who hear and the outreach can be to all nations. *Rudy and Kathryn Bartel, Denver, Colorado*

LOST WITHOUT CHRIST?

To the Editor: May I ask some
the questions raised in my m
when I read the question and
swer concerning the eternal dest
of the unsaved, as given in "Ta
ing to the Pastor" on page 538
The Mennonite for August 22, 19

Did I misunderstand the guida
of the Lord when I went to Co
with the gospel? Was our Gene
Conference Mission Board in er
when it sent us missionaries
China, Colombia, Congo, India,
pan, Taiwan, the American India
in Arizona, Montana, and Okla
ma, and the migrants, the mo
taineers, the slum dwellers, etc.,
our own lands? Were our pare
misled when they gave us to
Lord for His service? Has our c
stituency been wrong in worki
giving, and praying for the ca
of missions?

Was Paul mistaken when in R
ans 3:9, 10 and 23 he said "
have before proved both Jews a
Gentiles, that they are all un
sin; as it is written, There is n
righteous, no, not one. . . . For
have sinned, and come short of
glory of God. . ."? Was our L
and Saviour Jesus Christ delu
when He said "Go . . . teach
nations. . ."; "Go . . . into all
world, and preach the gospel. .
and "I am the way, . . . no m
cometh unto the Father, but
me" (Matthew 28:19; Mark 16:
John 14:6)? Was it in vain ".
that Christ died for our sins .
". . . and was raised again for
justification" (1 Corinthians 15
Romans 4:25)? *Anna V. Liech*
Berne, Indiana

HYPOTHETICAL ANSWER

Dear Editor: I have been a rea
of *The Mennonite* for many ye
Generally speaking, the paper
stimulating and informative. Y
editorials have been thought-pro
ing and many of your articles v
timely. The August 22 issue, h
ever, carries a pastor's ans
which warrant's serious consid
tion.

The inquirer asks the questi
"What is the eternal destiny
the unsaved who have never he
the gospel?" In answering t
question, the pastor uses s
phrases, "we have usually b

ght," "I think," "it seems to ." "it almost seems to me." The Scripture passages that are be- used, are not treated in their text. In Romans 2 Paul does speak of the way of salvation, of making all men, both Jews Gentiles, guilty before God. In tthew 25 the Lord Jesus speaks people who have unknowingly e their services to Him.

ur Scriptures teach plainly that ation is received through Christ. vation is received by faith and not earned by "lives full of good ds and unselfish works." The tor's answer throws salvation ely open to serious Buddhists, dus, Shintoists, Confucianists, mists, and second and third gen- tion Communists. Then, too, the ple answer is rather hypothet- . Missionaries will agree that an people do not live "lives full of good deeds and unselfish works."

The pastor's answer speaks against the splendid missionary program which was initiated when the Conference was founded a hundred years ago. It is contrary to the position of our seminary and our new Sunday school material. But people do not think of this when they evaluate this answer. *The Mennonite* is the official organ of the Conference and people feel it must also give the official doctrinal position of the Conference. It is for this reason that we feel so badly about it. Once more we have to explain that the Conference is evangelical and that its leaders look upon the word of God as the final source of authority. *H. J. Gerbrandt, Altona, Manitoba*

My answer did not imply in any way that I was not convinced that Christianity was superior to other religious systems. Christ gave to mankind the way of life. I was simply saying, as I believe Paul did, that perhaps others stumbled on to the way by other means, and that God would take note of this in His judgment. But even if they have a measure of the way, there is much more that Christianity can give them.

Perhaps an analogy will help: We who live in comfortable homes do not feel that, because many of the world's people live in crude huts, there is nothing we can do to help them have more comfortable homes. Similarly, because some others may have a measure of life through other religious systems, we should want to help them have a greater measure of that Life which we have found through Christ. Donald Wismer

ır schools

REE COUPLES FROM CONGO STUDY AT FREEMAN

ee couples from the Congo ar- d in Freeman August 29. The n and their wives will be study- at Freeman Junior College this r. They speak French and their ve Tshiluba but very little lish. The men have had elementary and secondary training and are teachers in their homeland. They are also good musicians. Two of the men were selected to represent their country at the World's Fair in Brussels in 1958. One of the women is the daughter of Kazadi Matthew who toured the states several years ago and spoke in many of the churches. She has some training in nursing.

to right: Tina Quiring, Ilunga Maurice, his wife Mbuyl Ana and baby Marie, lungu Theodore, his wife Jeanne and daughter, Roseline, Ilunga Robert, his wife rtina, and John Ewert (president of Freeman Junior College).

The men will study English, American history, and government as well as some other courses. They will be classified as academy seniors. The ladies will be classified as freshmen in the academy. For the first month or so they will be engaged in intensive language study. After that they will continue the language study but will be attending regular classes as well.

The three couples have all been active in Christian work in the Congo. The Congo Inland Mission is sponsoring this venture. Vernon Sprunger, executive secretary of the board, who spent many years in the Congo as a missionary was instrumental in making the arrangements. Present plans are for the group to study in the States for four or five years and then to return to the Congo as teachers to their people.

Tina Quiring, Mountain Lake, Minnesota, who returned from the Congo about a year ago and who knows their language and customs, came to Freeman to assist them in making the adjustment and in teaching them the English and later in interpreting where necessary when they begin to attend regular classes.

The group traveled by air from Leopoldville to Chicago. One family is living in an apartment in the Freeman Hotel and two couples are living in a faculty apartment on the campus. Churches and mission groups from the area are generously responding to their physical needs.

This is proving a new experience for residents in the Freeman area. It is the first such venture on the part of the Congo Inland Mission and on the part of Freeman Junior College as well. The program is a challenge and a real opportunity for Christian fellowship in which both hosts and guests have much to contribute.

3 MEDICAL TECHNOLOGISTS

All three recent graduates of the Bethel Deaconess Hospital School of Medical Technology passed the national certification examination conducted by the Board of Registry of the Medical Technologists of the American Society of Clinical Pathologists. The graduates are Beth Ann Schrag (Ritzville, Washington), Mrs. Martha Jane Dicks, and Kenneth Arlo Voth (both of Newton). All three students achieved scores well above the average.

The hospital's school of medical technology is affiliated with Bethel College and Tabor College. In the past students admitted to the school have needed at least two years of college. After January 1, 1962, this requirement will be three years. The three years of college with the twelve-month course in the school of medical technology generally fulfills the requirements for a bachelor's degree. The course includes biochemistry, hematology, bacteriology, parasitology, tissue technic, serology, urinalysis, basal metabolism and miscellaneous clinical microscopy. The subjects are covered by both lecture and practice teaching.

There is no tuition charge in the school of medical technology and a nominal stipend is given by the hospital to each student to help cover the expense of room and board.

MCC news

MARY EPP WORKS IN MCC

Mary Epp, Hanley, Sask., General Conference Mennonite missionary loaned by Congo Inland Mission to MCC, returned to the Congo on September 6. She will assist in the Leopoldville MCC and Congo Protestant Relief Agency offices, teach French to new workers, and possibly teach English to Africans. For one year prior to Congo's independence, Miss Epp was supervisor of the mission school at the CIM Kamayala Station.

SOUTH AMERICA TOUR

Menno Travel Service will sponsor a tour to seven South American countries Nov. 9 to Dec. 8. The tour includes visits to Mennonite settlements, MCC projects, thriving South American cities, and remains of ancient Indian civilizations. Contact the nearest MTS office or Menno Travel Service, Akron, Pa.

MDS AIDS HURRICANE VICTIMS

Kansas Disaster Service, headed by co-ordinator John Diller of Hesston, has initiated clean-up and reconstruction work in the Corpus Christi, Texas, area following Hurricane Carla. This will be a long-term job, probably lasting months. Albert Ediger and Marvin Hostetter, two of the first Kansas men to go to Texas, left on Sept. 13. Richard Fahndrich of Premont, Texas, and Paul Conrad of Mathis, Texas, both members of the Mennonite church, are directing the workers.

our churches

MISSIONARIES SPEAK

Hereford, Bally, Pennsylvania. Our Women's Organization has been privileged in having Mrs. Kenneth Bauman speak on India and Huldah Myers present the work in Colombia where Janet Soldner, our missionary, is stationed. Two of our older members have recently passed away, Mr. Jesse Masemore and Mr. Irwin Stauffer. Mr. and Mrs. Lloyd Latshaw presented a beautiful set of chimes to our church, a wonderful addition to our worship serv
Mary Etta Latshaw and Wa
Mest were recently married in
church. Some of our people h
been to Philadelphia to hear
see the Billy Graham Crusade.
Latshaw

CONGO MISSIONARIES SPEAK

Woodland, Warroad, Minnes
Mrs. Willard Krahn was hostess
the August 6 Ladies' Aid at w
layettes were brought for relief.
and Mrs. Elmer Dick, returned
sionaries of Congo, spoke in
church recently. Mrs. Jim Kr
joined our church on August
Mrs. Nick Fast

CHURCH BUILDING GROWS

Good beginning has been made in
construction of the new South
Hills Church, 511 East 37th, Top
Kansas. Basement walls are up
we have been encouraged by the
response and interest of the dist
churches. District congregations
helping with funds and labor.
labor thus far has been donated.
members were received into our
gregation during September: A
and Beverly Loeffler, Sam and
lores Hart, and Virgil and J
Funk. A picnic reception was
Sept. 10 for sixteen newcomers
have moved into Topeka recen
The men of our church have s
some time every week since the
dle of August working on
church. Other volunteers have c
from Hoffnungsau, Buhler,
Zion, and Lorraine Avenue chur
thus far. $2900 locally and $
from the district have so far
received toward the $25,000 cos
the building. We are eagerly l
ing forward to the completion of
building by next Easter, giving
a new center of worship, service,
witness for a more effective mini
for Christ. We would like
much for travelers to the Wes
District Conference sessions (
21-24 in Kansas City, Kansas) t
least drive by to see where
church will be. This can be
conveniently done. A sign marks
site at 511 East 37th St. *Floy*
Bartel.

SEVEN ARE BAPTIZED

North Danvers Church, Dan
Illinois. New members, baptize

church on July 16: Bonnie Burster, Marilyn Gahl, Cheryl Hill, n Reel, John Stahly, Roger Stah- Roger Yoder. Mary Ellen Hurley Ralph E. Brown were married June 16. Grace Wick and Larry Fowler were married on June 25. ricia Ann Bergstrom and Robert Yoder were married on Septem- 1. *Mrs. Ruth I. Bode*

TEND PEACE CONFERENCE

ST CHURCH, FREDONIA, KANSAS. August 5 and 6, Lois and Edwin ers attended the peace confer- e at Camp Mennoscah. Our rch and the Brethren Church t for a supper on August 11. Mr. Mrs. Bob McCroskey, mission- es in the Philippines for five rs, were supper guests and wed pictures and told of the rk they were doing. September 17 s Peters left for Atlanta, Geor- , where she is an exchange stu- t from Bethel College to Spel- n College in Atlanta. Wallace Seibel is attending Kansas State University at Manhattan as a graduate student with a teaching fellowship. Pastor Abe Peters began his duties as principal and teacher of the grade school in Lafontain, Kansas, on September 1. *Mrs. Alvin Schmidt*

into the beyond

RUFUS NOLING, Peoria, Illinois, died Saturday, September 9, 1961, at the age of 85 years. He was a member of the Mennonite Gospel Mission.

JOHN J. SCHWARTZ, Monroe, Washington, was born in South Dakota and died September 2, 1961. He came to the Monroe area in 1918 and was a member of the Mennonite church. He leaves his wife and seven children.

BEN J. SHARP, Meadows, Illinois, was born October 29, 1873, and died September 6, 1961. He had been a resident of the Meadows Mennonite Home since 1959 and was a charter member of the Congerville Mennonite Church and later joined the Meadows Mennonite Church.

FRANK WIEBE, Beatrice, Nebraska, was born November 27, 1877, in Marienburg, Germany, and died July 16, 1961. He was a member of the First Mennonite Church, Beatrice, Nebraska.

PETER JANTZEN of Marthanville, Missouri, was born October 10, 1915, at Plymouth, Nebraska, and died September 8, 1961. He was a member of the First Mennonite Church, Beatrice, Nebraska.

CHARLES WESLEY KAUFFMAN, Overland Park, Kansas, was born September 2, 1934, in Wichita, Kansas, and died September 1, 1961. He was an associate member of the Kansas City Mennonite Church and a senior medical student at the University of Kansas School of Medicine. He is survived by his wife, Betty Hostetler Kauffman (of Harper, Kansas), a six-month-old son, and his parents, Mr. and Mrs. Milo Kauffman of Hesston, Kansas.

ur conference

UNCION CONGREGATION BREAKS GROUND

und was broken in Asuncion, aguay, on August 27 for the new rch which serves all Mennonites in that city. It was a beautiful day, and a large congregation gathered in the afternoon for worship at the Plymouth Brethren church some distance from the site. Hans Niesen of the Neuland Colony, preached the brief sermon.

ding committee: Abram Huebert, Waldemar Gaede, Cornelius Walde, and Henry ck.

After the service the entire congregation proceeded to the building site. After a brief introduction by Henry T. Dueck, pastor, the entire group sang with vigor and sincerity, "Die Sach ist Dein." A radio nearby blared, but the words of the hymn came through clearly.

Missionary Franz, a Mennonite Brethren missionary among the Indians in the Chaco for many years and now laboring in Asuncion, led in the Scripture reading and the prayer. He read from Psalms 89 and 100.

Henry Dueck traced something of the history of the group which brought them to this moment. He pointed out where the church was to be built and shared the plans.

Andrew R. Shelly, executive secretary of the Board of Missions, spoke briefly on "What Mean These Stones?" Introducing his subject by referring to the Israelites recorded in the third chapter of Judges, he said this building would be a place where the word of God would

Second class postage paid at North Newton, Ka

be preached and where people would find Christ as Saviour and grow in His service; a place of service where Christians would work for the Lord, a lighthouse in an area of sixty city blocks without a church; and a base for the spread of the gospel to the uttermost part of the earth.

Nine people participated in the ground-breaking ceremonies, each representing a particular phase of the work. Reverently each took his turn in the proceedings. The following turned sod: Hans Neufeld, chairman of the church council; K. Walde, representing the building committee; A. Hiebert, men's organization; H. Braun, the young people and choir; H. Ratzlaff, the Sunday school and children's work; Mrs. A. Boschmann, women's organization; Jacob Isaak, the congregations in the colonies; A. R. Shelly, representing the Board of Missions and especially Church Extension Services, Inc., which extended the loan and gift, and Henry Dueck, pastor of the church.

Jacob Isaak led the group in the dedicatory prayer in which he asked the Lord to bless the congregation in all its efforts.

The church choir sang the very appropriate number "Mit dem Herrn fang alles an." After the benediction the service was over, but the people lingered on to dream of the future under the Lord's blessing.

BOOKSTORE PURCHASES STOCK

Mennonite Bookstore at Newton, Kansas, has purchased the stock from the Book and Bible Room, Hesston, Kansas. The Hesston store has been operated by John Diller since 1950. The stock was moved to 720 Main Street, Newton, on September 22.

MINISTERS VISIT 1-W MEN

The Board of Christian Service has initiated a series of visits by Conference ministers to areas with a concentration of men in 1-W service. In September, Arnold Nickel, pastor of the Eden Mennonite Church at Moundridge, Kansas, visited the Denver men and Leo Miller, pastor of the First Mennonite Church, Beatrice, Nebraska, visited the Topeka, Kansas, unit.

Through these contacts the church expresses its interest in the service 1-W men are rendering and supports them in their witness. It also gives the men an opportunity to share their experiences and concerns.

INDIAN PROFESSOR DIES

Benjamin Tirkey, Professor at the Jansen Memorial School at Jagdeeshpur, India, for more than twenty years, died on September 3. He had been duck hunting and drowned as he tried to retrieve some ducks from the water.

He is survived by his wife Ashin, who has been a nurse at the Sewa Bhawan Hospital for many years, and five sons.

Mr. Tirkey was former India church conference treasurer. He also served in various conference committees and was an active member of the Jagdeeshpur congregation. His parents became Christians at the Conference mission at Champa many years ago, after which his father was employed by the mission.

BURKHALTER ELECTED

Edward Burkhalter is the new secretary of the missionary conference of India succeeding Lubin W. Jantzen. Several years ago he was president. The annual conference this year will be held October 13-19.

KEHLERS TO HWALIEN

Peter and Lydia Kehler moved to Hwalien, Taiwan, in August, where Peter is in charge of the church. Their third year in Taiwan, the Kehlers have been in language school in Taipei and serving the Ta-Tung church there. Paul Lin is now in charge of the church.

PANNABECKER SPEAKS

S. F. Pannabecker of Mennonite l
lical Seminary was the guest spe
er at the annual missionary con
ence in Taiwan on August 19.

CHARLES IN TAIWAN

Howard Charles, professor of G
en College Seminary is lecturing
churches in Taiwan in Septem

LAME DEER STORE STAFFED

John F. Toews of Alsen, North
kota, has taken a position in
Lame Deer Trading Company st
in Lame Deer, Mont. Located n
the Conference missions at La
Deer, Busby, Birney, and Ashla
this position affords opportunity
mission work. Both Toews and
wife, who are members of the Sv
Mennonite Church in Alsen, h
had long association with the chu
and have experience in church w

SUNDAY SCHOOL CONVENTIO

Teaching and evangelism will
ceive the attention of the Wes
District Sunday School Conven
when it holds its annual mee
in the Alexanderwohl Menno
Church, Goessel, Kansas, on Oct
1. The afternoon session at
will be divided into eight groups
will explore the needs of seven
ferent age-groups from nursery
adult, as well as deal with the w
of superintendents and pastors
Christian education. Leaders will
Mrs. Eric Goering, Mrs. Willis
ner, Mrs. Calvin Janzen, Mrs. Ja
Waltner, Mrs. H. F. Janzen,
Herbert Miller, W. O. Schmidt,
Siemens and Elmer Friesen. Gi
Yoder Hesston, Kansas, will add
the 7:30 evening session on "E
gelism, Christian Education,
World Need."

TAIWAN CALLS FOR AN ANESTHETIST

The Board of Missions has received a request from Roland A. Brown on behalf of the Conference missionaries in Taiwan for an anesthetist. Mennonite Christian Hospital at Hwalien, where Brown and Alvin T. Friesen are the doctors, urge
needs an anesthetist.

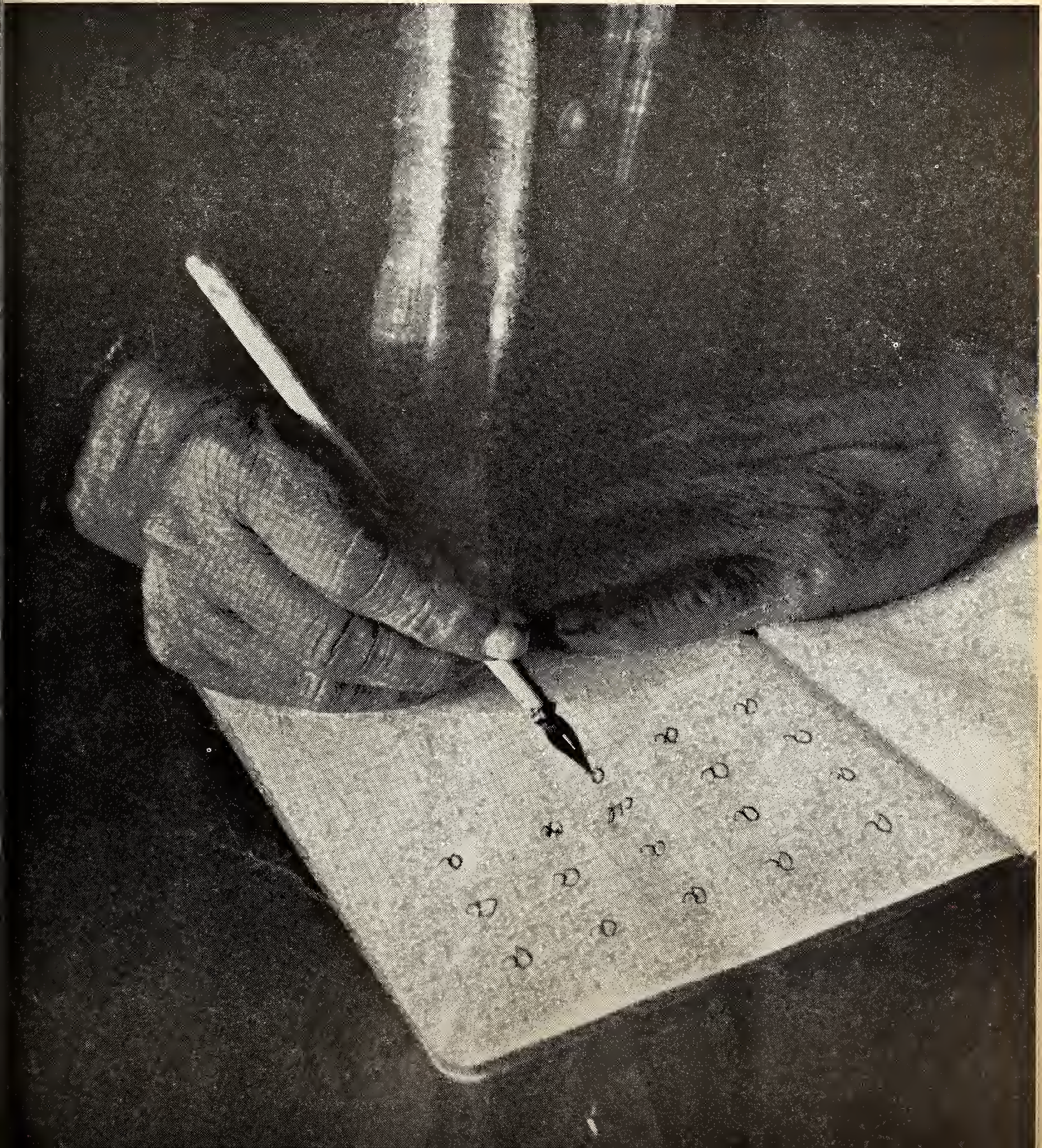
The Board of Missions will rec
applications by persons traine
this field. Write to the Boar
Missions, 722 Main, Newton, Ka

OCTOBER 3, 1961

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY



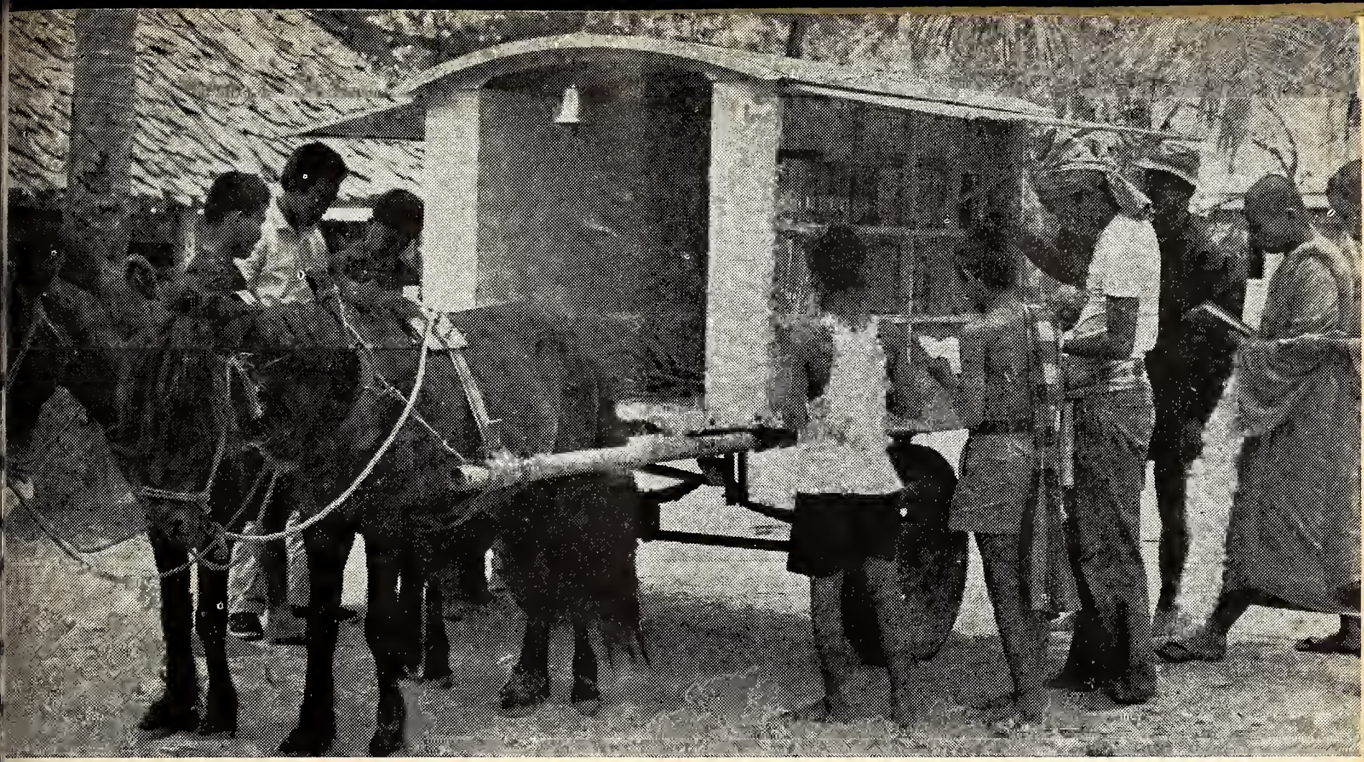
FOR
READIN
& WRITIN
CHURCH

Orlando A. Waltn

In mid-twentieth century, 700 million people are stil illiterate. It is these people who suffer extreme pove y superstition, and disease. They tend to express their e- spair in violence, and if the situation is desperately h e- less they may suffer from listless apathy. Redemp ve Christian concern cannot ignore these people. Nor redemptive Christian concern ignore the people who, n- joying a higher economic level of living and being li r- ate, nevertheless look for significant purposes to wh they can commit their lives.

The mission boards of many different churches h struggled much with literacy and literature. And Board of Missions of the General Conference Menno te Church has likewise remembered that it has responsi li- ties toward those who because of illiteracy are imprisoned in mind, or who living within false religions are in re of God's truth which does make men free.

Large responsibilities demand answers coming out of adequate resources. The organizations, the World eracy and Literature Committee, and Evangelical Lit a- ture Overseas have pioneered in programs through wh encouraging advances have been made in Christian lit ture concerns. The World Literacy and Literature C mittee, known as Lit-Lit, operates within the Divi of Foreign Missions. Lit-Lit co-ordinates the work of forty mission boards and agencies operating in fifty-ei



For converts able to leave their illiterate backgrounds, the traveling bookstall fills a need.

ıntries. Literature budgets receive financial and per-
ınel support through this organization. From its New
rk office, Lit-Lit gives professional guidance to mission-
es and nationals who wish to give technical services to
ırature programs. Scholarships are awarded to students
the Kennedy School of Missions, Hartford, Connecticut;
ıool of Journalism, Syracuse University, New York;
slop Christian College, Nagpur, India; and the Christian
ˈiters' Conference, Green Lake, Wisconsin. To main-
n its extensive training and literature publishing pro-
ıms, Lit-Lit received 60 per cent of its budget through
mber boards. Generous friends and supporters supply
remaining 40 per cent. Floyd Shacklock is executive
retary with offices at 475 Riverside Drive, New York,
w York.

Evangelical Literature Overseas of which Harold B.
ˈeet is executive secretary is the recognized literature
n of both the Evangelical Foreign Missions Association
l the International Foreign Missionary Association. The
mbers of the Board of Directors represent leaders in
ristian colleges and mission boards. Approximately
ıety mission boards and organizations are related to
these groups. Evangelical Literature Overseas receives
regular support from these organizations. Since it
es not have a regular income, the nature of its litera-
e concerns does not primarily lie in the area of subsi-

Training of leaders is paramount in the work of literature missionaries.

dizing overseas publishing or distribution program.

ELO is first and foremost a "service mission." As such, its largest mission is setting up literature conferences and then sponsoring the literature organization that grows out of it. *Literature Evangelica par a America Latina* is typical of what has happened in many areas. Its program in South America is commended to EFMA and IFMA affiliated boards for their financial support. Similar overseas organizations have been founded elsewhere.

Since Evangelical Literature Overseas is not a publisher, it has no books or manuscripts to promote on the foreign fields. But it does publish the *ELO Bulletin* which brings up-to-date information on world-wide literature progress. Articles of technical nature aimed at being of help to overseas printers are also published.

Both Lit-Lit and Evangelical Literature Overseas have done much to provide effective literature programs for this time. In many ways the programs of these two organizations complement each other. They have stimulated interest in Christian journalism, they have forwarded funds to subsidize publishing projects, they have supplied technical information on the production and distribution of literature, and they have encouraged the training of national personnel in writing, publishing, and distributing Christian literature. Whenever possible, literature programs of denominations have received counsel and financial help when these programs have given evidence of meeting literature needs on wide areas.

In spite of all the accomplishments in the past, much more remains to be done. Out of concerned planning it is suggested that the church accept certain basic convictions on literature work. These convictions will give direction to policies of future programs. These basic convictions could be summarized as follows.

Our goal must be a literate church. Many converts come out of an illiterate background. For years to come, this will remain the pattern in several countries. Adult education programs aim that Christians learn to read their Bibles for individual spiritual growth, for persuasive communication of the gospel, and for ability to exert good influence in the community in which they live. Groups of specially trained staff using specially prepared materials must be made available in many areas for any effective program in making people literate. Perhaps no one has done as much as Frank Laubach in alerting the church to its responsibilities in helping its members live in the world of printed words.

Christian literature should serve the church's main task which is evangelism. The Bible in vernacular languages continues to confront masses of people with God's will
and purpose for men. Books
tracts, art and posters, newsp
and magazines are also prep
to present God's truth and
claims on every person's life.
comes again as an urgent tas
a world where in spite of thous
of converts to Jesus Christ, the
Christian population is growing
portionately faster than the
bership of the Christian chur

An effective long-range liter
program requires that national
ership accept and direct liter
responsibilities. The really effe
material is written by the nati
writer. Courses in journalis
overseas Christian colleges and
cially planned workshops pr
opportunities of training in
of writing, publishing, and distr
ing Christian literature. Nati
personnel will respond to thes
portunities of training. In the
mer of 1962, the First Internati
Christian Writers' Seminar will
vene at Green Lake, Wisconsi

Overseas literacy and liter
programs need continuing fina
subsidies from the West. In u
privileged countries, most p
cannot pay the cost of printed
terials. This is especially tru
such books and materials w
have limited sales. Reference
resource books for pastors
teachers are much in demand,
expensive to buy. To make
sible a wider distribution of pri

THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and
ber 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage p
North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; ed
correspondence to Maynord Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, K**

terial without lessening the in-
tive of younger churches, care-
planning must go into programs
subsidized help.

'ilot or demonstration projects
st avoid long-term subsidy of
ge funds and much personnel.
ining projects such as writing
ters in Kitwe, Northern Rho-
ia, or the demonstration projects
the Literacy House of Egypt
ere literature is produced and
ributed and adult education
rses are provided have been
nned so that after ten years or
these could be directed by na-
al personnel and continued with
dest financial subsidies from the
st. In getting these projects
rted, large subsidies may be re-
red, but operational expenses are
t to a minimum so that Western
ds can be released for additional
ure demonstration projects in
er countries.

nterdenominational and interna-
al co-operation in literacy and
rature programs prove to be
re effective and economical in the
of personnel and financial re-
rces than separate denomina-
al programs. Overlapping and
lication of efforts and programs
be avoided, and the exchange
information and technical expe-
ice can best be made possible in
grams of co-operation. Co-opera-
takes different forms, but what-
r the circumstances, if the con-
to work together is felt, forms
o-operation can be discovered.

he All-Africa Committee on Chris-
Literature and Audio-Visual
nmunication meeting in Kitwe,
thern Rhodesia, in July of this
r, reminds us of the basic objec-
s of Christian literature pro-
ms by reporting. "We believe
t in our time literature and au-
visual materials are indispen-
le aids to the spiritual growth
evangelism of the church." But
ngelism and growth become dif-
lt in situations of many lan-
ges not yet reduced to writing,
cult travel, inadequately trained
sonnel, overwhelming illiteracy
narrow loyalties. For this the
we conference also had an an-
r. "As the Word became flesh,
we His disciples are called to
ness to His glory through our
s and words. We dedicate our-
es to the command, 'Go and
'"

Literature Missionaries at Work on Our Fields

SOMETHING TO READ

E. Delphine Martens

MARTIN LUTHER IN the sixteenth century said, "Printing is God's latest and best work to spread the true religion throughout the world."

Millions more are able to read today than four hundred years ago, and the church has finally begun to take seriously the potential of the printed word.

At home, the General Conference tries to provide adequate materials in the way of periodicals, curriculum, books, and pamphlets. Abroad, literature committees are functioning on the mission fields.

The Conference's oldest field abroad, India, has a literature committee with an ambitious program. Its 1960 report lists numerous areas in which attempts are made to get good literature to people who have recently learned to read as well as to those who are seeking further truth and insight into the gospel of Christ and knowledge of the Christian way of life.

Our main emphasis at this time in India is on the distribution of literature now available rather than on publishing new materials. The reading rooms at Basna, Korba, and Saraipali provide books, periodicals, and newspapers for the reading public, non-Christians as well as Christians. Audio-visual materials are also kept at the reading rooms for scheduling by churches or other groups.

The committee designates certain days at Christmas and Easter as Witnessing days when Christians make special efforts to

Children will read whatever they can find, and propaganda is plentiful.

Miss Kushima answers the letters that come to the Miyazaki radio station. The library at Janjgir—a memorial to Helen E. Nickel—is a busy place.

distribute Christian literature. During Bible courses, Bibles are sold at half price, and sometimes songbooks are subsidized.

Missionaries personally share the good news of the gospel at every opportunity. They carry with them in trains and to public meetings literature to sell or give away. On their verandahs or in their living rooms they leave literature easily accessible for passersby to stop and read. After the worship services on Sundays they distribute stewardship tracts.

Last year the literature committee of India, made up of Mrs. Harold Ratzlaff, Marie Duerksen, Musa P. Nand, and Helen Kornelsen, adopted a budget of almost $1,000. Among the resolutions passed at its annual meeting were the issuance of a bimonthly pastor's bulletin, sponsorship of the editor of a Hindi-language magazine to a writers' workshop, and the production of a Hindi edition of the Herald Summer Bible School curriculum.

Missionary Helen Kornelsen and several local Indian Christians have co-operated with workers from the (Old) Mennonite missions at Dhamtari and Bihar in adapting and translating this Bible school material and to date have completed five books in the series. Other missions have asked for the adapted English manuscripts for translation into a number of other languages.

Japan and Taiwan

The missionary's opportunities to witness through the printed page in Japan are almost unlimited, because nearly the total population of the country is literate. This fact emphasizes the urgency of getting the right kind of reading material to these people before they accept the large amount of unchristian propaganda in circulation.

The largest project of the literature committee in Japan is the bookstore in Miyazaki City. Besides the normal function of the store, it operates a loan library and a slides and filmstrip library. Esther Patkau has administered the bookstore under the direction of the literature committee. Members of the committee are Verney Unruh, Anna Dyck, and Esther Patkau.

Japan missionaries have made use of the printed word in advertising—placing posters in buses and signs along roadsides. They have hired a full-time literature worker and plan to secure a colporteur to increase the distribution of available literature. They see the necessity of training writers in preparation for the publication of the mission's own materials. Through the radio broadcast in Miyazaki City a correspondence course is offered in Bible.

The Conference's newest mission field, Taiwan, has made a beginning in the publication of a magazine called *Mana*. Having started as a quarterly, it now is issued bimonthly and is edited by a Taiwanese minister who had to give up a regular pastorate for health reasons. Bible study, instruction in Christian living, youth questions, committee, conference, and retreat reports, and local church news are covered in this bilingual magazine. It is distributed to church members and has more than 200 non-Mennonite subscribers.

A radio broadcast, "Daily Thought," directed by Palmer and Ardys Becker, short-term workers in Hwalien, has been the means of introducing the gospel to many non-Christians. This has been followed up by mailings of instructional terials on inquiry by listeners.

Missionaries are presently ning the translation of the m ter's manual used by minister the General Conference and the youth manuals recently publi for the Young People's Union. ous other pieces of literature a able from other sources are b translated into Mandarin and wanese for the people of Tai Marie J. Regier is in charg translation work.

Congo and Colombia

Efforts have been made to tribute literature in Congo a part of the relief program. Mis aries have appealed for mate for this purpose. At Charles the press was just getting u way again after a long interru when it was destroyed last James Bertsche was working in Tshiluba Regional Literature mittee on the revision of the pende Bible. The committee formed in 1957 by Protestant sionaries in central Congo. O materials which were despera needed by the churches were t reprinted. About five men had employed. This program will b sumed as soon as the press ca repaired or replaced.

Levi Keidel, a Congo missio will be graduated from North ern University School of Journa in the spring of 1962. On his re to Congo he will work directl the literature field.

For furtherance of evange Christianity in Colombia and o countries in South America, Board of Missions is co-opera with the (Old) Mennonite Boar Missions and Charities in the tribution of a monthly Spanish azine. Produced by the Menn Board of Missions and Chariti will have two General Confer missionaries as contributing edi Gerald Stucky and LaVerne Ru man.

Funds as well as personnel needed for this colossal task o church. Harold B. Street in *Evangelical Literature Overseas letin* says, "The call for 1961 is 490 literature missionaries. . . . year this call will doubtless be even more." How many of t will be Mennonites?

Vhen the Holy Spirit Heals

Clarence T. Nelson

KE MY commission seriously. Be-
ing myself as a parish pastor to
n the direct line of apostolic suc-
sion, I take to heart Jesus' word
He sent forth His twelve disciples,
you go proclaim that the king-
1 of heaven has arrived. Heal the
, raise the dead, cure the lepers,
w out the devils. . . ."

nd the charge, "Heal the sick,"
never been rescinded. French
adians title their pastors
rer," or healer, and when people
e me "doctor" I believe it's a step
he same direction.

est I be puffed up, there's the
y of the babysitter in a parson-
who answered the ringing tele-
ne. The voice on the other end
he line spoke with terse anxiety,
w can I reach the doctor? I
st get him at once!" She an-
red, "O yes, ma'am, I can reach
all right. But he just isn't that
d of a doctor as does anyone any
d."

oil from Excesses

or years in my ministry, I walked
und the whole matter of spiri-
l healing as does a cat on a live
l. I feared arousing false hopes
making promises that might
ve empty. I recoiled from the
ess of so-called faith healers who
e made it big business, hauling
n incomes up to $3,000,000. Seek-
to effect cures in the blinding
t of a TV screen seemed to me
be something like a thug point-
a pistol at God while demanding
t He work His wonder-working
ver.

When I think back to my seminary preparation, I recall but little emphasis on this important area of pastoral concern. I thank God for today's increasing interest and the proliferating clinical opportunities now offered. Such trail blazers as Russell Dicks and Granger Westberg have offered their skilled insights to pastoral groups. These men helped me realize the tremendous opportunity that sickness provides a pastor for meaningful spiritual ministry. They paved the way for the more recent insights of spiritual healing.

A rash of books such as *The Healing Power of Faith* by Will Oursler, *Everyman's Goal* by R. Beard, Albert E. Day's *An Autobiography of Prayer,* Leslie Weatherhead's *Psychology, Religion, and Healing,* and Emily Gardiner Neal's *A Reporter Finds God Through Spiritual Healing,* have helped me plunge into this field with its exciting dimension of ministering to human needs.

Then one day at a Lutheran pastors' meeting I heard Albert Price tell the exciting story of healing over the last decade at St. Stephen's Episcopal Church, Philadelphia. He told us of one day going into his shabby, almost deserted, downtown church, discouraged and depressed. He plumped himself down in a pew to pray and then came to with a start upon discovering a plaque indicating that this self-same pew had once been occupied by S. Weir Mitchell, famed neurologist and pioneer in psychosomatic medicine.

"I recalled," said Price, "that Mitchell had often said, 'It is not the body that is ill, but the mind.' I remembered also what another pioneer in the same field, Richard C. Cabot, once told to a seminary class, 'Ministers, if they really knew how to pray, could probably be doing 75 per cent of the healing work of physicians.'" Here was no razzle-dazzle promotion of a shiny new ware, but a simple telling forth what God was doing at St. Stephen's.

Claim God's Promises

I personally attended services which Price conducted in Washington. This big-framed man with a matter-of-fact pulpit manner offers the usual prayers found in the Episcopal Book of Common Prayer, reads a pertinent Scripture, and then follows with a Scripture-based sermon delivered in a most sincere manner. He lays claim boldly to God's great promises. Like as not, he will say, "If you are coming looking for magic, you're in the wrong place. This is a prayer service and your healing is not ours to offer. God has promised to make available His power. All we can do is lead you to Him. You must yourself, through repentance and faith, appropriate His healing."

Looking at him move from one to the other at the altar rail to lay hands on them and pray, it was as if centuries were rolled back and we were seeing Jesus as St. Mark describes Him: "That evening at sundown they brought to him all who were sick or possessed. And the whole city was gathered about the door. And he healed many."

At one such healing service in this historic church just across the square from the White House, the preacher was Brother Mandus of England. A distraught mother had flown in from Georgia with her blind daughter. There was the laying on of hands and a fervent prayer. On returning to her seat the girl excitedly pointed to the lights saying, "See! See!" That evening she saw her mother's face for the first time.

A Baffled Doctor

On Good Friday of last year in our Augustana Church, a nurse stopped to pray. She was scheduled to have a delicate operation the very next Monday to remove a growth on her larynx. Her voice was muffled and nearly gone. She had attended our healing service the previous Wednesday, seeking healing. Her prayer now was for grace to accept what would be. Then, carried away by the gripping service she forgot herself long enough to try her beautiful solo voice in a hymn. To her utter joy she discovered with a start that it had been completely restored. Whereupon she offered God her thanks for a miracle.

When she reported to her physician that same afternoon for a final check-up, he turned baffled and amazed from scrutinizing a new X ray to say, "But it's gone!" Let it be noted that a specific diagnosis of cancer had been made in this case on the basis of previous X rays taken at Duke University. The nurse's doctor in Washington had given a provisional diagnosis of "nodular growths on both vocal cords." But following her experience at church on that Friday he found no trace of the same growths. Moreover, there was a complete clearing up of a chronic spinal condition.

At a service in our chapel in late December a woman stood up to tell of the disappearance of a malignant mass from her side. It was the telltale indication that the condition which earlier surgery had sought to eliminate was reasserting itself. Her fears lapped up at her like snapping wolves at a lone traveler marooned in the snowy woods. Then her doctor's diagnosis confirmed it.

But on Wednesday she knelt at our altar to give it all away to the Great Physician, Jesus. All traces of the malignancy disappeared. The lump under the arm is gone. Her bleeding, as evidenced in the sputum, has cleared up. Eight X rays have been taken and each has come back negative.

To the Glory of God

That Jesus Christ bore away this illness is confirmed by this woman's physician. She has returned to her own Church to gather a group of Christians for a weekly service of intercession.

These are but some of the visible healings. But who shall ever be able to tell the story of the spiritual healings, the burdens of shame and guilt grievous and heavy to be borne which have been shifted from weaker shoulders to the strong shoulders of God's Holy Son? And here we get the rationale of all Christian healing. Its sole aim and purpose is "to glorify God." It is the soul which is of supreme importance.

Although the Christian never downgrades his body, since it is the temple of the Holy Spirit, this same body is only secondary in the overall purposes of God. One day even Lazarus had to die. That mighty voice that rifled a grave of its corpse didn't ring out this time; it waits for that great "gittin' up morning." Sooner or later each of us must feel for the door to God's mansion.

But until we do, it is to His honor and praise that the enemies of pain, disease, and affliction be not given the upper hand. Through prayer and upright living, God wants us to enjoy to the hilt our gift of days. Only the human limitations of wear and tear are to bring us to that moment when we leave off these bodies like a shabby old coat at the door, to be clothed with immortality.

A Gift of God

In my book all healing is of God. A sincere pastor is only one on a team. The white-frocked doctors who have learned "how wonderfully and fearfully we are made" surely are God's agents. Said the great Oechsner, "I apply the medicine; God heals." Sometimes even their skilled best and our unyielding prayers avail not. St. Luke, "beloved physician" to St Paul, was helpless to remove the crippling "thorn" in St. Paul's flesh. But God's upholding grace "was sufficient" and Paul's "strength was made perfect in weakness" (2 Cor. 12:9).

Central to all healing is the word of God. Russell Dicks, in *The Art of Ministering to the Sick,* says simply, "Healing starts in the pulpit," and then made it clear he was not thinking of "sick" sermons either. "He sent his word and healed them" (Ps. 107:20).

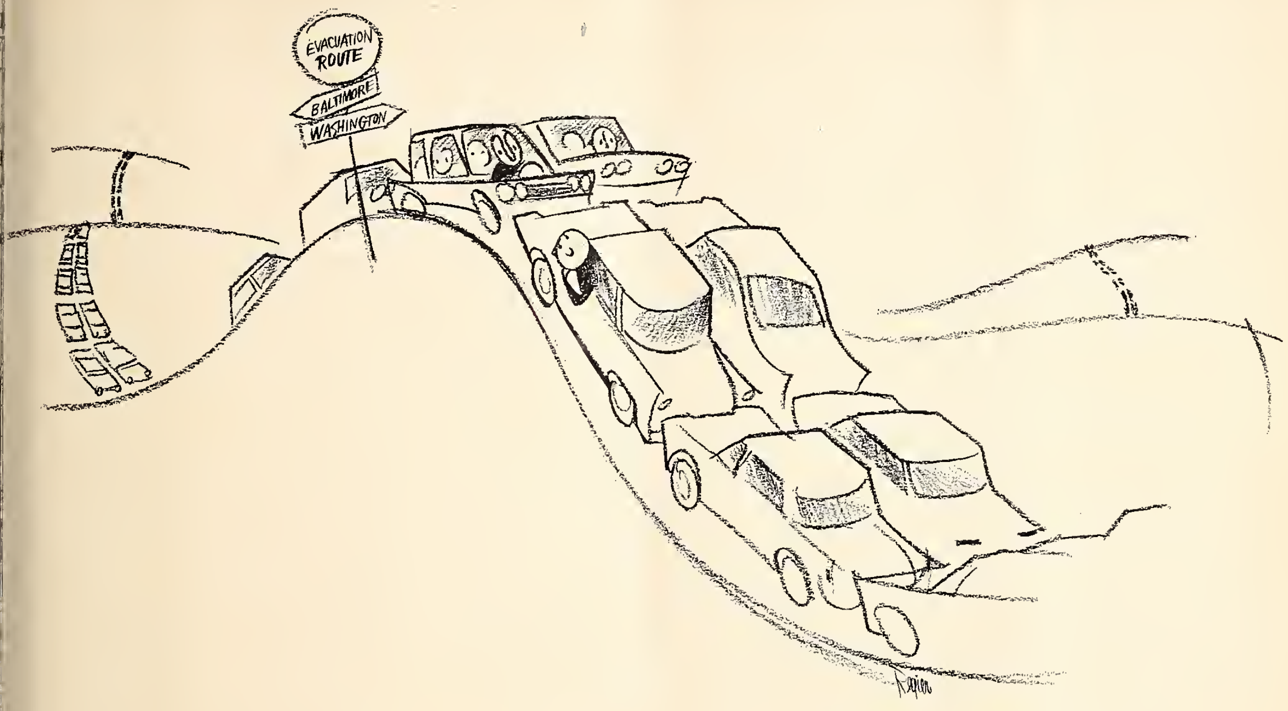
Burden-lifting Preaching

Alvin Rogness asked a group of Lutheran ministers recently, "How do you suppose our pioneer forebearers found answers to their perplexities and confusions of mind? A psychiatrist's skilled ministration or a psychoanalyst's relaxing couch wasn't available to them. It was as they sat under the authoritative preaching of faithful pastors that their burdens were lifted. Light from God's word cleared up their confusions. And folding their [illegible] work-calloused hands on the white linen of the Communion table as they contritely knelt, they found the singular medicine of the sacrament in the forgiveness of sins." "For God hath not given us the Spirit of fear; but of power, and of love, and of a sound mind" (2 Tim. 1:7).

I love the whispered word that G. Werner Hazen was wont to get from a deacon whose pew he had to pass in order to mount his pulpit, "Tell 'em they can!" It is the reality of this that sends me with eager anticipation into my pulpit each week. It is the witness of many who have come with their withered hands of purpose, diseased and dying consciences, or half-buried hopes, and then through the foolishness of preaching have heard the living Christ bid them "stand forth" and be healed. It was as they obeyed this voice that they returned healed in mind and body.

So when Karl Menninger of the famed Topeka Clinic and recipient of a national award of the Mental Health Association lists worship along with play, creative work, and creative love as the four necessities for mental and physical well-being. we know that he but affirms an ancient truth. The test tube of the centuries has validated it. "The Holy Spirit," says St. Paul, "will bring to your being new strength and vitality" (Rom. 8:11, Phillips).

Copyright 1961, The Lutheran Standar



uide
o
ivil
efense

fred Hassler

Glossary of terms for those hoping to remain unvaporized

All the facts given have been checked as carefully as is consistent with the government's continued emphasis on keeping as much information from its citizens as possible.

Some of it may sound "defeatist," maybe even "unpatriotic." It depends, of course, on how you use words. The one unarguable fact is that these things are true, and have been vouched for over and over by leading government, military, and scientific authorities.

Air-Raid—All civil defense activities are based on the assumption of attack by air rather than a seaborne invasion. Such an attack would be carried by (a) jet planes traveling at supersonic speeds (700-1500 miles per hour) or (b) guided missiles of intercontinental range, traveling at speeds as high as 10,000 miles per hour. Either would be assumed to be carrying atomic or hydrogen bombs.

Bombs—References to bombs currently are to three types.

Atomic—present models reported to be six times as powerful as Hiroshima-bomb. Area of total destruction: three miles from center.

Hydrogen—no limit known to destructive possibility. Present types able with one bomb to "kill" largest city. Fireball with heat greater than sun, covers three-mile area. Radius of total destruction: twelve miles. Heavy destruction and casualties: thirty miles. Radioactive fallout on lethal (killing) level: up to 220 miles down-wind or an area of 7,000-10,000 square miles (about the size of New Jersey).

Cobalt—a hydrogen-bomb with cobalt base. Resultant radio-activity could depopulate whole continents, continue lethal for centuries, circle globe with wind and perhaps depopulate earth. None known to have been made up to this time.

Civil Defense—A conglomerate attempt to equip the potential victims of an H-bomb attack with shelters that won't shelter, evacuation plans that won't evacuate, and first-aid kits to deal with the unvaporized. Has two principal functions: (a) to reassure public that Something Is Being Done about handling a situation that cannot be

"I'm ready."

handled, and (b) to organize pickup operations after the "war" ends. (See **Operation Pick-up.**) Based on the assumption of attack it is in complete contradiction to deterrent theory of military policy. (See **Deterrent.**)

Defense—Obsolete word originally meaning to protect, as from attack. Correctly used at present only in such sentences as "There is no ——————."

Deterrent—The assumption underlying present American policy that if "we" have enough H-bombs, "they" will be afraid to start anything. If correct, civil defense is unnecessary; if incorrect, the mistake will have been fatal.

Dog-Tags—Small metal identification tags being circulated through milk and other commercial companies. If tag is not vaporized, will be used to identify unvaporized remains, if any, by survivors, if any and if interested.

Evacuation—Otherwise known as "Operation Scram," this is name given to Civil Defense fantasy of moving everybody out of a large city within the anticipated warning time of 0 to 3 hours. Under this plan, people in the city's center would leave their own cars and walk (not run) to a "loading perimeter" a half-mile away. The 20 per cent who walked fastest would there be loaded on all available buses, trolleys, trains, etc., and moved out of the city. The 80 per cent, or slow walkers, could keep on walking or wait for the vehicles to return.

The shift from "shelters" to "evacuation" accounts for the gradual removal of all those signs saying that in event of attack, this highway will be closed to all except military and civil defense traffic. All highways will now be wide open for exit, at least until the first panicky driver, moving at 70 miles an hour, piles up the biggest multiple collision and traffic jam in history.

Massive Retaliation—The policy under which, if "they" began the war, you could take satisfaction, in the instant of being vaporized or cooked, in the knowledge that "our" planes and guided missiles are going to do the same thing to "them" in just a few minutes. If "we" started the war, massive retaliation would be what was vaporizing or cooking you.

Nike (ny' kee)—Electronically guided missile replacing conventional anti-aircraft guns for "last-ditch defense" of target cities against air raids. Ingenious mechanism guided missile to attacking plane and destroying it. Nike sites being located in rings 20-25 miles from prospective target cities (two minutes or less by jet planes; eighteen seconds by intercontinental guided missile). Nike enthusiasts claim it may eventually shoot down 80-90 per cent of attacking planes (one plane with an H-bomb would destroy the target city); nobody claims that anything could shoot down a missile that travels twenty miles in eighteen seconds.

Operation Pick-up — Civil defense experts are concerned with getting radioactive and decaying corpses underground as rapidly as possible after the raid, and are planning systems for noting location of same pending later identification. Some difficulties may be encountered in carrying through if, after the H-bomb raid, the nearest intact
dens are 150 to 200 miles from
get.

Shelter—A now-obsolete hole in
ground in which citizens of ta
city were supposed to crouch
protection against air raids. E
shaking force of H-bomb explos
would crush underground she
for miles around; flames from
ball would suck oxygen out of
that remained uncrushed, thus
multaneously suffocating and r
ing inhabitants.

Shelter (Home)—H-bomb ver
of above, strictly for use of fam
living well away from potential
gets. Concrete underground shel
are recommended for protec
against radioactive fallout. Citi
with such shelters should pre
to remain in them for at least f
eight hours, and to come out
world of radioactive cities f
with corpses, contaminated w
supplies, disrupted transporta
and food-supply lines, and a p
ably total absence of electric
other power.

Siren—A warning whistle to
nounce the imminence of a raid.
hearing it, citizens are supp
either to seek shelter or head
the hills, depending on the part
lar school of thought that is d
nant in the local civil defense
ganization. (Some experts, ackn
edging that shelters are obso
argue that evacuation is impossi
so people might as well take w
shelter they can find, just in
the bomb lands thirty miles or
off target.) Air Force indic
maximum warning time three ho
with much less than that, dow
zero, more likely.

What all this means is that
defense and air-raid drills, no ma
how well-meaning in motives, a
useless waste of time. If all-out
clear war comes, social organ
tion as we know it will be at an
Any survivors will have to im
vise as they go along, both as
reconstruction and such basic
pects of self-preservation as lo
ing food and shelter.

In our day there is only one
fense against war, and that is t
away with it. You can begin
process by withdrawing your
support from war, entirely, and
ting your emphasis on work
peace.

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

dventure in Hopiland

ry Ann Heidebrecht

AT DOES VOLUNTARY Service mean ou? To twenty-four of us young ple and six sponsors of the First nonite Church, Halstead, Kan- the term "Voluntary Service" ntly became something about ch we can't stop talking.

e went to Arizona. We served hree Hopi villages: Oraibi, Ba- i, and Moencopi. At these three sion stations, a bit of face lifting ld be seen after five days of work e by us.

ach day, bright and early, duties e assigned to each individual. At ibi and Bacabi the two mission rches received a fresh coat of t. (One very ambitious young- painted himself into a corner top of a church's belfry and had e rescued with a huge step lad- .)

oys chopped desert weeds and ned them, hauled black-top und the Bacabi church, painted picket fence around the Oraibi rch, painted the trimming on sionary homes, and chopped wood for the winter.

Girls scrubbed and washed church floors, cleaned windows, painted rooms inside mission homes, washed curtains, sorted Sunday school materials and clothing in a mission storehouse.

The women sponsors plus some helpers prepared three meals each day. (Large quantities of food and vegetables were canned and packed at home before the trip. We also donated fresh vegetables raised in our gardens.)

Our worship program was given in Bacabi and Oraibi. Our pastor, Roland R. Goering, gave the Sunday morning message in Oraibi. Very few Hopis attended the church service because tribal ceremonial dances were being held at this time and attracted a large crowd.

One evening thirty-one of us climbed Pumpkin Seed Hill which overlooks the Oraibi village. The mesas and valleys seen from Pumpkin Seed reminded us of Palestine. While we sang on top of this mesa while the sun was setting, we saw Hopi mothers pause a moment from their work to listen. We watched little Hopi boys and girls climb the rugged rocks so they could be with us and hear us sing.

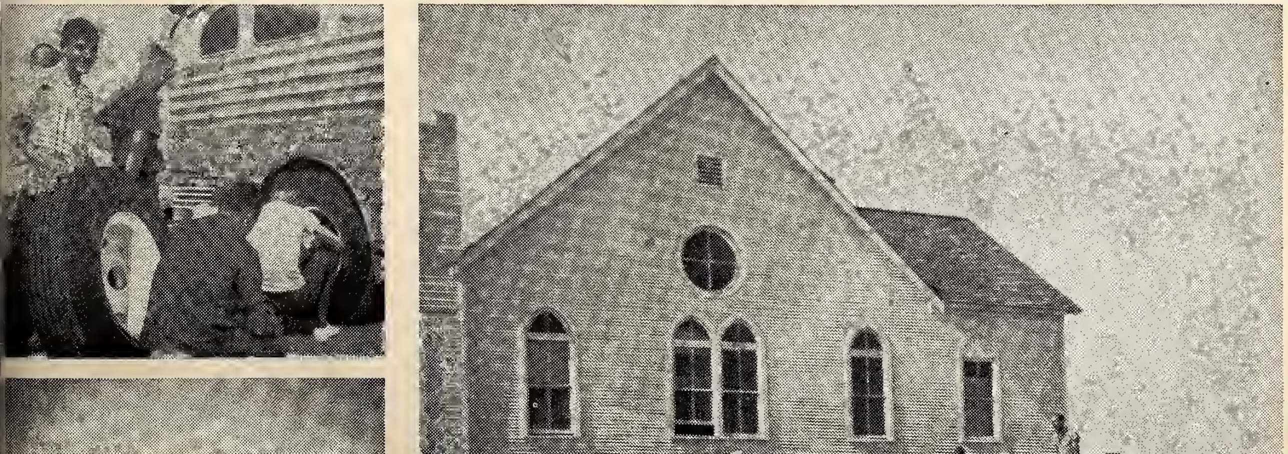
Two evenings were spent visiting Hopi homes. At the governor's home in Oraibi, we stood around a lantern and sang old familiar hymns.

We realized the long hard task of a missionary. A tremendous amount of patience, understanding, and love is needed to reach the hearts of Indians who have worshiped many gods for centuries.

Our group left Halstead in a chartered bus on August seventh and returned August nineteenth. Two days were spent traveling to Oraibi while two and a half days were spent on the return trip. We each took a bed roll which was used during traveling and at the Oraibi Mission School (where we camped).

I would encourage every church youth group to take a Voluntary Service trip. The fun, hard work, fellowship, and the privilege of learning about other people and their customs make a wonderful and thought-provoking experience. Our prayer is that someone in Oraibi, Bacabi, or Moencopi, during our stay, may have gained a new insight into what it means to know our Lord Jesus Christ.

got to Arizona after a few too many flat tires, "camped" at the Oraibi mission school (bottom corner), and (among many r things) painted the church's picket fence.



the reader says

NO EASY-CHAIR PEACE

Dear Brother Editor: I just read your last editorial (Sept. 5). Yes, let us give them peace, but I have been told that we can't give what we don't have. Look out into the fifteen to seventeen Mennonite branches. How much actual peace do you find? Look into many homes, organizations of various types. How much peace is there? The fact is that we have not worked on the peace theme long enough that it will take the place of war. It's easy to sit in a chair in an air-conditioned office and tell the world to be at peace.

Let's go back to the beginning: The early church never was called upon to actually see to it that there was peace. The Roman army saw to that. Christianity developed so to speak outside of the real march of events. Yes, they were persecuted, but that was just the thing that caused them to be ignorant of the great problems that faced the Roman empire of which they were a part. Not until the Christians were no longer the minority when they saw what must be done do we see them using the power that position gives for the welfare of their own people. Constantine started the ball rolling. Less than 300 years after the death of Christ—barely enough time had elapsed to let them feel that they were no longer the hunted, rather that they could do some hunting themselves (and, brother, they did)—that the actual running of the land was thrust into their hands, and what did they do? Give them peace? Not in my history book; they went right along and heads were flying as they have since Cain killed his brother.

Do you think that Charles Martel was wrong in stemming the tide of the onrushing Moors in southern France in 732 at the battle of Tours and Poitiers? Were the Poles wrong when they came to the rescue of beleaguered Vienna 1000 years after Tours? The Mohammedan religion was a direct threat to the existence of Christianity and they took the tool that they knew had done the trick before and would do it again if you only use it right; or better if you get there "fusstest with the mostest."

Yes, we all would so like to give them peace; but let us never forget that at this time we are confronted with the most devilish the most ungodly accumulation of forces the world has ever seen. The Kremlin is about to kill two birds with one stone; and it's a big stone and they had it in their hands for a long, long time; now the Russians think that they have a stone big enough to get what they have wanted for centuries; what Peter the Great and Catherine the Great could not do, Khruschchev may try and do and that is two things: to make Russia the greatest power on earth, to destroy utterly and completely the church of Jesus Christ. Communism is anti-God, anti-Christ, anti-love, anti-truth, and anti-everything for which we stand and for which Christ died on the cross. And we are cautioned not to criticize too harshly this ungodly monster; you have printed four articles within the last few months that had one thing in common—to criticize those who help Communism is downright unchristian. Let us tell the world and especially our people just what we are facing. Instead of hurling the accusation of witch-hunting to every effort to bring before the world the true face of Communism we seem to favor it and ask people to wear soft leather gloves when they bring their accusations.

When Jesus found out the true character of His opponents, He used such expressions as hypocrites, whitewashed tombs full of rottenness. He told them that they were going to hell and that they were bringing other people along with them. He made a whip out of rope and chased them out of the temple. He kicked over the tables of the money-changers. How in the world would you face a Communist in the name of Christ when he will not believe that such a person ever lived? Keep in mind that Russians are just as sincere in their belief in the destiny of their future as we were when we slaughtered the Indians when we went to war for every foot of ground that we wanted; and we are supposed to be a Christian nation; what can you expect of the Russians who have no belief in any such a thing as compassion, pity, and love.

I hate Communism for what it does to man; it robs him of the
best things he has and gives b
fear, hate, and slavery. I am af
of it; yes, we are to blame that
thing exists and that's why I th
that we will have to pay a he
sacrifice to get rid of it; and
rid of it we must. I do like y
editorials. More power to
Henry Hege, Geary, Oklahoma.

THE EVIL OF OUR ENEMY

To the Editor: After reading y
editorial, "Must we go to war
Berlin?" (Sept. 5), I feel obli
to disagree with some of your
sumptions. Believing that Ch
taught us to love our enemie
emphatically agree with your
clusion that we should not go
war for Berlin. But at the sa
time we should be aware of w
kind of an enemy we have. The
lin problem cannot be solved sa
factorily by negotiation as
maintain. The Communist ideol
always has been and still is irre
cably committed to world dom
tion by any means. For this rea
Communism will not agree to
negotiated settlement that wo
hinder their goal of world dom
tion, unless perhaps as a tempor
expedient. The voluntary nucl
test ban was such a temporary
pedient, and the Russians h
shown that they have no qua
about breaking such an agreem
once it is no longer expedient.
Rapacki Plan you mention was
to Russia's advantage, and, fro
military standpoint, disadvantage
to the Western allies.

By now you will think I so
like another one of those Ameri
militarists, but I am merely stat
that in the long run Russia will
cept from us nothing less than
conditional surrender. This is
sober fact upon which we as
resistant Christians must base
reflections. We have been slow
realize this, but not the Pentag

Since we do not presume to t
into our hands the lives of ot
people, we must face the fact t
if the United States were to ad
our policy she would face alm
inevitable Russian domination.
is the price we would have to
for our belief. But though we wo
face almost certain political d
ination, the decisive battle wo
take place in the spiritual rea
where Christ promises His follow

mplete victory. For those in our tries not under the grace of there would be nothing but defeat.

will do peace-loving Christians good to minimize the capacity evil of our enemy. Instead we ld realize Russia's evil intent prepare to meet it with the tual resources Christ gives us. rwise, I fear that we will re- such a shock that we will join militarist camp. You will not that this has happened before ennonite history.

believe that the Communist ement has taken on so much entum that a Babylonian cap- y is now almost a certainty, we would do well to urge our w citizens to renounce the idea rying to equal the Communists heir own field—materialism, in h they are masters—and in- d fight the forthcoming war on spiritual plane. It would save world untold misery and ensure eventual victory. *George Dyck, nipeg, Man.*

FOR TEEN-AGERS

EDITORS: We have been re- ing *The Mennonite* together a number of other Christian azines in our home for a long . I always make it a practice to browse through a magazine when I receive it, and make a mental note on those articles that I feel are worth my time to read.

Some of the article titles in the last several issues attracted my attention. However, after reading them through I felt disgusted time and again. *The Mennonite* has ended in the waste basket quickly so as not to waste the time of our teenage children. I have been particularly disgusted with the editorials. . . and "We Talked at Ann Arbor" in the last issue.

Why must we have those in our church who are doing their best to push us toward the super church council that has been so instrumental in watering down the precious doctrines and convictions of many other churches? The editorials have followed the National Council in being soft to Communism and seldom show real concern for the things that concern God.

Certainly, I believe and encourage unity among believers, but not unity with the unbelieving church members and persons who direct the National or World Council of Churches. At a time when many individual churches are seeing their mistakes and are withdrawing from this pink-dominated council. Let us be very careful lest we fall into Satan's trap.

I'm sorry my letter is not more encouraging, yet I know that you want to know how we readers feel, and I know from many expressions heard lately that many feel as I do. *E. T., Whitewater, Kan.*

TWO MEANINGS OF LAW

DEAR EDITOR: Could it be the writer whose letter concerning capital punishment was published in the July 25 issue of *The Mennonite* and those who share his opinions are sadly confusing two definitions of the word "law"? Of course it is a "law" of God that those who bear the sword shall perish by the same, but one need not read the Bible to establish this fact: history shows us that this is how things happen. That is, it is a law in the retrospective aspect—like the scientific law. But it is not a prospective, ready-made formula which drops out of the heavenlies with no reference to the contexts in which it is given and to which it must apply.

It seems that many more of our religious laws would profit from this retrospective procedure; at least they would be grounded in God's established order of things and become intelligible to modern man. *Gerald Dyck, Chiengrai, Thailand.*

r schools

JFFTON PLANS ENLARGEMENT OF FACILITIES

luffton College approaches the of the second year in its $900,000 year development program, ort from the church constitu- and alumni continues to in- se, according to Harry Yoder, rman of the development cam- n.

e total of funds received up to ember 1 were $325,402, with an tional $101,700 in pledges. The ly support received from the ch constituency (Eastern and ral Districts of the Conference) alumni has been encouraging, r stated. Annual constituency g toward the development fund increased from $43,916 in 1957 53,137 in 1960, while annual ni giving has increased from 59 in 1957 to $28,913 in 1960. e long range goal of the development program, which began October 1, 1959, is to provide and equip a music hall, a women's dormitory, a men's dormitory, a library addition, and extensive remodeling in existing buildings. In addition to these minimum requirements, also considered desirable is a chapel-administration building which would free more classroom space in College Hall and provide a more suitable place for the campus community to worship than the present chapel, with overflow into the Gilliom Room of Mosiman Hall.

The first phase of the program, Mosiman Hall was dedicated free of debt on October 23, 1960. The total expense of building and equipment for Mosiman Hall amounted to $192,447. In addition to this amount, $17,919 has been spent on campus improvements, making the total spent thus far for the development program $210,366.

The second phase of the building program, which will greatly improve the approach to the campus, is a women's residence hall to be built at the former site of East Hall (the old music building), which has been moved across the street. Construction will begin this fall on the new dormitory which is to include housing for ninety-eight students and an apartment for the head resident.

The college has applied to the government for a loan of $510,000 for campus developments. The preliminary application has been accepted, but the final decision will not be known until January or February. Meanwhile, Yoder continues to solicit for funds.

Alumni are also being organized for solicitation in the areas of Goshen, Indiana, and Chicago, Illinois, thus making fifteen area groups which solicit alumni annually. When there are 20 or more alumni in any one area, such a group is organized.

CHRISTIAN LIFE WEEK

Christian Life Week meetings were held September 18 to 22 at Freeman Junior College. Abe Friesen, pastor of the Zion Mennonite Church of Bridgewater, South Dakota, was the speaker.

Franklyn Jost, pastor of the Salem Mennonite Brethren Church near Bridgewater, South Dakota, was the speaker at the formal school opening on September 10.

Staff members and their families held their first social evening of the school year on September 11. President John Ewert reported on the progress made by the planning committee in regard to long range plans for the future of Freeman College.

SEMINARY ENROLLMENT

Fifty-three students are enrolled for the 1961-62 school year at Mennonite Biblical Seminary, an increase of one student over the 1961 fall enrollment. Of these twenty are new students. Twenty-four of the total enrollment are Canadians.

our churches

OZARK YOUTH CAMP

MENNONITE CHURCH, SUMMERFIELD, ILLINOIS. On Sunday evening, April 9 Pastor Thiessen showed pictures of the country and people of India, among them were pictures of the high school he attended, a very interesting service. On Sunday evening April 16 the Trenton Baptist Church joined with us in an interesting musical service of hymn singing, with our pastor directing, violin, organ numbers, solos and chorus singing, a very enjoyable service. The film, "If You Have Love," showing the church's great program of relief and rehabilitation all over the world, was shown Sunday evening, May 28. Miss Irene Bishop was with us on June 27 and showed many fine pictures taken in relief work in Austria under the MCC and told much about the work in a very interesting way. Nine of our young people and our pastor, who was one of the teachers, attended the youth camp at the Lake of the Ozarks from August 1 to 6. They joined with the young people of the Fortuna (Missouri) Mennonite Church. *A. S. Bechtel*

HALSTEAD BAPTISMS

FIRST, HALSTEAD, KANSAS. On September 3 the following were received into the membership of our church, some by baptism and some by transfer: Mrs. Ben Buller, Mr. and Mrs. Frank Holzrichter, Mr. Marvin Musser, Mr. and Mrs. Leland Flickinger, Mr. and Mrs. Martin Jantz, Mr. and Mrs. John Pjesky, and Mr. and Mrs. Robert Siemens. *Laura Haury*

OCTOBER MEETINGS

FIRST, PRETTY PRAIRIE, KANSAS. Our pastor, Elmer R. Friesen, has resigned to serve as promotional secretary of the Western District Conference. Farewell services for him and family were held September 3. A former pastor, P. P. Tschetter, has consented to serve as interim pastor. Evangelistic services will be held October 15-27 with B. Charles Hostetter of Harrisonburg, Virginia, as speaker. *Betty Kopper*

CHILDREN FROM GULFPORT

BETHEL, INMAN, KANSAS. On July 3 John T. Neufeld of Chicago showed pictures and told of the various Mennonite missions in Chicago. Two families had a child from Gulfport in their homes for several weeks. Alvin Kroeker, Allen Ray Pauls, and Paul Penner have entered 1-W service. The former is serving in Indianapolis, Indiana; the latter two in Evanston. Mr. and Mrs. John Goertzen have returned from service at MCC headquarters. Harold and Rosella Regier told of their call into God's service and of the work in Gulfport, to which they are going. J. H. Ediger and missionary F. J. Enns brought the messages on the two Sundays when our pastor was in Idaho. Members of our church are helping in the construction of the new Home for the Aged here. *Peter T. Neufeld*

OLD AND NEW PASTORS

LEHIGH CHURCH, LEHIGH, KANSAS. On August 27 we had a farewell for Peter Goering and his family. He served the Lehigh Church for o fourteen years. The same day also had a welcome for our n pastor, William J. Penner. M Penner is the music instructor the Lehigh schools. On August Rosella Mae Ediger and Norman Epp were united in marriage in t Mennonite Brethren Church in H derson, Nebraska, and on August a reception was held for them our church. *Mrs. Walter A. Vot*

CARLOCK BAPTISMS

CARLOCK CHURCH, CARLOCK, ILLIN The following were baptized on S tember 3, 1961: Jean Crump, C nie Hendricks, Sally Miller, Lir Kay King, Richard King, and Jo King. *Erma D. Stuckey*

PAXMAN REPORTS

STIRLING AVENUE, KITCHENER, O From July 3 to 14 a commun summer Bible school was held First Mennonite Church and S ling Avenue Mennonite Chur Teachers from four neighbor churches were on the staff. Ab 400 children attended. Our jun camp was held at Chesley La July 16 to 21 with our pastor, W fred Ulrich as camp director. July 16 Edward Weber gave an lustrated talk on MCC work Indonesia where he spent th years as a Paxman. On July 23 Sunday evening service held at home of Mr. and Mrs. Gord Weber. U. K. Weber, pastor em tus, was the speaker for the m ing. This was an outdoor serv held on the lawn. During the mo of August our pastor attended su mer school at Mennonite Bibli Seminary at Elkhart, Indiana. Ra Weber of Moundridge, Kansas, w guest minister for the month August. During the summer mon guest singers from the commun and from our congregation provid the special music. *Myrtle Moss*

PASTOR ORDAINED

WAYLAND CHURCH, WAYLAND, IO Ordination services for our mi ter, Omer Nisley, were held Ju 25. Harry Yoder of Bluffton and J. Bohn of Goshen, Indiana, h charge of the service. The you people held their retreat at La Arrowhead, June 9 to 11. Waldo Harder, former missionary to C was guest speaker. November s the date set for dedication of new church building. *Nellie M. tmer*

V PASTOR INSTALLED

ST CHURCH, REEDLEY, CALIFORNIA. new pastor, Roland Goering of stead, Kansas, will be installed ober 8, with Albert Epp of Dow- conducting the service. Ronald p was our intern pastor for summer months. At a commis- ing service on June 18, six of members entered various fields service. Herbert Sperling was in- led as minister in the neighbor- d church in Selma. Our Sunday ool started this mission work ut three years ago, and it has wn to include church services, dren's club work and women's ups. Mr. and Mrs. Rudolph Lich- nd son, Marlin, left Akron, Aug- 21, to begin three years of serv- as MCC relief workers in Viet- n. Three high school students, rtha Habegger, Patricia Pan- tz, and Richard Moffitt, spent e weeks in Montana this sum- as V.S. workers. At a special gregational meeting on July 24, was decided to go ahead with ns for a Christian education lding. Union services were held the Mennonite Brethren Church ing Christian Life Week, Sep- ber 10-15. Frank Peters was the aker. *Mrs. Herb Lichti*

G AT REFORMATORY

SPEL CHURCH, MOUNTAIN LAKE, NNESOTA. Our new pastor, Dan ier, was installed on August 13. . Esau has been our interim pas- for the past year. During the t months we welcomed home sionary and Mrs. James Jack- n from South America and had farewell service for Dr. Ralph ert who left for service in the go. This service was held July Our men's chorus sang at the Cloud Reformatory on July 16. young people and also young- s in third grade and up enjoyed le Camp at Lake Shetek the lat- part of July. Homer Moutet of Go Ye Mission presented his k on Wednesday night at Bible ss August 9. Missionary and Mrs. J. Nickel and Lynette of Auke , Alaska, came in August for eral weeks and to attend the lding of their daughter.

into the beyond

SUSANNA EPP, Clearbrook, British Columbia, was born May 16, 1894, in Gretna, Manitoba. She was a member of the Clearbrook Mennonite Church. She is survived by her husband, three daughters, one daughter-in-law, one son, three sons-in-law, sixteen grandchildren, and ten great-grandchildren.

ELIZABETH ENNS DYCK, Hague, Saskatchewan, was born in Russia on December 24, 1874, and died July 30, 1961.

ISAAC J. TOEWS, 188 Lisgar St., Ottawa, Ontario, was born in Osterwick, Russia, on October 4, 1895, and died suddenly on September 4, 1961. He was a member of the Ottawa Mennonite Fellowship, and a translator for the Canadian Government since 1942.

mutual aid placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or relocation.

FARM FOR RENT. Diversified crop and beef farm in central Kansas available 12-1-61. Modern home, 160 acres near Mennonite church. Contact: Mutual Aid Services, 722 Main, Newton, Kansas.

PERSONNEL NEEDED. Registered laboratory technician needed by March 1, 1962, for assignment in Haiti Voluntary Service program. Contact Board of Christian Service, 722 Main, Newton, Kansas.

DENTIST. Mennonite dentist wanted in Kidron, Ohio, community. Contact: Howard Raid, Bluffton, Ohio.

MCC news

HURRICANE CLEANUP

Mennonite Disaster Service investigators, working with representatives of Mennonite congregations in Texas, have reported that there is a great deal of work that MDS can do in the Galveston area. Investigations were made in the whole hurricane belt from Corpus Christi to Galveston. The damage runs into the millions of dollars. In contrast to the flood and tornado disasters of the midwest, the high tides and winds of the hurricane have swept most of the debris into the Gulf, leaving the disaster struck communities with a strange scrubbed look. There is little if any mud, debris, and trash evident in the disaster area, like in a tornado or flood.

Investigators carefully checked out the communities along the coastal area, centering finally in Galveston. Here contacts with the Red Cross, city officials, and Civil Defense quickly revealed that MDS help was most welcome and wanted, although no one had expected help of this kind to come. Said one city engineer in Galveston, "The type of work that you are setting up to do is just the kind we need here in Galveston." A Galveston resident after detailed explanation of why MDS was interested in helping said, "I didn't know people would be doing this service but now this gives me an entirely different outlook on life."

In addition to hurricane damage a tornado hit Galveston the day after Carla struck. The tornado damaged area in Galveston covers an area about two blocks wide and twenty blocks long. Whole houses are overturned while others entirely collapsed. The winds, waves, and rain of Carla had obviously weakened buildings, which collapsed when the tornado hit. It is in this area of double damage, by hurricane and tornado, that presently disaster aid operations have been set up, as well as in the hurricane damaged parts of Galveston, much of which is populated by Negro families.

Currently about five carloads of volunteers are at work in Galveston. Slow and uncertain responses of the insurance companies has hindered cleanup work. The major amount of work and the larger opportunity for MDS is still to come. As further clearance for insurance interests and families is secured, there will be a great deal of work.

PERSONNEL CHANGES

Lois Cressman, Mount Forest, Ont., has joined the Akron headquarters staff as hostess. In May Miss Cressman completed a three-year term of relief service in Vietnam and India. She succeeds Isabel Gingrich as headquarters hostess.

Ada Stoltzfus, Morgantown, Pa., is returning to Jordan, where she and her sister Ida direct the MCC Orphanage at Hebron. Miss Stoltzfus has been home on furlough for three months.

Second class postage paid at North Newton, Kansas

SEE US GROW When Aunt Amy from the city comes down the walk, the children hide under the sofa. They know the pitch. "My how you've grown; when I saw you last you were just so high," she says as she holds her hand two feet over the floor. This is fine for kids, but a twelve-year-old turns pale. One fellow changed the subject fast. He fixed his eye on Aunt Amy—a walking battle of the bulge—and said, "Since I saw you last, you've grown bigger too."

Yes, some grow up and others grow out. And when it comes to churches, how can we tell? Membership is one measure. Those trust it whose membership is growing. Some who struggle say there are other standards. And so there are. New buildings, new organizations, and new programs mean something. They can mean growth in Christian witness. Sometimes things more important are being overlooked.

Growth is subtle. We who live with it day by day don't always see it. That's why Aunt Amy's yearly visits are helpful—she sees the changes if her memory fails not. The other day I measured the growth of the General Conference. I blushed.

My standard was our giving to the General Conference budget. Let's get out the yardstick and stand against the wall. Where were we ten years ago? In 1951, we had raised $514,000 in twelve months. Half a million dollars in one year is not bad for a small denomination. But this is 1961, and the year is not over. By the beginning of September we had already raised $547,000. Thus in ten years we have grown enough to do twelve month's work in eight months and be $30,000 ahead. This measure of Christian maturity and ability to sacrifice for the work of God's kingdom shows real growth. Compared to many of our brother (and sister) denominations, we are no shrimps when it comes to filling the offering plates.

Let's rejoice in this response. From this sign and many others, I know that our Conference has health and vigor. By these human measures of comparison against ourselves and against others we stand high. Nothing can take this away from us, even though there is one goal that we have missed, and that is the goal we have set for ourselves. These are the goals we miss most often. Each day I set out to do ten things. I'm lucky to finish one.

Our goal for this year is slightly over $1,000,000—that reads "one million." We tried last year too. We have yet to make it. We are about $220,000 behind right now, and it is a $220,000 sorely needed. Can we make this up in the next three months? The exercise of the last ten years has given us the long lean muscles we need.

UPWARD CALL OF GOD IN CHRIST JESUS In commenting on the October 8 lesson on Christian growth in the Youth Bible Study Guide, James Waltner says: "Christian commitment is a pledge toward continued growth. For the Christian. the goal always lies ahead. This goal, this upward call of God in Christ Jesus, is a little like the legendary pot of gold at the end of the rainbow, in that it lies ahead of us. We can never sit down and say, 'Now I have reached it. Now it's all mine.' In other words, of course, the Christian life is very unlike the fabled pot of gold. The call of Christ is a reality, to which many will testify."

in this issue

COVER

An old peasant's first lesson in writi the People's Cultural Center in Ro Gravino.

CONTENTS

Reading and Writing Church..........
Something to Read..........
When the Holy Spirit Heals..........
Guide to Civil Defense..........
Adventure in Hopiland..........
Reader Says..........
Our Schools..........
Our Churches..........
MCC News..........

CREDITS

Cover, David Seymour for UNESCO; 626, United Nations and Committ World Literacy and Christian Liter page 627, United Nations, Reli News Service, and Evangelical Lite Overseas; page 628, Committee on Literacy and Christian Literature; 629, Philip D. Gendreau; page Board of Missions; pages 633 and Robert W. Regier.

CONTRIBUTORS

Orlando A. Waltner is associate exe secretary af the Board of Missions; E phine Martens reports weekly th this paper and others on the work General Conference; Clarence T. N is the pastor of Augustana Lut Church in Washington, D. C.; Alfred ler is executive secretary of the F ship of Reconciliation; Mary Ann H brecht is a sophomore at Bethel C

of things to come

Oct. 8—World Literacy Sunday
Oct. 9—Thanksgiving (Canada)
Oct. 11—Fall meeting, Illinois W Fellowship, Danvers, Ill.
Oct. 20, 21—Western District Mi Conference, Kansas City (Kansas) nonite Church
Oct. 21-24—Western District Conf Kansas City, Kansas
Oct. 21—Western District Women's sionary Organization Banquet, City, Kansas
Oct. 25, 26—Saskatchewan Conf Herbert, Sask.
Oct. 28, 29—Annual Conference, in Church Vocations, Elkhart, I
Oct. 29—Manitoba Youth Organi Winnipeg, Man.
Oct. 31 - Nov. 3—Church and Conference, Chicago, Ill.
Nov. 17, 18—Alberta Ministers' ence, Gem, Alberta
Nov. 23- Thanksgiving (U.S.)
Nov. 23 - 25—Young People's Council, Chicago, Ill.

THE MENNONITE

Editor: Maynard Shelly. **Associate E** Claude F. Boyer, Cornelius J. Dy Herbert Fretz, Robert W. Hartzler. **E** **Assistant:** Muriel Thiessen. **Art D** Robert W. Regier.

VOLUME 76 NUMBE

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

OCTOBER 10, 1961

HE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

OUR MUDDY THINKIN

Arthur F. Glasser

Our enemy is Communism.

The issue: Christ versus Marx, Christian truth versus Marxian error. So far so good. But it is dangerously easy to assume that since Christianity and Communism are irreconciliable dogmas, war also exists between Christians and Communists. Unfortunately, some evangelicals have fallen into this error. They have called upon Christians to assume a posture of total, unrelieved hostility toward all Communists. They have carelessly tacked the label of Communist upon a vast number and have treated them suspiciously, contemptuously, and rudely.

More than one-third of the human race is currently under Communist control. These are part of our total Christian obligation. Nothing will jeopardize reaching Communists with the gospel more than the unkind, wild denunciations some evangelicals are making.

But first, what do we mean by Communism? Arnold Toynbee defines Communism as the "worship of the collective power of man in place of the worship of God." Communism is the materialistic, man-centered religion of the twentieth century. At its heart is the idea of the "chosen people"—the proletariat. Communism believes that, after it wins its struggle with captialism, the proletariat will establish a paradise on the earth that will be both just and prosperous.

Because of its man-centeredness, Communism means man-worship. It regards history as following a rigid, scientific, predetermined pattern moving toward the establishment of socialism throughout the world. A communal type of society is slowly evolving that will be free from class war and material need. Communism's mystique is this eschatological aspect. A new world will be created by the movement of history, aided and accelerated by the organized activity of the proletariat. God has no place in this evolutionary process.

As a result, Communism is inherently hostile to the church. Wherever Communists gain civil authority over men they begin to reveal this hostility. In their recasting of society they leave no place for religion. So, they bring pressure to eliminate completely all Christian influence in society.

From whence did this hostility toward Christianity come? The church has itself to blame. Ponder the soil from which Communism emerged. Call to mind the deadness of the church of Marx's day. Project yourself into the common lot of those who lived in lands dominated by the Eastern church. Realize anew the injustice, the oppression, the reactionary policies that resulted from the close identification of its
gious totalitarianism and the
cratic rule of the Tsars. How na
for those early Communists t
themselves against Jesus Chris
cause of what they saw of orga
religion in their day.

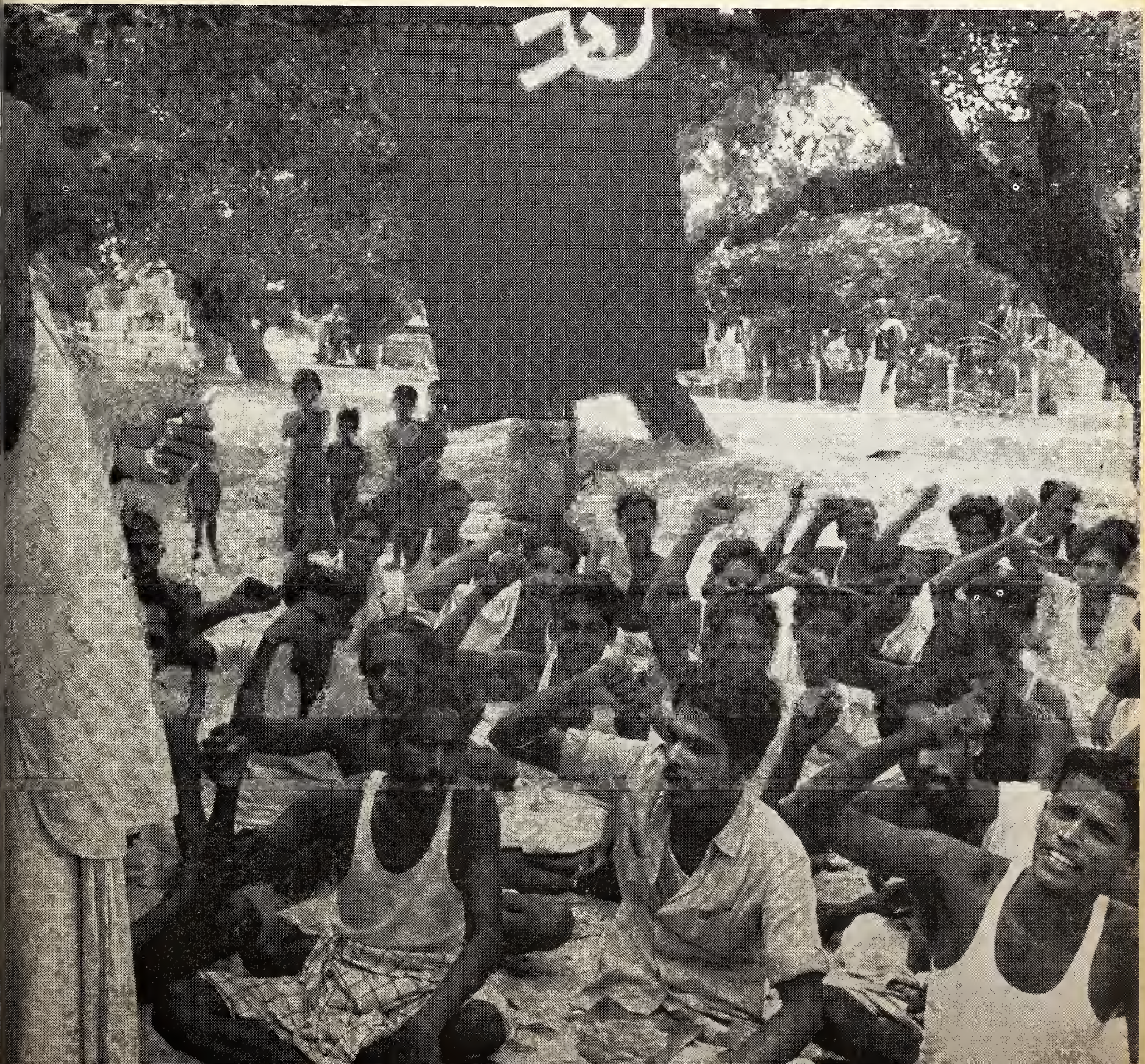
Would we expect them to
the church liberty to evangeliz
masses and gain new adher
Hardly. We might rather e
that they grant some liberty to
ship that they might identify
religious element in society,
them for special economic and
pressures, and thereby hinder
attaining any place of influen
society.

The expected has taken plac
countries controlled by Comm
power, the message of the c
has been devitalized, its life mu
and its outreach terminated.
longer does it have its former
of power and prestige. It is b
tolerated. At a future date, b
thoritative decree, it may be
pletely obliterated. In fact, thi
already happened to a large d
in rural China. A few urban ch
es are permitted to exist—dou
for propaganda purposes—bu
all reports the organized chur
China has virtually ceased to
spiritual power in the land.

There's no doubt about it.
munists are most certainly ou
versaries. Ideologically and
cally we and they are poles
How easy then for us to decide

BOUT COMMUNISM

munism is the materialistic, man-centered religion of the tieth century that has dedicated followers in many s. For this Communist cell in India, God has no place.



Communism is inherently hostile to the church. It has set itself against Jesus Christ. Such liberty of worship as is permitted is only to identify the religious elements and mark them for special economic and social pressure. Facing persecution, many Mennonites have chosen to leave Russia, most recently during the second world war.

Christianity is to survive on the earth. And since they are so strong, it would seem that we must use every means within our power to oppose them; we must fight them at every level. This would seem to be our Christian responsibility.

But at this point I protest. True, Communism, the system, is the enemy of Christian truth. But are we commissioned in Scripture to crush Communists? What of Matthew 13 with its injunction that we "permit the tares to grow until the harvest"? This needs to be pondered. Nowhere does Scripture call upon Christians to embark upon a crusade against Communists; rather, it calls upon us to resist the devil. Communists are people; they must be won to Christ. If we regard them as our adversaries, how will we win them?

So, as we approach the whole problem of Communism and the Communists, we must guard against losing the objectivity that becomes the Christian whose citizenship is not of this world. Some churchmen have foolishly attempted an ideological compromise with Communism. But neither biblical Christianity nor Marxian Communism would permit this. We must never compromise the truth of Scripture.

Some evangelicals, however, have approached Communism with but one dominant purpose: to combat it with all the resources at their disposal. And in this war, they have tended to set aside all moral standards. Anything goes to win the war. In fact, this expediency has almost been elevated to the level of biblical sanction.

In their antipathy to the ecumenical movement, they, presuming the World Council of Churches soft on Communism, have adopted the hard line. They have lost the ability to be objective. They have lost sight of the fact that Communism is merely satanic camouflage. They have joined forces with anyone who is anticommunist. They have called for a holy war against Communism, with no holds barred. Anyone who is not as militantly anticommunist as they are is judged antichristian. Satan is happy for this foolishness. Nothing so discredits evangelical Christians before thinking Christians around the world as this careless identification of ourselves and our churches with any and every noisy anticommunist crusade whose drum catches our ear.

Another Point of View

Why can't we realize that there are Christians on both sides of the East-West ideological conflict? Some are capitalists, some are socialists. Some located in Eastern Europe even feel that the Communists have done some good, for they had known only oppression, injustice, and poverty before the Communists came to power. As a resisting minority in their Communist states they have risked and sacrificed for their convictions far more than we. While not blind to the grave defects of a munist state, they have not co the same conclusions about Co nism that Americans have. we say that they are duped, th alone can see through Commu and that we know what all tians should do about it?

Actually there are real da in identifying the church w particular political or economi losophy. In the first place, thi be short-lived. An advantage today may be wiped out w change in power tomorrow. Re an American missionary socie the picture of its executiv Syngman Rhee on the cover periodical. A few days later, and his government had bee credited for valid reasons. A sult, evangelical Christianity made to appear reactionary.

Secondly, the church cann aligned with any political part cording to Scripture, what ty social structure is the will of Has not the church served ar vived under all sorts of p systems? This has been in th of God. And we still pray, kingdom come!" Roman im ism, European feudalism, ab and limited monarchies, laisse capitalistic democracy and the ized brand, even modern totali ism—all have been confronted church.

Furthermore, we should ca guard ourselves and our ch

THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 an ber 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton,**

inst too close identification with political and economic status . We are to be salt and light society. Indifference to manipuon of the electorate, to corrupn in high places, to grave social ustices within our own country, to the obsession with profit can ng us to the place where God y choose to remove our own canstick from its place. Let us not so uncritical in our evaluation of American way of life. It is not ristian now; nor has it ever been he past.

n the third place, too close idencation between biblical Christianand American patterns of sociwill reveal yet another blind spot our thinking. It is easy to point Communist designs on the rch and rise up in righteous innation as a result. But we can ily overlook the political preses that are put on our own rches in the West. Honestly, is ight or scriptural for evangelito nod with assent when government officials affirm that the church uld provide "the spiritual amnition for the cold war," and that church should be "the spiritual of the nation in the ideological " of our time? How do you feel ut the melancholy record of ded missionaries who uncritically tified their work with the cull and political aims of their ntries?

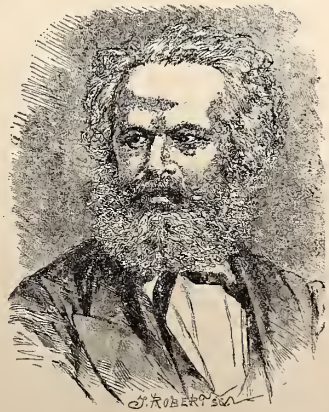
few weeks ago I saw a missionfilm which, in seeking to raise ey for a radio transmitter, called Christians to help with the govment slogan, "Freedom is everybody's business." This was interpreted to mean that advancing the political and religious freedom of mankind was the peculiar, God-given responsibility of Christians. "We will penetrate the Iron and Bamboo Curtians; our State Department approves what we are doing." The more I listened the more I wondered as to its scripturalness.

Karl Marx said something about the church being a reactionary force that was easily captured by the state and made subservient to it. What must come to the minds of non-Christians overseas when they learn this is what Christians believe. Knowing something about the injustice that characterized the world, especially in so many areas where the investment of Western money has helped produce a harsh, nineteenth century, uncontrolled type of capitalist society naturally classified as American, they are bound to end up with muddled, negative impressions of Christ and Christianity.

I have lived under Communism in China and I know something of its true nature. I know the dark side of Communism. When I consider the commune system in China, the disregard for human rights, the use of terror as a weapon in subjugating people—I must posit that a God of justice and love has a controversy with this evil movement. Murder that is offically condoned, slavery that is made national policy, hatred that is generated by vicious propaganda, fear that is fostered to make people law-abiding—all these are contrary to God's essential Being.

And yet, let us not forget that simply being anticommunist is not the same as being Christian. In fact, when the Christian involves himself and the church in any anticommunist movement today, he should realize that such may merit the classification of an unequal yoke.

Many people and organizations op-



To millions of downtrodden people today Karl Marx is the symbolic leader of the "have nots" in their struggle against the "haves." He appears to share in their misery and point the only way to their eventual economic and political and social salvation.

Communists are people; they must be won to Christ. If we regard them as adversaries, how will we win them?

pose Communism because it threatens their economic well-being. How nauseating when men thus motivated seek to drag God and the church on the side of their naked, godless self-interest! Such alliances may destroy the church. Certainly they defile its message and undermine its witness.

As a missionary I am grateful to God for the great contribution Americans, largely because of their economic system, are able to make toward the evangelization of this world. But I need to keep in mind that our American economic and political system is human, not divine. It is defiled with sin; it is corroded with wickedness. As an American Christian I need to avoid corruption by the society to which I have been called to bear witness.

Truth and Error

There is a tendency in America today to condemn *in toto* the whole Communist movement. Actually Communism contains real truth mixed with much error. Even on the level of economic theory, whether we like it or not, several key Marxian predictions have come to pass.

More than 100 years ago Marx predicted that capitalistic society would express itself in a cycle of economic booms followed by times of depression. The American economic system has not yet removed this tendency from our economic life. I doubt whether there is any American economist today who is so utterly confident of the years 1961-1963 that he is willing to commit himself to an affirmation that there shall be no slump during this period. The whole development of overseas markets to remove the glut of goods at home has come to pass. French and British colonial policies have been developed with this end in view. The tendency to initiate wars to reduce surpluses at home and expand economics has convulsed the world during the last forty years. Germany has been the key instigator in this regard.

But let us move higher. There is a level on which Communism is not a failure. In certain parts of the world Communists have increased educational and social services and have provided hospital and medical care. In large areas they have almost abolished literacy, and raised the cultural level of long debased peoples. They have established to a limited degree the vacation system for working peoples and provided resorts and rest homes where formerly the people knew no respite from grinding toil. They have industrialized agrarian nations and have abolished unemployment. They have delivered millions from the drudgery of the Middle Ages, giving multitudes real purpose in life, enlisting them in a program to establish a new world order. They have developed a sense of brotherhood among men—the Jewish people in their midst excepted—so that many peoples under their banners seem contented with their lot and happy about the crusade in which they have been enrolled. To millions today, Karl Marx is the symbolic leader of the "have nots" in their struggle against the "haves." To millions of the downtrodden he appears to share in their misery and point the only way to their eventual economic and political salvation. To millions today he is the representative of mankind's passion for social justice.

We can become so black/white in our approach to social problems, so prone to oversimplifying the complex situations in today's world, that we maneuver ourselves and Christianity right out of the place where we might be respected by fairminded non-Christians. Shall we be known merely as an anticommunist, antichange, antiprogress sort of reactionary system?

You might cry out, "But we don't care how the world labels us." Quite so. And yet, don't forget that while we are being labeled as reactionaries, the Communists are increasingly being heralded as the only ones truly concerned with society. And this at a time when the needs of society are appalling, and the men making up society need to be reached for Christ.

Christianity began as a movement of God's Spirit among the laboring
classes. The common people hea
the Saviour gladly. Our Lord mi
istered to publicans and sinne
drawing them to Him. And our Lo
did not lose sight of the needs
men. They had bodies as well
souls, so He fed and healed as w
as preached. But alas, Christiani
today is moving away from the co
mon people. A vacuum has be
created, into which the Communis
have come. How aware they are
the poverty, the injustice, the
equality of the depressed one-h
of the world. How successful th
are in drawing them into th
ranks.

The Communists regarded Pr
estantism in China as "that mid
and upper class movement." N
this is not true, for in China Chr
tians began to improve themsel
materially. The tragedy was th
they became so preoccupied in t
that they began to overlook t
total needs of the people from wh
they had come. How often they c
ated a little Christian island of co
fortable isolation from the har
realities around them. The Comn
nists noted this and used it
propaganda purposes. Shall
make the same blunder the Ev
gelical Church in China made?

Unfortunately, due to our possi
inadequate conception of the ki
dom of God and the New Testam
church, we evangelicals have ma
fested a tendency to assume t
God turned off His attribute of c
cern for social justice with the
of Pentecost. He does not care to
whether people are hungry or
living a debased existence. He
only interested in getting th
saved and heavenbound.

But this is a defective picture
God's true nature and concern.
day He is as burdened about so
justice as He ever was in Amos' d
Is it not possible that Communi
is, by its very presence, a form
His judgment? The white ra
have run the world for centur
largely for their own benefit. N
the Communists have come.
non-white races are awakening.
white minority is currently in
litical decline. Is God not judg
men in this shift of major civil
tions?

Let us not mistake the signs
the times. God is the God of hist
and in our day He is judging,
fining, directing, overthrowing.

ot be self-righteous in the pres-
of even godless Communism.
is certainly not going to over-
us in His activity.
the face of God's moving
ughout the world today, let us
be passive, making meek ac-
scence to the stresses of our
s. Let us recognize that Com-
ism is a tragedy. For Commu-
denies the existence of spir-
values. To the Communist, re-
ption is equal to physical wel-
, social emancipation, and par-
ation of all men in the collec-
task of changing the world. But
t is needed is personal and
al redemption as well. Men won-
about life and its purpose. Men
death, its apparent and hope-
finality. Men worry about sin.
Communist answer to these
lems is to state that man is an
al. But this is unsatisfactory.

etter Answer

e have seen something in our
of the hostility of Communism
oris Pasternak, one of their
test writers who has confessed
self a Christian and defied their
erialism. There is a growing
um in Communist thinking. The
d is changing; old slogans are
g their appeal. In the face of
decline, let us see our oppor-
ty. In our day the church is
d with its greatest challenge.
in Christ and God's revelation
erning Him we have the only
uate answers to the problems
an.

meone has said that Communist
ticism must be met by Chris-
enthusiasm. I like this. I am
essed with the need for Chris-
enthusiasm in the face of the
lenge of our times. Let us re-
and reaffirm our stewardship
rd society. Our gospel has so-
gical implications.

hen was the last time you came
rips with what Scripture says
t race? When was the last time
thought over the problem of
and your Christian response to
Vhen was the last time that you
ed the divine constraint to be-
a responsible citizen in so-
? The day when evangelicals
content to live in isolation is
. We must become concerned
all of life. We want to see
munities influenced by commu-
conscious Christians.

We need enthusiasm despite the awful handicaps under which we labor. Discipline is needed. Moral and social courage is needed, if the gospel in its totality is to be preached and practiced. Let us be challenged by what has been done in the past and is now being done by our Christian brothers.

A warning comes to us from Germany. During World War II, the majority of evangelical Christians there followed the strict Lutheran doctrine of submission to civil power in everything—except where sin was demanded. They said, "Christianity is neither a political program nor is it called to supervise or censure political life in the name of Jesus and the gospel." As a result they gave much to Caesar. But Hitler and God chastened them. They lost their sons, their homes, and their independence in the war.

The Communists won China, not because of the corruption of the Kuo Min Tang, not because of the weariness of the nation with war, and not because of the poverty of the masses. Instead, they won China by reaching its people with their message. They mingled in the market places where they gossiped their faith. Thus the ferment spread.

We too have been called to spread our message throughout the earth. In some places this will involve "spreading the gospel without preaching." Is this possible? For instance, there were more than 400,000 Christians in North Korea before the recent war. Today there is not one pastor and not one functioning church. Can the lone Christian do the will of God there? Some in America would say that it is impossible to serve God in a Communist state. The only course open to Christians is to go underground and plot against the powers that are ordained of God. But a sovereign God has decreed that millions of His own live under Communist power. But they haven't liberty to preach the gospel; so what are they going to do? Preaching is not the only way to communicate the gospel. There is no totalitarian system, however fierce, that can prevent the fellowship of love, the communication of the word of God by contagion and conversation.

Reprinted by permission from Eternity Magazine, copyright 1961 by the Evangelical Foundation, Philadelphia.

Christianity today is moving away from the common people. A vacuum has been created, into which the Communists have come. How aware they are of the poverty of one-half of the world's population. How successful they have been in drawing them in.

In our day there is a growing void in Communist thinking. Old slogans are losing their appeal and many, like this East German soldier, are fleeing oppression.

The Magic Word

Margaret T. Meyer

There was a choice to be made—and they knew Miss Honeywell was counting on entertaining "her girls."

Margaret saw Nancy and Betts waiting for her at end of the corridor, and that old grateful deligh knowing she was one of the gang flooded over he

It seemed almost a miracle that they included in their friendship so casually. Of course, it had been because of Miss Honeywell and her hobby c If it hadn't been for that hobby club back when t were in grade school, they wouldn't have known well enough to like her.

And remembering Miss Honeywell, she though the invitation Betts had passed around earlier week.

"Dear girls," Miss Honeywell had written. "I wondering if you can come to tea next Friday n after school. As you know, I haven't a telephone r so I won't expect an answer. It will be fun mal those little iced cakes you used to like so well. I to my girls, Miss Honeywell."

Margaret's eyes softened when she thought of I Honeywell. She was so little and fluttery. She membered when they hadn't known how they v going ot tell her they had outgrown her hobby c But she had kept on smiling and only her hand fluttered to her hair when they told her.

"We'll get together anyway sometimes, won't girls?" she had asked anxiously. "I want you al drop in and see me."

They had meant to go—all of them. But they ha Not after the first month or so, at least. And n three years later, this invitation came.

"Hurry up!" Betts called. "You act as though is just any old Friday. You remember what this a noon is?"

"Of course! Miss Honeywell's party," Margaret s

Nancy's eyes looked blank, then half irritated.

"Oh you mean Miss Honeywell's tea?"

"You haven't heard then?" Nancy broke in excite "You know the charade party in the gym. Of cou we decided not to go. But that was before the news."

"The big news?"

"Sure. The basketball team. The coach has la gitis, and he actually told the boys to come. He there wouldn't be any practice and it wasn't fai the school for them to never take part in any of activities. They're all coming—Jack and Fitch Cooper. This is our chance, remember?"

Betts had confided that she would rather date than any other boy in school. And Nancy had admitted that she had to be careful not to show much she liked Fitch. —While Cooper—

Margaret felt a sort of breathlessness when thought of Cooper. Whenever she let herself dream, it was always Cooper taking her out in rowboat, driving her around town in his old yellow taking her to a ball game. He seemed to like her, because when anything funny happened in alg class, he always shot her a quick glance befor laughed.

And now he was going to be at the charade pa As Nancy said, this was their chance.

"But, Miss Honeywell," Margaret said uncerta

"She said we didn't have to answer. Just to c if we could," Nancy said quickly.

, for one, am not going," Betts said firmly. "None he other girls who used to belong to the club are g either. I just talked to them when they came of English class."

et's not just stand here," Nancy said impatiently. better get down to the gym unless we want to girls for our charade partners."

argaret felt as though her feet had planted them-es stubbornly against the floor. She was one of gang, but would she still be if she did something made the others uncomfortable?

ou go on," she said. For a fleeting second she tempted to say she wasn't feeling well. But she no good at lying. Even if the whole group got n on her, she still had to "take a stand," as her ner called it. "I'm going to Miss Honeywell's."

e felt better out in the sunshine, away from the that had been on Betts' and Nancy's faces when turned away from her. A tiny thought formed e her brain: You can still go back.

e closed her eyes tightly, as though to force away temptation. "I'll go, but I don't have to stay," she pered under her breath. "I'll just stay a few ites, and then I'll say I have something I want to efore the building closes—which will be true—and I'll go back."

ss Honeywell opened the door to Margaret before l even knocked. "I saw you coming," she said rly. "So pretty in your blue coat. I'm so glad you 't wearing a scarf because the sun makes your look just like gold. The girls?"

hey got tied up at school," she said quickly. y intended to come, but at the last minute—"

ss Honeywell's hand started fluttering upward er hair, but she stopped it suddenly in mid air. t's all right—just as long as you came. Having here makes it a real party as far as I'm con-ed."

e took Margaret's coat and hung it carefully on ld-fashioned coat tree.

ome on in. I know girls your age get hungry after ol, and I'm a little hungry, too, because I didn't ny lunch. I thought it would be more fun with any. So let's have our tea. Everything is ready."

e led the way into the dining room, and at the of the table, Margaret's breath caught. Never he seen anything so beautiful. There were violets e center of the table—violets from the hot house. aret knew Miss Honeywell couldn't afford them. e were tiny cakes frosted with exquisite care in and lavender. There were delicate little open-faced wiches topped with olive slices and bits of pimento. at the end of the table there was a heavy old teapot so freshly polished that it seemed to be ng with pride.

, Miss Honeywell—it's beautiful!" Margaret said. ere was pleasure on Miss Honeywell's face, un-d by the slightest trace of disappointment, as she ered up the extra places and silver and put them e sideboard.

knew you wouldn't all come," she said simply.

s Honeywell seated herself behind the teapot. out looking, Margaret was aware that the old lfather clock in the corner behind her said four-. The charade party had started by now. Cooper would be standing there. When Miss Beggs, the speech teacher, clapped her hands and insisted that everyone find a partner, would he turn and look for her?

She glanced down quickly to hid the sudden distress she knew was in her eyes.

She took the teacup and saucer Miss Honeywell was handing her. The feel of its delicate fragileness cut through her disappointment. No one else was there to fall back on. It was up to her to make Miss Honeywell think all her preparations weren't wasted.

"The cup! It's almost too beautiful to drink out of," she managed.

Miss Honeywell looked pleased. "It was my mother's," she said. "Here, have some sandwiches. I made enough for six, so you are going to have to eat a lot."

The sandwiches were incredibly good: anchovies on tiny rounds of bread spread with cream cheese, long green stalks of asparagus rolled in lightly buttered white bread.

"I'v never tasted anything so good."

"Try these. Clam in sour cream."

"Oh yes! I'd love another cup of tea."

The clock said a quarter of five now. She knew a sickening urgency to say she must leave. But she wouldn't let herself. Miss Honeywell hadn't even passed those darling cup cakes that she must have worked on all morning.

"You said you'd been cleaning the attic, Miss Honeywell. I'm sure you found a lot of interesting keepsakes."

"I'd like to show you my album. You've never seen a picture of the man to whom I was engaged, have you?"

This time Margaret's eyes went openly to the clock. Five minutes of five. Well, it was no use. It would look silly barging back to the party after almost everyone had gone home. The thing to do was put it out of her mind and be as agreeable as possible.

"You were engaged? You never told us."

"His name was Bill. He was killed in World War I, but I never talked much about it after the first year. There's enough unhappiness in the world without trying to get attention by keeping your own troubles alive." She got up and came back with her album.

Margaret stared with honest interest at the picture Miss Honeywell held out to her. This Bill looked a little like Cooper. His clothes were different, but the modest, almost eager smile was the same. Funny how she had never thought of Miss Honeywell as being anything but old.

"I'm sure he was nice."

"He was the nicest boy in town."

It was almost an hour later when Margaret stood at the door with her coat on. When she said she had had a wonderful time, she meant it. Here in this room, for the last half hour, at least, she hadn't even thought of herself.

"It's been grand having you here," Miss Honeywell said. "I didn't want to mar the afternoon, but you've been so understanding. This has been a farewell party to my home. I've reached the age now when I know I shouldn't try to go on alone, so I'm going to keep house for my younger brother. Just having you

youth

here, being able to talk to you like this has meant so much. You've made me feel as if I'm still part of the world, that I still belong."

"You belong. You've always belonged," Margaret said warmly. "When we get out our scrapbooks, all of us who were in your hobby club will talk about Miss Honeywell and what she did for us."

Hurrying down the street a few minutes later, Margaret kept thinking about her answer. "You belong, you've always belonged." That was the magic word—belong! Everybody needs to feel he belongs—like herself with Nancy and Betts.

And, suddenly, it was like glimpsing ahead to what it would be like to be really grown-up. Mature, her teacher would call it. It wasn't so important to feel that she belonged as to make other people feel that they did.

She had reached the corner where she could turn to go past Cooper's house or go straight past the church. She turned without even feeling self-conscious.

She saw Cooper coming halfway down the block.

"Did you go to the party?" she called as soon as they were close enough.

"I went in and stood around a while."

"He took a couple of steps as though he meant to walk past her, but when she stopped, so did he.

"I guess I might as well admit it," he said, with sudden amusement, breaking through his reserve. "I'm a lousy actor. Eating is my talent."

"Mine, too!" Margaret said gaily. "Tell you what, I got a new record player for my birthday. If you want to come over some night for popcorn and hot chocolate, I'll get Nancy and Betts—"

His smile was just as nice as she knew it would be when he felt completely at ease.

"Some night isn't good enough," he said.

"How about Sunday after church?"

"Great!"

She walked on very carefully then —not skipping, not throwing her arms toward the sky as she wanted. That way, even if Cooper did look back at her, he'd have no way of guessing that because of him she was thinking that the pale moon against the waning daylight was the most beautiful sight.

Copyright 1960, all rights reserved.

Youth South of the Equator

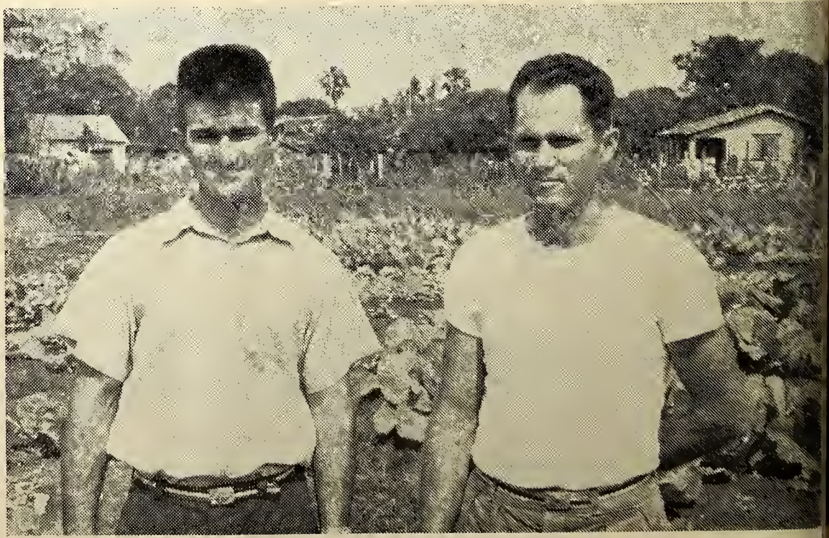
Andrew R. Shelly

I WOULD LIKE to tell you a bit about young people in Paraguay whom I visited recently. In recent times, they have developed a retreat program. Seventy young people can be accommodated at one time. (I daydreamed of the day when young people from North and South America could come together for a retreat!)

Voluntary Service is developing rapidly among the young people in Paraguay. They are encouraged to give service in a manner similar to what we are doing in United States and Canada. I had the privilege of talking to two young men who are serving at the mental hospital in Asuncion. They are serving an
tremely crucial area of need si
mental hospitals in Paraguay
not developed to the extent they
in the North. They help the m
patients grow vegetables, which
only gives the men an opportur
for purposeful activity but also p
vides a more healthful diet for
patients. It was indeed inspiring
note the dedication with which th
young men were working. So
other young men have been serv
on the Trans-Chaco road. Girls a
serve in Voluntary Service. Two
serving with the Salvation Ar
children's home in Asuncion.

The young people of the chu

Youth cabinet of the Mennonite church in Asuncion. The group meets every Tue evening.



Voluntary Service has caught fire in Paraguay. Alfred Unruh and Henry Bosch (l to r) are working in the mental hospital in Asuncion.

suncion sponsor a weekly radio
ram. This is a twenty-five min-
program and can be heard by
t wave all over South America.
been astounded how many non-
nonite German-speaking people
e are in South America.
CC in Asuncion provides a cen-
'or young people. Every Thurs-
afternoon and evening they
er there. One time when I was
e about fifty were present. The
come as convenient in the
noon to sew. At six o'clock they
a short program. Then they
refreshments after which they
an hour of singing which
serves as choir practice. Then comes the recreational period.

In Asuncion the second floor of the parsonage is devoted to serve as a student home. Ten fellows live there. Some are medical students while others are going to other schools. One evening all who were home came for an evening of discussion and visiting. They are alert to the issues of life and are concerned about serving the Lord. One evening I visited with a group in one of the rooms and had the opportunity to practice playing mandolin and attempting some Paraguayan music with another fellow who played the guitar.

There are many young people in Paraguay. More than half of the population is under 21 years of age. The potential is enormous.

One verse of Scripture I left with many young people is: "For it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13). This is the glorious challenge for youth no matter where they are.

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

e reader says

ARING

HE EDITOR: In your September
ssue a Christian is asking a
re question about how he can
his friend to stop swearing.
first part of the answer, where
ring is defined, is correct. The
nd part destroys the first. It
r duty to point out to Chris-
who swear that it is a sin
h they will have to account for
re God, and if a young Chris-
is concerned about his friend,
ould point out, in all humility,
s friend that it is a sin accord-
to the word of God. He could
him his help in that he would
ort him in prayer that his
d could get rid of this sinful
t. As good friends they could
e an arrangement that they
d remind each other if such a
ring word would slip out
ghtlessly. *J. K. Klassen, Altona,
itoba.*

DENCE OF LUKEWARMNESS

EDITOR: The past number of
s have had quite questionable
les on Communism, Peace
s, World Council of Churches,
es of letter to our pastor, and
bolition violation. All give evi-
e of lukewarmness of your pub-
on. I regret to note how *The
ionite* is so much more of a
l service type than emphasis
vangelism. You so much try to
e the Bible instead of letting
Vord prove us. Your articles on
Vorld Council of Churches and
ommunism seem to impress me
you have an interest in their
emphasis. I cannot properly express myself, but I'd say what H. D. Burkholder in "The Reader Says" is the true sentiment of mine. *G. C. G., Berne, Ind.*

VICTORY OF ENTRANCE

To the Editor:
The Woodlawn project (August 22 issue) to ease the financial burden of funerals should be of interest to every Christian, wealthy or not. The memorial service *without* the body would aid in emphasizing the living hope that Christ's resurrection gives to the believer. That is, that the Christian is more joyously, more completely alive the instant of death than he had ever been on earth.

Concerning one alternative, the August *Reader's Digest*, in an article entitled, "Let the Dead Teach the Living," shows the desperate need of medical schools for bodies. Surely a Christian who has the promise of a new body "fashioned like unto his glorious body" should consider the advantages of such a disposition of the body. To further the research of medicine and science; to give the funeral cost to God's work; and to emphasize the victory of the believer's abundant entrance!

Thanks for printing Harold Burkholder's letter regarding the two articles on communism. Many of the uneasy, sick thoughts put in my mind by the total impression of those articles are well expressed in his letter.

May I add that while the Christian should love the communist and do everything possible to bring him to Christ, the Christian will hate communism and do everything possible to stop its progress. God loves the sinner, but God used a most drastic measure to cleanse the sinner from his sins. A doctor loves his cancer patient, but he seeks every bit of information on the disease and he uses every possible means to halt the progress of the disease. These may not be pure parallels, but "communism is a disease —of the body, because it kills—of the mind, because it is associated with delusions not susceptible to rational argument—of the spirit, because it denies God and denies men of the right to worship God." *Mrs. John Brenneman, Elida, Ohio.*

COINCIDENTAL QUOTE

To the Editor: It is not often that I write letters to editors, but I feel led to mention a coincidence. On page 612 of the September 26 issue, in the final paragraph of Miss Wiens' article she quotes Henry Adams to the effect that a teacher never knows where his influence reaches. Some years ago in *Power*, a leading engineering journal published by McGraw Hill, the same quotation was used as part of a presentation to solicit aid to colleges by industry. The coincidence is not as far-fetched as it may seem. Education is largely our hope for the future here on this earth and while the two magazines are read by very divergent groups, perhaps we are striving toward the same goal.

You are doing a good job and I read the paper with interest. How about articles on family life—especially dealing with such problems as divorce, family planning, and child raising. I believe the church's stand on these issues should be published, and if we have no official position perhaps Conference should do something about that. *Lawrence M. Zuercher, Dalton, Ohio.*

A THOUGHTFUL CONSCIENCE

TO THE EDITOR: During the past few years while reading *The Mennonite* rather regularly, I have watched a change take place which I take to be a genuine growth and development. This growth has been evidenced in the greater number and the greater depth of articles dealing with matters of international rather than local significance. Harold S. Bender's well-considered discussion of the Prague Peace Conference is a good example of the kind of article which pleases me. And I have also been pleased with the efforts of *The Mennonite* to deal with not only the American integration problem but also the larger problem of the world's non-white populations. Finally, I have noted with approval your efforts to deal with Communism (and anticommunism) in a thoughtful rather than emotional manner. In short, it seems to me that *The Mennonite* is developing a conscience which is sensitive to the whole world rather than to only local matters.

I might add that the fine woodcut on the September 12 cover is further evidence of the artistic excellence of Robert Regier. *Warren Kliewer, Richmond, Indiana*

MORE ON DESTINY OF UNSAVED

In addition to the letters published September 26 about the destiny of the unsaved who have never heard the gospel as discussed August 22, we have received several other communications from which we can only publish excerpts. The first letter below is from the Homebuilders Class of St. John Church, Pandora, Ohio.

TO THE EDITOR: We must always go to the Bible for answers and not lean upon our own understanding or as it seems to us. See Acts 4:12; John 3:3; Ezekiel 3:18; Isaiah 64:6; Ephesians 2:8, 9. If a building is burning, just because the occupants are sleeping and do not know the danger, it will not save them from physical death unless they are awakened and they get out. Likewise, those in spiritual darkness cannot be saved from eternal death unless we warn them and they accept God's plan of salvation. If ignorance would spare them, why send missionaries, give money for missionaries, churches and schools, or even have ministers? May the Lord give each of us a compassion for the lost so that we will do what we can to save them. *Mr. and Mrs. Emmet Augsburger, Mr. and Mrs. Lester W. Badetscher (Bluffton, Ohio); Mr. and Mrs. Milford Haas, Mr. and Mrs. Emerson Basinger, Mr. and Mrs. Donald Reichenbach, Mr. and Mrs. Vernon Schumacher, Mr. and Mrs. Sherwood Probst, Mr. and Mrs. Nelson Schumacher, Mr. and Mrs. Ralph Diller, Mr. and Mrs. Marvin Lehman, Chauncey Schumacher (Pandora, Ohio).*

TO THE EDITOR: Paul does not agree with the opinion that God will decide on the basis of deeds but "God shall judge the secrets of man by Jesus Christ according to my Gospel" (Rom. 2:16). If we accept the opinion expressed in the article we ought to recall all missionaries at once. Why bother bringing the gospel to the heathen if they will get by on the basis of works in the end anyway? *John H. Neufeld, Abbotsford, B. C.*

TO THE EDITOR: I would say to the question asked: The Bible proclaims one way of salvation. That way is Christ. See John 3:36. And to believe in Him they must hear about Him, and to hear about Him we who know Him must tell them. That's where you and I come in. If we would be out there preaching the gospel, the only true way of salvation, we would not need to try and devise alternative means of salvation for the lost. The only way of salvation for those who have never heard is for us to see that they hear. *Norman Schmidt, Filer, Idaho*

TO THE EDITOR: Every Christian ought to read Jesus' parable of the last judgment (Matt. 25:31ff.) at least once a year. This is *Jesus* saying who gets in and who is kept out, and the basis of decision. Members of one group expect to get in, it don't make it. Members of the ot r group lose themselves in serv g their brother's need, and are r-prised to get in. Maybe we'll be r-prised at those whom God s judged worthy, when we get O r There. Perhaps God doesn't nee is to help decide who makes it. Rat r, God needs us to be instruments n His hand to share the gospel, t at men of every faith may respon o the love of God, in a cup of c d water, a sandwich, or a suit of clothes, given "in the Spirit of Christ." *Carl J. Landes, Guil d College, North Carolina.*

our schools

PELIKAN LECTURES AT SEMIN Y

Jaroslav Jan Pelikan, Jr., profe or of historical theology of the divi ty school at the University of Chic o. lectured to the Associated Me o-nite Biblical Seminaries on T s-day, October 3, 1961.

The subject chosen by Pelikan as "The Light of the World," a st y of the Christology of Athana is. and was treated in two lectures

Pelikan is a minister of the u-theran Church and the autho of *The Riddle of Roman Catholi m* which won the Abingdon Rew rd for 1959.

GROUNDBREAKING FOR DORM

The ground-breaking ceremony or the new women's dormitory t be built on the Bluffton College m-pus was held October 1. The r in address was given by James K n, pastor of the First Meth ist Church, Bluffton, and presiden of the Bluffton Ministerial Associa on.

The ground was turned by E na Ramseyer, dean of women; rs Elsie Plank, resident director of Ropp Hall; Barbara McDo ll, president of the Women's H se Council; Carl Smucker, dean of tu-dents, and E. W. Baumgar er, chairman of the Board of Trus s.

This ground-breaking cerem ny will mark the beginning of the ond phase of the ten-year dev p-ment program for Bluffton Col It is hoped that the building new men's dormitory and enl e-ment of the present library take place in the near future.

ENNO SIMONS LECTURES

. H. Meihuizen of The Hague, The therlands, will give this year's ries of the Menno Simons Lec- res at Bethel College, October 29 November 1.

Meihuizen is the second European eaker to be scheduled for this lec- e series, the former being Mar- . Niemoeller who spoke on this ries in 1956.

Since 1938, Meihuizen has been nister of the Mennonite congre- tion at The Hague and since 1951, itor-in-chief of *Algemeen Doops- zind Weekblad*, the official organ the Dutch Mennonite Conference. e speaker is also a member of presidium of the Dutch Menno- e Conference, a board member of Mennonite Seminary, Amster- m and vice-president of the Men- nite World Conference.

Meihuizen will speak on the gen- al topic, "Menno Simons and the uth." All lectures will be given the Bethel College Mennonite urch.

ICC news

DS AND CIVIL DEFENSE

1940 AS CONSCRIPTION and World ar II were approaching, Menno- es and other peace churches de- loped carefully prepared plans for ernative service enabling them to charge their obligation for serv- and the relief of suffering with- t involvement in military action violation of their nonresistant nciples. Among the fruits of these orts have been Civilian Public rvice, Pax, 1-W, and Mennonite saster Service. Although these encies and forms of service were heard of in 1940, today we could t think of a Mennonite church thout them.

Due to the possibility of nuclear r, the time has come for some w planning, similar to that which s done in 1940. This may not lead the development of a series of w agencies. It does mean, how- er, that our present agencies, Men- nite Disaster Service (MDS) in rticular, must lead the church in veloping certain procedures and ationships with Civilian Defense, alogous to the procedures and ationships with Selective Service ich were developed by our peace committees twenty years ago.

At present, President Kennedy is urging the building of home fallout shelters throughout the nation. Many of our cities have authorized the issuing of building permits for this purpose. Congress has appropriated $207,600,000 as a start in developing a shelter program. Civilian Defense is at present making a survey of buildings throughout the nation suitable as refuge spots for people at work away from home, particularly in industrial centers.

At this stage there is as yet much confusion and uncertainty in all of this planning, even on the part of public officials. It is not surprising therefore that there is some uncertainty and confusion on the part of Mennonites as well. We can be sure, however, that unless there is an improvement in the international situation public planning accompanied with much publicity will continue, and that the pressure for participation by all citizens will become increasingly great. It must also be remembered that Civilian Defense itself considered its task a two-fold one: (1) saving of life in case of disaster, and (2) use of Civil Defense for military purposes. The fact that CD has recently been transferred to the Secretary of Defense suggests the seriousness of the problem.

Anticipating this development, MDS in 1956 and again in February 1961, with the endorsement of the MCC Peace Section and various other Mennonite peace committees, emphasized the basic guiding principle that in the event of nuclear war the Mennonite churches through MDS must give its service to the saving of life and the relief of suffering, *but without involvement in the military aspects of the program.* In order to safeguard this last point, MDS at its 1961 annual meeting specifically emphasized that Mennonites should refrain from personal membership in and registration with Civilian Defense; that instead they should register with MDS which in turn would work out its proper relationship with CD for Mennonites collectively. With respect to this relationship it further agreed that MDS should not accept equipment from CD unless ownership and control of the same is clear. In addition, the annual meeting listed a series of specific issues and problems requiring further study.

The February meeting of MDS then adopted "A Plan of Action in This Time of Cold War," which was later approved by the Peace Section of MCC, and by several conference peace committees. (This plan was discussed in the May 23 issue of *The Mennonite.* See pages 342 and 346.)

Recently MDS in co-operation with the MCC has inaugurated steps to seek governmental recognition for MDS. C. L. Graber has accepted a six-month assignment under MCC-MDS for the development of the Mennonite alternative relationships to Civilian Defense.

This task will be: (1) To clear this relationship on the national and state government levels. (2) To bring the necessary information concerning these relationships to local Mennonite committees, assisting them in establishing relationships and rapport with local Civil Defense agencies which will be in harmony with our nonresistant principles and with the general program.

STATEMENT ON PEACE CORPS

This statement was adopted by the MCC Executive Committee at its meeting in Chicago, Sept. 16. It was also approved by representatives of the Mennonite mission board secretaries and of the Council of Mennonite and Affiliated Colleges.

Participation by MCC constituency in government Peace Corps program was given consideration at a meeting held May 11-13, 1961, at Chicago, Illinois. Mennonite mission board secretaries, the Council of Mennonite and Affiliated Colleges, and the Mennonite Central Committee participated in the discussions.

At that meeting the Mennonite Central Committee was requested to explore possible avenues of co-operation in the Peace Corps program. Conferences were, therefore, held with Peace Corps officials in consideration of possible projects. Testimony was submitted at the Senate Foreign Relations Committee hearings on the Peace Corps bill S 2000 proposing action to provide the flexibility and freedom necessary for MCC co-operation. Our own requests and recommendations, and those of other voluntary agencies, were received, but the bill was passed by the Senate and House with little amendment. Opportunity to testify before the House Committee was not possible because of hurried plans for immediate passage of the bill.

The Peace Corps program as now being set up is administered under firm and detailed government control. Three reasons are preventing church agencies from participation: (1) the stated policy against proseletyzing with its implied restriction on Christian witnessing, (2) the recruiting policy which denies the church agency a satisfactory measure of selectivity in choosing candidates, and (3) the policy of operation which constitutes the agency as an arm of government.

Therefore, it appears inadvisable for MCC and its constituent agencies to enter into contract with the Peace Corps program. It seems evident that the worthy goals envisioned by this program can be achieved to a higher degree through support and expansion of the programs of missions, relief, Pax, Voluntary Service, etc., as now sponsored by the churches and the Mennonite Central Committee.

PEACE MANUAL REVISED

A revision of the Peace Section Draft Manual has been completed and the manual is now being sent to Peace Section counselors. The manual is designed to help ministers and other persons who are called upon to counsel with draftees regarding Selective Service requirements and procedures. It is available for $1 from the Peace Section, MCC, Akron, Pa.

NEW WORKER FOR KOREA

Helen R. Tieszen, Marion, S. D., will leave Sept. 30 for Korea, where she will serve with MCC in training personnel for work in children's welfare institutions. Miss Tieszen served in Korea as a relief worker during 1954-57. From 1957 to the present she has been a Teaching Associate at the Child Welfare Research Station, State University of Iowa.

MCC OFFICE MOVES

Headquarters for the Canadian office of MCC, now at 10 Union Street East, Waterloo, Ontario, will be moved Nov. 1 to 187 King Street East, Kitchener, Ontario.

our churches

WIEBE HOLDS SERVICES

Pulaski Church, Pulaski, Iowa. Orlando Wiebe of the Donnellson (Iowa) church held services at our church September 3 to 8. The Han Vandenbergs, missionaries to Taiwan were with us Sunday evening September 10. Miriam Mitchell and Gerald W. Nofsinger were married at the parsonage. She is the daughter of Mr. and Mrs. Frank Mitchell and he is the son of Mr. and Mrs. Irvin Nofsinger of Washington, Illinois. *Mrs. Charles Bachman.*

VS IN MONTANA

Bethel Lustre Church, Frazer, Montana. Verla and Vera Quiring spent three weeks in July in Voluntary Service in Ashland, Montana. They helped in preparing camp grounds. Lustre Bible Academy opened its school year with an evening service in the evening of September 3. Eight of our young people are attending this academy. Mr. and Mrs. Han Vandenberg, missionaries to Taiwan, were guest speakers September 3. Anna Baerg, missionary among the Hopi Indians in Arizona home on vacation, spoke August 27 and September 3. October 1-6 morning Bible discussion and evening evangelistic meetings were held with Albert Ewert, Bridgewater, South Dakota. Elmer Dick, returned missionary from the Congo, was our guest mission speaker for our harvest festival on October 8. The women's mission society is preparing blankets which will be sent to camp in Barners Bay, Alaska. *Mrs. Walter Dirks*

ATTEND GRAHAM CRUSADE

Deep Run Church, Bedminster, Pa. Three of our ladies helped with summer Bible school at the Good Samaritan Church near Philadelphia. Chester Mill gave the message there at Sunday morning worship service recently. Various organizations of the church were responsible for filling eight buses of forty-four seats each for the Billy Graham Crusade held in Philadelphia. About 110 people went the last Sunday afternoon. It was a wonderful thrill and experience to worship God with approximately 90,000 people. Three of our young people took their stand for Christ at these meetings. Thirty of our young people attended
week-end retreat in September
Camp Helron near Harrisburg. S
eral counselors and the pastor
companied them. Linwood Dersti
taught the Sunday school lesson a
Pastor Krehbiel was in charge
the Sunday morning worship se
ice. *Mae Gross*

ADDRESS CHANGE

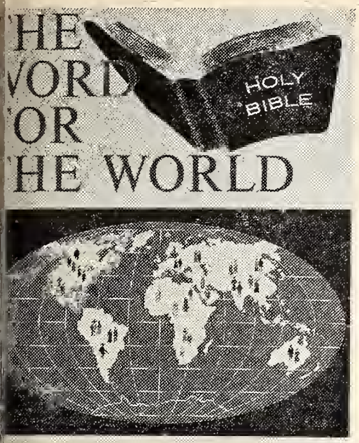
Herold Church, Cordell, Oklaho
The address of our church has be
changed from Bessie to Cordell
cause of mail to the parsona
which is located in Cordell. In
special Mission Society Program
June 4 Hulda Meyers, missiona
to Colombia showed slides and spo
to us of the work there. A quilt w
presented to her by the society.
termediate and young people's
treats were held July 17-21 and
29, at the Hydro retreat groun
with a number of our young peo
attending. Every third Sunday
the month our youth fellowship v
its the Eventide Rest Home in C
dell for a time of hymn singing a
fellowship. On July 30 the Dan
Schirmers were in charge of t
evening service to tell of their wo
in Montana. Other guest speak
were Robert Friesen of Laird, S
katchewan, in July and Russ
Mueller of Enid in August. He is
1961 graduate of Grace Bible
stitute. Recent marriages are Arth
Horn to Susie Wedel July 18, a
Paulette Sue Gaeddert to Rob
Rivera on June 2. The Oklaho
Convention was held in Medfo
September 15-17. *Mrs. Fred Har*

into the beyond

Peter Jacob Berg, Vineland,
tario, was born March 6, 1886,
Njeplujew, Russia, and died S
tember 9, 1961. He came to Ma
toba in 1923 and from 1928 to 1
pioneered in Reesor, Ontario.

Mrs. Helen (Hess) Kaufm
Moundridge, Kansas, was bo
March 21, 1910, and died Septem
17, 1961. She was a member of
First Mennonite Church of Ch
tian in Moundridge and was c
rently teaching in the Hess
school system.

Katharina Zacharias Fries
Bergthal, Menno, Paraguay,
born August 11, 1896, in Saskatc
wan, and died July 11, 1961.



The American Bible Society is again calling upon all those who have said to themselves, "I will reach higher; I will look deeper; I will be truer," to join the Worldwide Bible Reading program in a united fellowship of reading the Bible daily from Thanksgiving to Christmas. The society believes that reason alone cannot answer all of a man's questions. Man reaches for freedom and gains the right to make a choice. Then he finds choice is father to responsibility. The choices we make are more important than we think. We cannot escape the fact that they will shape the world of our children's children. Our responsibility is to seek the best in our world and make the best decisions for it. Let us renew our faith at the source by reading and rereading the Bible.

Join the millions around the world, who, on Thanksgiving Day, will open their Bibles and read, "Know ye that the Lord He is God; it is He that hath made us, and not we ourselves; we are His people, and the Sheep of His pasture." Write for your free Worldwide Bible Reading bookmark, to American Bible Society, 450 Park Ave., New York 22.

---

ur conference

alph K. Weber moved to Mound-
ge, Kansas, the end of August to
in duties in the First Church of
istian. He served the Beatrice,
braska, congregation for more
n six years.

IANA WOMEN MEET

sion work in Latin America, Af-
i, and Arizona will feature the
nty-fifth annual Indiana Menno-
Women's Missionary Rally on
ober 19. The meeting will be held
the Silver Street Mennonite
irch, Goshen, beginning at 9:30
. A sack lunch at noon will pro-
nourishment for the all-day
ting.
Irs. Willard Stucky and Russell
i Fleet will discuss the work of
church in Mexico and the Do-
iican Republic. Katie Kehler will
ort on the Arizona Indians, and
hie Graber will speak about the
ublic of the Congo. Officers of
inter-Mennonite group are: Mrs.
yd Rediger, Fort Wayne, chair-
i; Mrs. Loretta Blackwood,
ne, vice-chairman; Mrs. Walter
ing, Elkhart, recording secre-
; Mrs. Ernest Smucker, Goshen,
esponding secretary; and Mrs.
le Linn, Grabill, treasurer.

TERIALS FOR FAMILIES

September meeting of the Com-
tee on Education in Church,
ne, and Community included a
ew of projects. Among items
he agenda were plans to reprint
adership education resource pam-
t and plans for a quarterly
Christian education mailing program to district education committees.

Special attention was given to several new items to be published. Harold Buller presented a manuscript for a study guide featuring questions in the area of Christian family living. Martha Graber is compiling a bibliography of books, pamphlets, and audio-visual materials for Christian education to accompany the study guide.

Burton Yost's manuscript for a booklet on Mennonite faith was discussed and approved. This is the booklet requested at the 1959 General Conference to explain who Mennonites are. This will be published in 1962.

The committee heard a progress report by Irvin E. Richert, editor of general publications for the Board of Education and Publication, on materials being published for the committee. He reported that the "Goals and Standards for Mennonite Sunday Schools" and the "Basic Booklist" are available for distribution.

Members of the committee are Elmer R. Friesen, chairman; Harold Buller, Martha Graber, Henry Poettcker, Norma Voth, and Burton Yost. Willard Claassen serves ex officio.

EVANGELICALS MEET IN SOUTH AMERICA

Mennonite missionaries in Colombia participated in the Second Conference of Evangelicals in Latin America held in Lima, Peru, on August 2. Gerald Stucky, delegate from the General Conference Mennonite Mission in Colombia, reports that approximately 100 official delegates and 100 fraternal delegates attended the conference.

The task of the delegates was to analyze the present situation in Latin America with the aim of suggesting strategy and methods to implement the gospel program in our present situation. Studies presented were "The Nature and Mission of the Church," "The Actual Situation in Latin America," "Our Message," and "Our Incomplete Task."

It was pointed out that the evangelicals are to be witnesses to the love of God and His redemption of mankind in Christ Jesus. There was a strong feeling of the need for social justice, fair distribution of riches, and social and economic independence. Delegates identified themselves with the Latins in their intense desire for liberty and justice, which are basic concepts of the gospel of Christ, Stucky said.

Delegates agreed that evangelicals are called to defend the dignity of man—a dignity which implies for all men liberty of religion, thought, and expression.

Evaluating the conference, Stucky said, "The evident feeling of unity between the representatives of the many countries gave one the feeling that the things that unite the Christians of Latin America are more profound and real than those which separate us."

TWO OLD CITIES Once there were two cities. One was Athens. The other was Sparta. To visit them we must turn our clocks back twenty-five centuries and go to Greece. Sparta was noted for its athletes. It put much emphasis on physical and political strength. Its leaders had tight control of all affairs.

In contrast, Athens was free. It was noted for its scholars. One of them was Pericles who describes his city thus: "Ours is a free state both in politics and daily life. . . . We are superior to our enemies, too, in our preparations for war. Our city is open to the world. We are not always expelling foreigners for fear of their learning or seeing something of military importance. . . . We live freely, and yet we face the same dangers quite as readily as they."

There came a time when Sparta and Athens fought a war. In spite of its high ideals, Athens lost. Free Athens died, though its traditions are still cherished in all democratic countries. We have inherited their ideals of freedom. If we are the children of Athens, it is not difficult to name the children of Sparta. We see the apostles of regimentation in Russia and other totalitarian countries like Portugal, Spain, Cuba, and Paraguay. To be fair we must admit that the Spartan mind is also found in our own countries—in the Pentagon, in the John Birch Society, in the Ku Klux Klan, and in segments of the church. Everyone faces the problem of freedom versus control.

In talking to newspaper editors, President Kennedy has raised questions about the freedom of the press. He felt that it had its dangers, because newspapers often publish news about the government's military preparation. An enemy spy in the United States gets half of his information from the newspapers. In a democracy, the people are entitled to know all (or almost all) that their leaders do. To allow them to act secretly gives them power to destroy our democracy. But too much freedom lost the war for Athens.

Denominational officers face the problems of freedom. Reports of their successes are expected. How can they report their failures? Can they admit that they face problems? Dare they even express doubts about the value of certain programs when to do so might mean the loss of income and members? Scholars in church schools face their share of trials. They are expected to support the theological system of the church. In many points they can. But some may have their honest differences. Dare they raise questions about ancient truths without the risk of being misunderstood? Many feel that there is not enough commitment to freedom (which means not enough love) in our church for this.

But the individual suffers most in a closed society. He is not free to speak and to express himself. He does not dare to express his fears, doubts, and hates. Too often our churches and our homes are little tyrannies of niceness in the guise of being fellowships of love. No one says unkind and negative things. We bottle them up. Little wonder that so-called mental illnesses beset us in great numbers.

In our Sunday school classes during the next three months, we will discuss Christian growth. If we take some time to study the meaning of Christian freedom in our brotherhood, we will have something to study for a good long while. Question number one reads: Is my church one in which I feel safe to say what I think?

in this issue

COVER

Among the Mennonites who have
the sting of the Communist tragedy
those who fled from Russia during W
War II.

CONTENTS

Muddy Thinking About Communism ... 2
The Magic Word ....
Youth South of the Equator..........
The Reader Says ....
Our Schools ....
MCC News ....
Our Churches ....
Our Conference ....
Editorial ....

CONTRIBUTORS

Arthur F. Glasser, home director
North America of the China Inland
sion; Margaret T. Meyer, a free-l
writer; Andrew R. Shelly, executive
retary, Board of Missions; Frank H.
editor, the Canadian Mennonite.

CREDITS

Cover, top of 644 and 645, Bethel
lege Historical Library; page 643,
Star; bottom of page 645, New
Public Library; page 647, United Na
and World Wide photos; page 650,
tos by the author.

of things to come

Oct. 11—Fall meeting, Illinois Wo
Fellowship, Danvers, Ill.
Oct. 15—Bethel College Founders
Oct. 20, 21—Western District Min
Conference, Kansas City (Kansas)
nonite Church
Oct. 21-24—Western District Confer
Kansas City, Kansas
Oct. 21—Western District Women's
sionary Organization Banquet, K
City, Kansas
Oct. 25, 26—Saskatchewan Confer
Herbert, Sask.
Oct. 28, 29—Annual Conference, W
in Church Vocations, Elkhart, In
Oct. 29—Manitoba Youth Organiz
Winnipeg, Man.
Oct. 31 - Nov. 3—Church and S
Conference, Chicago, Ill.
Nov. 17, 18—Alberta Ministers' C
ence, Gem, Alberta
Nov. 23—Thanksgiving (U.S.)
Nov. 23 - 25—Young People's
Council, Chicago, Ill.

THE MENNONITE

Editor: Maynard Shelly. **Associate E**
Claude F. Boyer, Cornelius J. Dy
Herbert Fretz, Robert W. Hartzler. **Edi**
Assistant: Muriel Thiessen. **Art Dir**
Robert W. Regier.

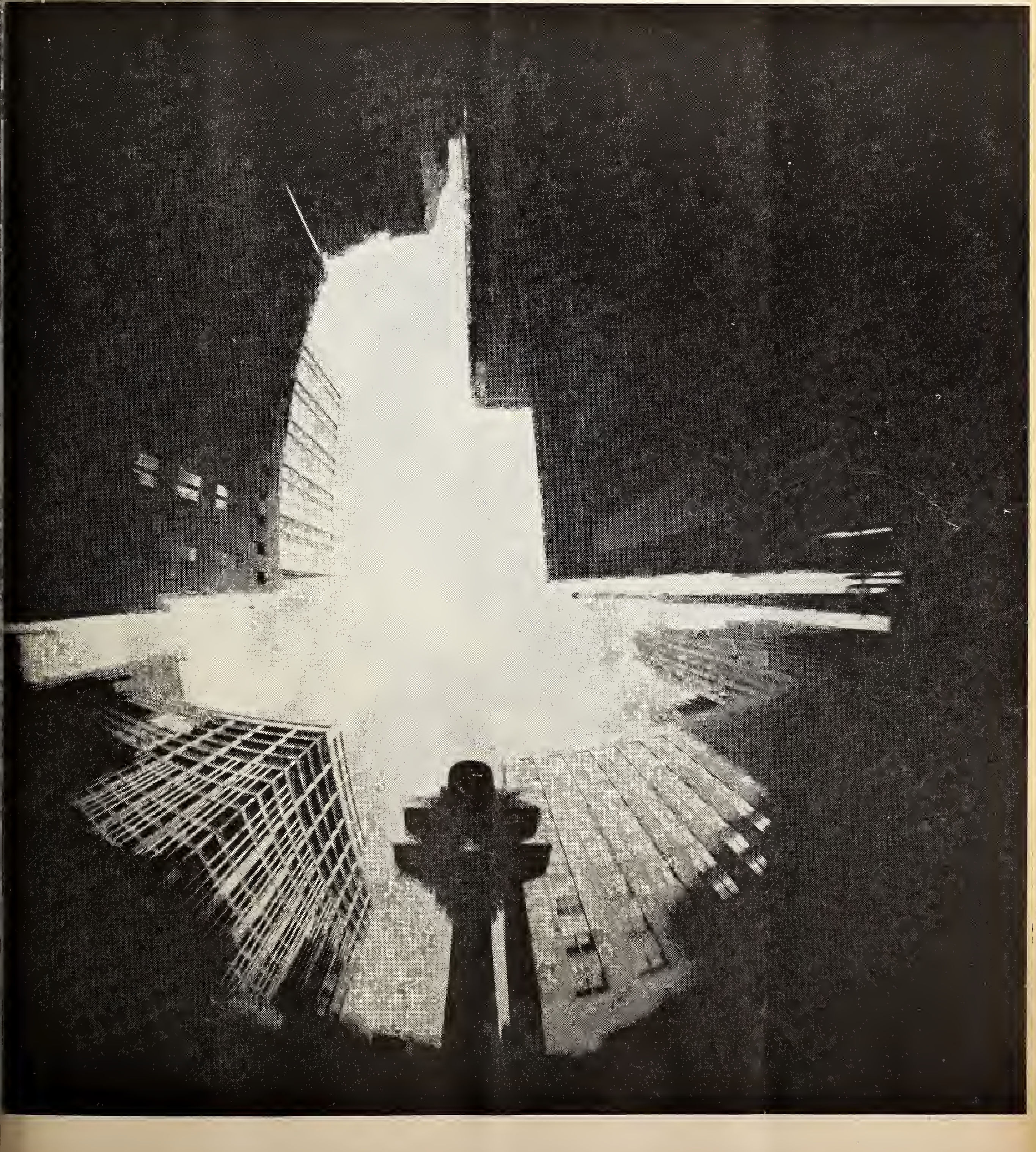
VOLUME 76 NUMBE

OCTOBER 17, 1961

HE MENNONITE

ASSOCIA
LIBRARY
ELKHART
E BIBLICAL SE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST



BIG CITY CONFERENCE

in this issue

COVER
The meeting of the Western District Conference in Kansas City is symbolic of its growing attention to Christian witness in urban life.

CONTENTS

Editorials 658
The Dangerous Tongue 659
Big City Conference 661
The Walls We Built 663
I Stopped to Think 665
Pardon Me, But 666
Youth News 666
Our Beauty-Queen Cult 668
Silence 667
The Reader Says 668
Our Schools 669
MCC News 669
Our Churches 670
Our Conference 671

CREDITS
Cover, Arthur Rothstein; page 659, Nelson B. Gilbert and Muriel Thiessen. Bible verse on 659, J. B. Phillips.

CONTRIBUTORS
Charlie W. Shedd, pastor of the Memorial Drive Presbyterian Church, Houston, Texas; William Keeney, on leave from Bluffton College, working in Europe with Mennonite Central Committee and Mennonite churches in The Netherlands; Anne Neufeld, missionary, teaching in Mexico; Elvera Baumgartner, public school teacher from Versailles, Missouri.

of things to come

Oct. 20, 21—Western District Ministers Conference, Kansas City (Kansas) Mennonite Church
Oct. 21-24—Western District Conference, Kansas City, Kansas
Oct. 21—Western District Women's Missionary Organization Banquet, Kansas City, Kansas
Oct. 25, 26—Saskatchewan Conference, Herbert, Sask.
Oct. 28, 29—Annual Conference, Women in Church Vocations, Elkhart, Indiana
Oct. 29—Manitoba Youth Organization, Winnipeg, Man.
Oct. 31 - Nov. 3—Church and Society Conference, Chicago, Ill.
Nov. 17, 18—Alberta Ministers' Conference, Gem, Alberta
Nov. 23—Thanksgiving (U.S.)
Nov. 23 - 25—Young People's Union Council, Chicago, Ill.

THE MENNONITE

Editor: Maynard Shelly. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. **Editorial Assistant:** Muriel Thiessen. **Art Director:** Robert W. Regier.

VOLUME 76 **NUMBER 41**

RACE RELATIONS RECORD The first session of the cur United States Congress has come to a close. The Kennedy Adr istration is being judged on the basis of its achievements. In area of race relations it has not done so well. The White House made a good showing. It has put teeth into the Interstate Comm Commission's ban on segregated transportation. It is making ha noises that may drive racial discrimination out of federal hous But in Congress where the laws are passed, no civil rights legisla has come through. But worse than doing nothing, the Kennedy for the sake of expediency have perpetuated and strengthened bite of racial bars. This was particularly true in the case of minimum-wage bill. To please southern lawmakers, in its final sion the bill eliminated 140,000 laundry workers and cotton employees. Most of these folks are under-paid. Most of them Negroes.

SAND IN OUR SHOES The Mennonites live in a div brotherhood. Few things nag our troubled consciences more this. It is an irritation to our Christian walk. The comments hear reflect many attitudes. There is frustration: "Why can't get together?" There is guilt: "We Mennonites are always fighti And always there is despair: "How can we speak of brotherhoo the world, when we can't practice it ourselves?" But in every cr there is an optimist—bless his heart, "In spite of apparent differe we have a basic unity in spirit, don't we?"

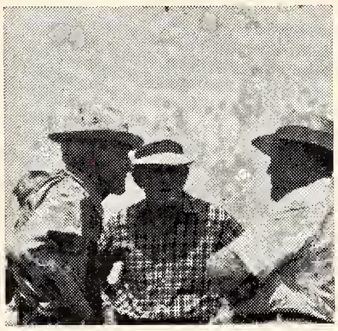
In this issue and the next, you can read an article on unity disunity in the Mennonite church. William Keeney helps u understand the things that separate us and the hopes that unite These articles were adapted from a paper presented to the study conference on Christian unity in faith and witness.

THE SIMPLE LIFE Leo Miller in the Adult Bible Study G on the lesson for October 22 says: "How much simpler life woul if we would need to be concerned only with our relationship to Perhaps some think that is our only concern. Yet it soon bec obvious that our relation to God and our growth in His knowl depends a great deal on our relationship with people."

THE ARMS RACE Electronic computers do a lot of hard In minutes they can work through problems that it would take ma maticians years to solve. According to the Canadian Army Jou a retired president of the Norwegian Academy of Sciences used of these electric brains to calculate the frequency and severity of Historians from England, Egypt, Germany, and India helped hi

He found that since 3600 B.C. the world has known only 292 of peace. During this period there have been 14,531 wars, large small, in which 3,640,000,000 (three billion, six hundred and million) people have been killed. The value of the destruction w pay for a golden belt around the world 100 miles wide and thirty thick. Since 650 B.C. there have been 1,656 arms races, only six of which have not ended in war. The remainder have ended in economic collapse of the countries concerned. Cheerful fellows, electronic computers.

Charlie W. Shedd



The Dangerous Tongue

We use the tongue to bless our Father, God, and we use the same tongue to curse our fellow men, who are all created in God's likeness. Blessing and curses come out of the same mouth — surely, my brothers, this is the sort of thing that never ought to happen (James 3:9-10).

Two things happened in our parish recently which point up the truth in the piercing words of James 3: 9-10. One of the experiences brings a warm glow. The other is most humiliating.

The first story started one night in a steak house in Dallas. A member of our congregation was having dinner with the president of a dynamic young company. They were discussing mutual problems. As they shared confidences, conversation turned to the company vice-president. He was a valuable man, but as things stood now, he was fast becoming impossible. The man was overdrinking. His associates had tried various treatments; the company had gone to considerable expense for cures. His friends pleaded, scolded, threatened. Nothing worked.

The member of our congregation spoke up. If you knew this man, you would realize that it would be natural for him to ask, "Have you tried the Lord?"

"Somewhere," he said "there must be a minister who could get your vice-president through to God. If you don't know the right one, I do. I wish this fellow could meet my pastor. I sure wish he could see him." Then the subject moved on to other things and continued into the night.

Six weeks later, the phone rang. It was long-distance, Dallas calling. The president told me his story, gave me the tragic report that his assistant was now on the ropes for sure, and asked if I could help.

People usually put the question that way, and we learn sometimes to let it go. Of course, I couldn't help. But maybe I could be the agent through whom God might be of help. We made the appointment.

I often falter in personal consultation. A book to list my failures would make a lengthy volume. But this was one of those situations where everything seemed to break exactly as it should. It is not that I am a wise counselor. The longer I work with people, the more I marvel that doctors, psychiatrists, ministers are able to do anything at all in the vast regions of a tangled mind. But "with God all things are possible." This particular case worked to God's glory because everyone was on the same wave length, moved by loyalty, charged with enthusiasm.

To be brief, the man was helped. His alcoholism is currently arrested. Today he works once more with confidence. He is back with his wife and children. It looks as if he "got through" to the Lord, and the Lord "got through" to him.

This is not pious talk. No pastor did this job. But Christ did, through His church. Because one church member spoke with enthusiasm, that member's church became a channel for redeeming human life. James is very much on center when he says, "The human tongue is physically small, but what tremendous effects it can boast of!"

Story two, if I were to have my choice, would be left untold. But it will not get lost. I have buried it often and set up any number of markers over its ugly head. Yet sometimes, when I am not looking, it pushes over the tombstone and cries for a hearing. The lady involved asked me to tell it. So, even though it embarrasses me, I am convinced this has to be.

A man was killed one night in an auto accident. He was driving in the fog when his car moved over too for into the path of an onrushing truck. He had been drinking too much. This was no alcoholic. He had been a "dabbler" who sometimes had an overload before he recognized his limits. A jolly chap with lots of friends, he had been popular at the club, coming up fast in his business.

What you say can help or hurt the church.

He left a wife and four children. They had moved to our community less than two months before this happened. Two or three times they attended our church. Although they were not members of our congregation, I felt led to call at the home and express my sympathy.

To telescope the account, I came to know the family well. It was natural that before they moved back to their former home in the East, I was asked to come for a prayer and one last visit.

Now comes the embarrassment. When she had ushered the children out to play, the young widow began, "Dr. Shedd, I'm sure this will hurt, but I think you should know something." Very human and all ears, I urged her to continue. "My husband," she began, "drank too much. He had been drinking too much the night he was killed. This had been going on for some time, and I had so hoped your church might be able to reach him. He was such a good man at heart. He had so much to offer. But he was looking for an excuse to avoid the church, and he found it. You remember we came to church a little and took a look. But then one night something happened. At a party we were attending the conversation turned to churches. When we mentioned we were visiting yours, one particular couple took us aside and told us a story. They said that they had visited recently with a man and his wife from your congregation. Seems our new acquaintances belonged to another denomination than yours and had been considering a change. But when they asked your member and his wife how they liked you, the answer was very negative. I know this is going to hurt, but they said you weren't nearly serious enough for them. Your children's sermons were quite ridiculous. You sometimes told jokes in the pulpit. They weren't even sure you were sincere. That fixed it for our acquaintances. It fixed it for my husband. As I said, he was looking for an out. I could never get him back to your church. He wouldn't budge. So he just didn't go anywhere. I'm not saying he wouldn't have been killed if he'd never heard these things. But he heard, and now he's gone. I just had to tell you. I wish some time you'd tell your folks how much it matters what they say."

She has moved from the parish now and has long since settled down in her former home. But the story would not be quiet until I did what the lady asked.

She was right about this: we cannot be sure either way. But if the man and his wife who gossiped were guilty of causing "one of these little ones to stumble," we pray for their forgiveness.

"A whole forest can be set ablaze by a tiny spark of fire, and the tongue is as dangerous as any fire with vast potentialities for evil" (James 3:6, Phillips).

As I muse on these two stories and set their mysterious happenings against the background of these words of the book of James, I pale before the truth that a single church member's careless tongue can block the saving grace of Christ in human lives.

I must ask God's forgiveness for any mistakes of mine which contributed to such a tragedy. Every one of us is human, and clergymen often show poor judgment. Some of our weaknesses may be obvious to all. Other faults may be known only to a few. Yet no true minister will be around long in any church, for reasons human and reasons heavenly, before he begins to say and do things unliked by some, hated by others.

It is not in the nature of things that everyone in the chruch should like the pastor. Whenever "everyone just loves Doctor X," there must be something wrong with Doctor X. Everyone didn't "just love" Jesus.

As a very human minister, I wish sometimes that it were possible to please all men. Even Christ must have ached a bit when He saw someone go away whom He had hoped to hold. But the honest preacher does not aim to be liked above all else. If he is worth keeping, he is working every day at being a real mouth-
piece for the Lord for things be
tiful and comely, but also for
hard, unvarnished truth.

Yet no matter who he is, the f
stands that so long as he is pas
in a particular church, he is
ministerial tool through whom
Lord must work in that pari
Since this is true, a church mem
who cannot be loyal with his tong
has these four choices open to h
if he would not endanger the wo
of Christ: 1) He may ask the Lo
to guard his words in public th
work of the kingdom of God m
not be hindered in his church.
He may go directly to his pas
and talk out whatever criticism
has. (I am well aware that in sp
of scriptural injunction to the poi
this is easier said than done a
quite impossible in some cases.)
If he cannot do this, if he sim
has to declare himself, he m
go to the proper authorities
his church and present his case
open honesty. 4) If the leaders w
guide the destinies of the chu
are not in agreement with his
actions, then he must either det
mine to be subject to the brethr
so long as he is given grace to be
or he must seek another chur
home elsewhere in which he can
loyal.

No church needs to be the ag
for every heart. God is for all, a
all are for Him. But all church
are not for all, and all pastors a
not for everyone. If there are
other churches of his denominati
about, then, for Christ's sake, t
unhappy member must make a
other adjustment than to shift i
habits of speech which are load
with deadly poison to the works
the Lord.

The third chapter of James is
poignant summary of the Chr
tian's verbal stewardship. Jam
closes his challenge on this hi
note: "The wisdom that comes fro
God is first utterly pure, then pea
loving, gentle, approachable, f
of tolerant thoughts and kindly
tions, with no breath of favoritis
or hint of hypocrisy. And the w
are peacemakers who go on quie
sowing for a harvest of righteo
ness—in other people and in the
selves" (James 3:17-18, Phillips.)

Copyright 1961, Presbyterian Life, Inc.

THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and Dec
ber 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid
North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; edito
correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, Kans**

Big City Conference

e Western District Conference visits one of its youngest congregations when it meets in
nsas City, October 21 to 24. The Conference will review its task in a changing world.

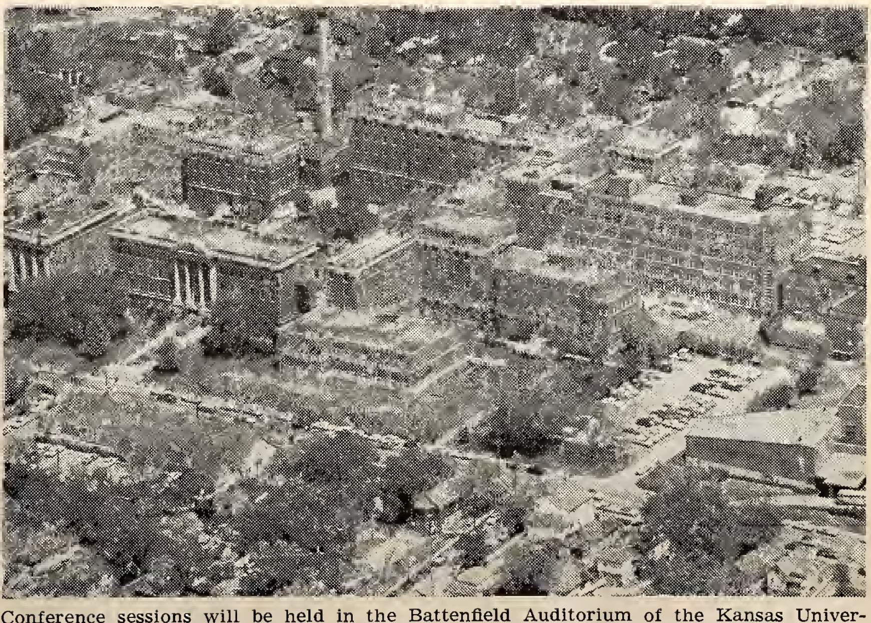
v CHURCHES GIVE evidence of new
When the Western District Con-
nce holds its sessions in Kansas
, Kansas, October 21 to 24, its
gates will not be able to escape
fact.
ost for this annual meeting will
the Kansas City Mennonite
rch which did not exist five
s ago. Today it is an active
nber of the Conference along
several other congregations
got their start at about the
e time. All this because the con-
nce has extended its reach to
lop congregations at both ex-
nes of its regions as well as
ng in some spots in between.
ollowing in the steps of the Kan-
City congregation which was
nized in 1957 is the Arvada,
rado, congregation which will
the conference at this session.
Denver suburban congrega-
dedicated a new building in
. Currently another city congre-
on, the Southern Hills Menno-
Church, 511 East 37 Street, To-
, Kansas, is in the process of
ting its own building. The base-
t walls are in and floors and
s are in the process of being
pleted. Delegates from central
sas will have an opportunity to
ect the Topeka building since
site is located only a short dis-
e from the South Topeka inter-
nge of the Kansas Turnpike.
e development of these three
ches and the guidance of new
small congregations is the work
he district's home mission com-
ee. A large percentage of the
erence's resources are chan-
d into this program. In the
00 budget which will be pre-
ed for adoption, $66,000 will be
ited to this work of church
nsion.
floor discussion at the 1960
erence on capital punishment
to a request for a fuller state-
t on this issue. The peace and service committee studied this concern and will bring a brief statement to the conference for discussion and possible adoption.

No full study was made by the committee in light of the fact that the General Conference's November study conference on church and society had earlier assigned a full-scale study to a committee in Pennsylvania. In order not to duplicate this work, the Western District committee elected to wait for the full report of the study conference, which, unfortunately will not be available until ten days after the Kansas City conference adjourns.

In analyzing the problem, Esko Loewen, speaking for the committee said: "The question of capital punishment brings us squarely into the field of biblical interpretation and authority. It is over the question of biblical understanding that we have in the past disagreed. What authority do certain passages in the Old Testament on this question hold? How are they authoritative? What do New Testament passages say? How are they authoritative?"

Loewen also adds: "It is of interest to note that our people have had conflicting views expressed on such issues as capital punishment, how to deal with the menace of Communism—as indicated by a controversy over the Air Force manual of a year ago. To me this indicates a need for clearer understanding as to what is meant by Christian commitment and how this applies to the many social issues we are daily facing."

In other activities, the peace and service committee is visiting various sections of the district both to receive counsel from local leaders on the conference's peace witness and to offer help, particularly to draft-age men on matters relating to Christian service. Such area meetings have been held in Hanston, Kansas; Meno and Clinton, Oklahoma. Besides this the committee offers considerable counsel on a personal basis.



Conference sessions will be held in the Battenfield Auditorium of the Kansas University Medical Center across the street from the Kansas City Mennonite Church.

Representative of the creative leadership which the district's education committee provides is the development of training centers for Sunday school teachers. Under this program certain Sunday school classes and their teachers will be open for observers on the second Sunday of each month. Teachers will have a chance to see how the Sunday school curriculum is used. An afternoon consultation will provide personal help for teachers.

The committee also sponsors a loan library which circulates its 3,743 volumes to churches directly and through the mail. The library also offers help to churches in organizing church libraries and selecting books. A long standing project is an annual summer Bible school workshop.

Professional Leadership

The Western District enters this session with two paid program executives. The first, Melvin Flickinger while teaching grade school during the winter months, also serves as year-round director for Mennoscah, the district camp near Murdock, Kansas. A residence for the director has been built on the campgrounds. During this past season the site was used by 2,000 persons.

Six Bible lectures on "The Kingdom of God" will be given by Virgil M. Gerig, pastor of the Grace Mennonite Church, Pandora, Ohio.

Elmer Friesen entered the employ of the district on September 1. At first his office was designated as promotional secretary. After a recent discussion, the executive committee has decided to name the position Western District Conference Minister. This was to emphasize the ministerial status of the office and its pastoral nature. The name intends to reflect the committee's feeling that the office should be held by a conference minister who, it is expected, will return after a reasonable period to again serve a local church. Friesen had formerly served the congregation at Pretty Prairie, Kansas.

The sensitivity of conference leaders to the role of the local church will be further highlighted in two preliminary meetings. In a ministers' meeting on Saturday morning, a discussion will study reasons for for the dearth of ministerial candidates in the General Conference. At the youth meeting on Saturday evening another panel will discuss, "Youth Reacts to the Minister Shortage."

Hands for Healing

Delegates may also observe the multiplying institutions within their boundaries that engage in charitable service. Reports from seven such groups will take up a good block of time on Monday morning. These include: Mennonite Deaconess Hospital, Beatrice, Nebraska; Bethesda Hospital Society, Goessel; Bethel Deaconess Hospital Association, Prairie View Hospital, and Meadowlark Homestead, Newton; Memorial Home for the Aged, Moundridge; and Prairie Sunset Home, Pretty Prairie, Kansas.

Other groups that will read reports will be Mennonite Biblical Seminary, the General Conference Mennonite Church, and Bethel College. Related to the college will be a proposal from the education committee to establish a Christian service scholarship for three students each year. To encourage young people to train for the ministry and other church vocations, loans for one-half tuition will be offered which can be cancelled in service, twenty per cent per year.

In the face of extensive membership roll revisions on the part of some congregations—one dropped
110—the Western District manag
to increase its membership by
last year. Statistically giving w
better for a total increase of $56,7
The statisticians do report t
while gifts for all other causes h
gone up, Western District recei
dropped $9,938.

Officers of the Western Distr
are Henry W. Goossen, Hillsbo
Kansas, president; Ralph Web
Moundridge, vice-president; and
bert Koontz, Hillsboro, secretary

Conference Highlights

Using a theme from Acts 16:4
10 which relates the interest of
early church in the city, the W
ern District will hold its major s
sions in the Battenfield Auditori
of the Kansas University Medi
Center at 39th and Rainbow Bou
vard.

FRIDAY, OCTOBER 20, Minister's C
ference in the Kansas City Chur
3950 Rainbow Blvd., 8:00 p.m.

SATURDAY, OCTOBER 21. Ministe
Conference at 9:30 a.m. First bu
ness session at 1:30 p.m. with m
sage by Virgil M. Gerig, "The N
ture of the Kingdom." Conferen
officers will be elected. The Wome
Missionary Organization will b
quet at 5:00 p.m. with an addr
by Mrs. Russell Mast. The West
District Youth Fellowship will h
a business session in the Kan
City Church at 10:00 a.m., with
banquet at 5:30 p.m. and a rally
7:30 p.m. at which Virgil Gerig w
speak.

SUNDAY, OCTOBER 22. Sunday sch
for all ages at 9:30 a.m. with
worship and the conference serm
at 10:45 a.m. Beginning at 1:30 p.
there will be tours of places of
terest in the city. At 7:30 p.m
dramatic presentation, "The E
of the World" will feature Men
nite life in Kansas.

MONDAY, OCTOBER 23. Three bu
ness sessions today: 9:30 a.m.; 1
and 7:30 p.m. Virgil Gerig spea
at each one on "The Constitution
the Kingdom" and "The Hig
Mathematics of the Kingdo
Peace and service committee, edu
tion committee, and home missi
committees report and stand
election.

TUESDAY, OCTOBER 24. The
business session takes up at 9
a.m.; "The Realization of the Ki
dom" by Gerig.

THE WALLS WE BUILT

Our history as Mennonites has been marked more by division than by strong movements toward unity. This was seldom spelled out in terms of an explicit doctrine of the church. Nevertheless, certain ideas about the nature of the church and the Christian life were taken for granted and they separated from others over issues that from our point of view seem trivial and unworthy.

William Keeney

THE MENNONITE CHURCH was born in an age when an earlier solid unity of the church was shattered by the expulsion or withdrawal of reforming groups. The issue of the day was to define the characteristics of the true church. When the old church refused to accept the definition, the dissenters had a sound basis for separation. Though this search could have led to unity, the precision of definition hardened the walls of division still more.

The Anabaptist concept of the church was formed in part by the sixteenth century. For centuries western civilization dreamed of a Christian empire in which all people gathered under one government and one church. The church maintained unity through loyalty to a hierarchy and acceptance of a brief dogmatic formula. Luther broke with the church when he identified it with the antichrist. Even so, the rupture came by his expulsion rather than by his willing withdrawal. He was protected and encouraged by rulers who had, in fact, abandoned the political counterpart to the Roman Catholic Church and had moved to assert national sovereignty in opposition to the authority of the Holy Roman Empire.

The Anabaptists agreed with the reformers in calling the Roman Catholic Church a false church, an antichristian church, and an assembly of Satan. Both Menno Simons and Dirk Philips used these expressions freely. But they applied them to the reformed churches as well.

In addition to the description of false churches that failed because they perverted the scriptural teachings, the Anabaptists separated themselves from extreme reform movements. These movements included groups such as the Muensterites, the followers of David Joris and Caspar Schwenckfeld, and the antitrinitarians such as Michael Servetus, Faustus Socinius, and Adam Pastor.

The Need for Separation

Dirk Philips prepared one of the most complete statements on the Anabaptist position in his essay called "The Church of God." He saw the church in the world as a remnant. He defined the church as a fellowship of holy beings. It began before history in the fellowship of the angels with the Father. The first fall of the church was also prehistorical. According to Dirk, the church was established in history in Adam and Eve, after which the fall was repeated in history, symbolized by the division between Cain and Abel. Wherever the true church is established, an apostate church arises to oppose it. Therefore the fellowship of holy beings must have the characteristics of the true church as given in the Scriptures, particularly as given in the teachings and examples of Jesus Christ and the apostles. The believers must separate themselves from the world and those who claim to be the church of God but really belong to the antichristian church.

Both Dirk and Menno agreed that the holy being is identified as much by a life of discipleship as from a correct formulation of doctrine. Indeed, if the sincere attempt to live the pure life does not accompany correct doctrine, doctrine has failed. Discipline must maintain the purity of the church to protect the members from infection, preserve the reputation of the church, and redeem the individual by making him aware of his need for redemption. The church must be separated from the world. Those who were tempted and failed must be separated from the church and given back to the world.

The Abuse of Separation

The need to separate the soundly biblical groups from the spiritualizers, rationalists, and fanatics was later carried to extremes. The abuse of the demands for ethical purity and doctrinal uniformity are epitomized by Jans van Ophoorn in Emden who banned everyone in his church except his wife and himself. But the ultimate symbol of such division occurred at Haarlem in 1671 where a quarrel proceeded so far that they eventually built a wall to divide the church between the two groups.

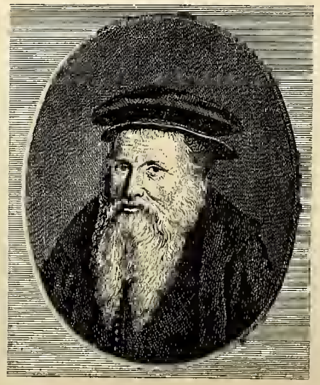
A number of doctrines and ethical practices became occasions for divisions. One of the earliest was the division in Moravia between the *Schwertler* and the *Stabler* over the question of whether or not for defensive purposes a sword might be carried, or only a staff. Community of goods soon became a major issue there also.

In The Netherlands there were disagreements about the trinity, which resulted in the expulsion of Adam Pastor and his followers. The use of discipline, especially in questions about avoidance and shunning, caused local divisions as well as a division between Menno's followers and the brethren from the Upper Rhine in Germany.

The Human Wall

Many divisions have resulted when conservatives absolutized particular cultural forms and insisted upon them as symbols of nonconformity. Patterns of dress, household furnishings, language, modes of worship, and education were common issues. The Amish divisions which have disappeared in Europe but have multiplied in this country are a vivid, but not unique, example of this dispute over essence and form.

Outside influences frequently introduced issues that
resulted in disunity. Often this has taken place wl
Mennonite groups have come so near death that tl
were unable to recognize weaknesses in their own str
ture and could no longer benefit from construct
criticism. In The Netherlands in the seventeenth c
tury, much tension resulted from pressures exerted
the group by the Socinians, Collegiants, and Quak
on the left and the Reformed Church on the right.
Switzerland and Germany in the eighteenth and ni
teenth centuries, it was the influence of the Pieti
In Russia it was the Baptists and Pietists. In Amer
it has been a succession of currents such as Methoc
revivalism, Fundamentalism, and Modernism. So
of these effects have been beneficial; others detrimen



Dirk Philips, associate of Menno Simons, defined the church as a fellowship of holy beings, who are identified as much by a life of discipleship as by correct doctrine.

The Mennonite church has also been susceptible
cultural pressures. The genesis of the Frisian-Flem
division in The Netherlands was partly due to diff
ences in temperament between the Frisians and
Flemish immigrants. When Swiss refugees settled
The Netherlands, they found it hard to fellowship w
the native Mennonites who had participated in
flowering of Dutch culture during its Golden Age.

In Russia, Mennonites disagreed over the growi
pressures to become a part of the Russian cultu
Many characteristics which have tended to keep
various groups apart in America were largely eth
and cultural in origin. Immigrants arrived at differe
times and located in isolated areas. They could p
serve their old customs and felt no need for givi
them up to unite with others.

Another major factor in disunity has been that
personality clashes and struggles for power. The m
ern Dutch historians feel that the original schism
tween the Waterlanders and the Mennonites, and ev
more so the later Frisian-Flemish split, was in lar
measure due to the ambitious desires for leadership
the part of men such as Leenaert Bouwens, Di
Philips, and, to a lesser degree, Menno himself.
the split between John Oberholtzer and the Francor
Conference, the latter certainly would explain the c
ficulties largely in terms of Oberholtzer's headstro
attitude. Certainly, every leader comes to a confl
with his own weaknesses of perspective as well
strengths. That Mennonites have taken their religi
seriously and have been zealous to maintain the pur
of the church has been a source of strength, but it h
also exposed them to a confusion of their own desir
and ambitions with the will of God. They have be
tempted to make their own conclusions too final a
absolute.

Limitations in training and education have also co
tributed to many of the divisions. Such a lack m
have prevented the leaders from seeing their ov
limitations and caused them to take rigid defensi
positions when they felt inadequate to cope with pr
gressive trends. It must be admitted that well-educat
men have at times been as rigid as any. They al
have peculiar temptation to intellectual pride ar
rationalism. Nevertheless, the early leaders of t
Anabaptist groups which we claim as our forefathe
were better educated than many of the groups r
jected, such as the Muensterites, Hoffmanites, and Jo
ists. The early leaders were also better educated tha
many in the later generations when the church spli
tered or degenerated.

I Stopped to Think

Words from the Journal of a Young Missionary in Mexico.

Anne Neufeld

I'm thinking today. This idea of a mission program isn't as simple as it sounds. As I think, my mind goes to God who directs and guides me in so many ways. He wants to give of himself, of His power and wisdom and might, not partially but completely. I have felt it! Remember the night I talked to a fifteen-year-old boy? Remember his joy when he began to understand about Christ, and how I found his joy reflected in my own heart?

Remember the night Maria said, "My knowledge is so limited. God is there. I have experienced Him through His Son. But how may I *really* find God?" Remember how we searched together until God became a living reality to both of us?

You might ask, "How could it be otherwise?" Very easily, I'm afraid. You know the saying about all work and no play. Let me apply it to Christian workers: "All work and little prayer makes a missionary a spiritually dull hazard." And I know this to be true. If not, why do I so often find love to be mediocre, purpose to be inconsistent, and unity to be questionable?

When a person thinks about these things, he needs time to meditate and evaluate. But there is God. He is always to be reckoned with. Patient, persevering, and purposeful, He molds lives. He guides with His spirit toward absolute surrender of self.

To evaluate, I cast a glance over my shoulder. There were years of preparation, studies, and experiences, and then suddenly I was here. I realized I needed every bit of preparation I had. Those first weeks of teaching were hard—strange land, strange situations, strange people. Learning the language involved struggles. Understanding the people's religious background was difficult. But those are only evaluations from a human standpoint. There is God! He is always to be reckoned with.

Thus it is that I have seen lives transformed through the power of Christ. I have seen faces transfigured as the message penetrated heart and soul. I have seen groping hands grasp at the truth through Him that loved us. I have seen joys and sorrows. I have lived with them and become part of them—and they of me.

God is—most definitely—first and foremost. Here in missions it cannot be otherwise. Only when I put God first can the mediocre and ordinary and questionable be put aside. Only then can I kneel in submission with a petition on my lips:

"O Divine Master, here in this mission field, grant that I may not so much seek to be consoled as to console, not so much to be understood as to understand, not so much to be loved as to love. Lord, make me an instrument of thy peace."

youth

Pardon Me, But . . .

. . . here is an item which I found in Gulfbreeze, *the little mimeographed paper which the Gulfport (Mississippi) Voluntary Service workers put out periodically. I think author Janet Juhnke (from North Newton, Kansas) has voiced questions that many of us have. Her conclusion is a thoughtful one.—M.T.*

I HAVE SPENT a summer in the deep South. At home this fact will make me a supposed expert in conversations about the “race problem.” How has this summer changed my conception of the problem and solution?

I went to Gulfport expecting to participate in, or at least be in close contact with, direct nonviolent integration action. I was disappointed, then, at seeing how little trouble Camp Landon was getting into and how careful we had to be to observe the rules: white girls may not be seen talking to a colored man; you don't tell just anybody you're from Camp Landon working with the colored people, etc. Why don't we stand up and tell the white Southerner how we feel? Perhaps he would be hurt, but he'd be taught a lesson.

But then I talked to the Fred Bakers, the handsome Negro Bahai couple. Don't be a freedom rider, they told me. The answer won't ultimately come through such protests.

I talked to the Jim Taylors, the Southern white missionaries to Morocco. You don't understand us, they said. Segregation is our culture, our tradition. You can't change society over night. The church should preach the gospel, not initiate social reform.

I talked to Orlo Kaufman. problem the camp is dealing w is not segregation, but the need colored people for a Christian ness in action as well as wo By meeting physical and spirit needs, the camp program indire does affect the problem of pr dice. Attempts at drastic trou making action will alienate white man, may get the colored i trouble, and certainly not reach soul of either. Do the loving th

The loving thing. . . . This mean trying to understand the hard segregationist. This will m helping the colored person in struggle to be a human being.

How? What approach? All tac are useless if they are not Chr centered and backed. Ask Him direction. He never fails.

Youth News

THE MISSIONARY WHO WROTE

Anne Neufeld, author of this youth section's lead article, is a teacher in Mexico. Anne's plans to go to Congo a year ago were upset by the political conditions there. Now, beginning her second year in Mexico, she writes, “If God and the Board of Missions decide that Mexico belongs in my future, I'm only too willing to serve here with all my capacity and to the best of my ability by His grace.”

Anne, whose home is Margaret, Manitoba, is a graduate of Canadian Mennonite Bible College. She finished her college education at Bethel College in 1960, her major fields being music and education.

NEEDS IN INDIA

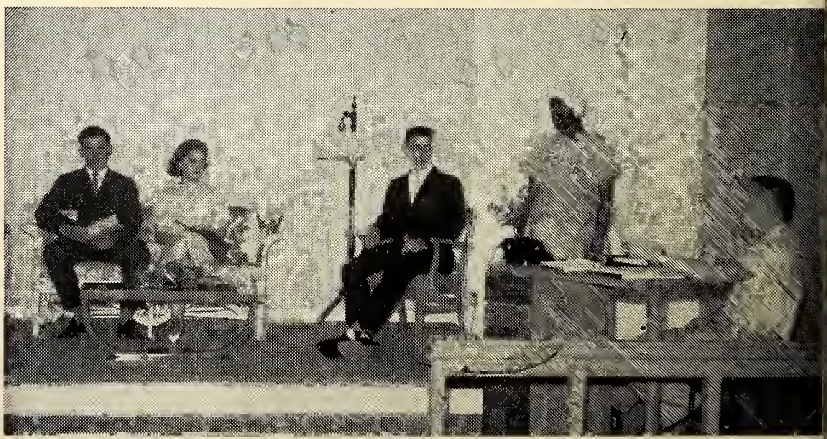
Kenneth Bauman, professor at Union Biblical Seminary in Yeotmal, India, (currently a graduate student at Princeton) visited the Kitchener and Waterloo, Ontario, churches in September. Here are some things he said.

Union Biblical Seminary has numerous dedicated Christian students with singing and speaking ability (nineteen languages in one case!), but the air-conditioned recording studio complete with a $2,000 microphone has no radio technician to operate the equipment.

Dozens of young people in India are eager to study to be teachers, evangelists, ministers, and missionaries at Yeotmal. The tragedy that they do not have funds.

Perhaps the greatest need is literature. Attractive, colorful erature of all types and with ec omy prices, available everywh is released by the Soviet Union.

EAST SWAMP FELLOWSHIP PRODUCES PLAY



This picture was taken when the East Swamp (Pennsylvania) yo fellowship gave a three-act play, “The Unpredictable Aunt Letty,” to Eastern District Young People's Union.

This play was proof that a group can get together and work h Everyone who worked in it really enjoyed it, and the audience seemed to appreciate our efforts. *Marjorie Bleam*

A DAY

September 9 the young people the United Mennonite Church sthern, Sask.) had a car wash, second of its kind. About eighty- cars were washed, realizing ıt $90 which will go toward the get of the youth fellowship.

ERARY NIGHT

e your fellowship nights lacked ety? Why not consider a vari- or literary night. After several 's of good intentions, our youth wship (Mayfair, Saskatoon, .) rolled up its sleeves and e this a reality.

ne evening was eloquently ned and interspersed with tradi- al barbershop quartet singing. nonologue by a track and field depicted (after various at- ots) the results of winning a s-country race.

vo tiny nurses won a debate solved: that tall men are more y to succeed in life) with two costumed male comedians. And oup of versatile co-eds from the hers' college presented a hard- s drama of a young couple be- they start living happily ever r.

n appropriate farewell duet vned and closed the evening of rtainment. *Henry Zacharias*

TRAL DISTRICT PLANS

ident Glenn Baughman reports the General District Young Peo- Union is planning three big ts for the coming months. First, orkcamp was held at Camp denswald on October 13 to 15. main project here was the truction of a toboggan run.

n December 29 to 31, Central rict young people will have a at Camp Friedenswald. For eation they hope to be able to the fruit of their workcamp la- .

ne third event will be a recrea- workshop. Plans are in the ing.

IN FORT WAYNE

following news item from the Wayne (Indiana) *News Sen-* witnesses to the varied out- h of the 1-W program.

"A residential, on-campus academic program has been established at the Fort Wayne Children's Home and classes began September 7. The program is made possible by the addition to the professional staff of Mr. and Mrs. Randall Schmidt, both licensed schoolteachers.

"Known as the Zwingli School, the program will provide specialized academic help for a maximum of fifteen children. These children are of at least average intelligence but show a retardation of two, three or four grades.

"Mr. and Mrs. Schmidt are natives of Kansas. Both graduated from Bethel College in June 1960. Schmidt majored in social sciences and education and his wife (Rosalie Voth Schmidt) majored in music education."

SOUTH DAKOTA REPORT

Elsie (Mrs. Willard) Epp writes that the youth group of Bethel Church, Marion, South Dakota, is organizing visitation of sick people for the winter months. Their project will be the building of needed shelves and storage space in Sunday school rooms.

Two interesting gatherings they had recently were a picnic for their families and an Indian rice and curry supper at the home of the Willard Epps.

Silence

Silence speaks.

It speaks to me of God and His
wonder,
His presence,
His love,
His saving grace.

It speaks to me of love, and love's
mysteries,
its simplicity,
purity,
warmth.

It speaks to me of friendship, and
friendship's fellowship,
its satisfactions,
devotion,
happiness.

It speaks to me of home, and home's
security,
its friendliness,
comfortableness,
belongingness.

Silence speaks.
Most of all it speaks of God.

Elvera Baumgartner

Our Beauty-Queen Cult

Focus on Christian Concerns

"There she goes, Miss America. . . ," sings the crooner, "there she goes, your ideal."

The Freudians (and the Britishers) probably have an explanation for the endless parade of beauty queens in American society. They, no doubt, would say, that way down deep in her subconscious self America is troubled about her rejection of the Queen (and King—George III) at the time of the American Revolution. To compensate for these guilt feelings and to substitute for the queen of the realm, American culture has evolved a myriad of lesser queens. Even Canada, culturally a cross between Britain and America, has nearly 500 annual contests, with such tempting titles as Miss Portable Radio and Queen of the Garbage Bowl.

A Baptist churchman has another explanation. Writing in *Christianity and Crisis,* Harvey Cox says that the multiplying pageants of Miss America, Miss Universe, and Miss College Queen, indicate a revival of the cults of pre-Christian fertility goddesses. "The Girl," according to Cox, "is a kind of anti-Madonna. She reverses most of the values traditionally associated with the Virgin —poverty, humility, and sacrifice. While Protestants have been critical of Mariolatry, they have raised absolutely no objection to the idolization of The Girl."

Worship of the beauty queen has led to a mad pursuit of manufactured beauty, including the old standby cosmetics and the newcomer dyes, plastic surgery, and last but not least, chemerasure. Millenniums hence, archaeologists will be digging in the ruins of American civilization and conclude that, in the hour that the bombs fell and the rockets struck, half of American femininity was busy with toiletry, applying creams, pastes, skin tonics, wrinkle removers, and dyes.

Perhaps the diggers will also unearth the tale of the strikingly blonde wife (heretofore a brunette) of a prominent elder in a congregation, who was ushered down center aisle of her church jus trifle late. The startled glances the choir and singing congregat turned quickly to self-consci smiles as they sang, "Dear Lord Father of mankind, forgive our f ish ways." Then, as the archae gists read and interpret, they never guess that this was an ar dotal coincidence, for they will th it to have been a prophet's premo tion of the coming judgment.

Of course, God made girls to beautiful! But it is the emphasis the external, the artificiality, exaggeration, which makes whole thing so pagan. Hygienic n lect, the other extreme and also uncommon, it must be remember is equally heathen.

The great Roman poet, Ovid, was by no means a woman-ha reminded the vanity-stricken Rom girls, "Let your main care be watch your character: the qualit of the soul add to the attraction the face." Perhaps Ovid had r Solomon, his superior when it ca to divine wisdom: "Charm is ceitful and beauty is vain, but woman who fears the Lord is to praised." *Frank H. Epp.*

the reader says

ANSWERS FOR YOUTH

Dear Mr. Editor: I must respond to the readers' reactions to "Talks with the Pastor," in the September 26 issue. Our children are somewhat younger than the youth toward whom these talks are directed. I pray that when they become the age at which they are expected to take catechism, that they will have a pastor as able to communicate Christian values to them, as Wismer appears to do through his answers to youth's problems.

Would that we all could better bridge the gap between the "Written Word" and the "Living Word" —manifest in our own lives. Where our churches are organized in the conventional pattern, the pastor's views and approach have a tremendous influence on all who attend, particularly the young people. God strengthen the pastors who can appeal to the potential integrity of the individual in such a way that he will feel God's truths attainable in a growing process, rather than to feel pressured to accept that which he does not comprehend and live in pretense.

We particularly appreciate Frank Epp's "Focus on Christian Concerns." I keep wondering when real effort will activate mere knowledge of some of these existing conditions. What are your churches doing? *Hilda Jantzen, Topeka, Kansas.*

Dear Editor: I am greatly disturbed by the "Pastor's" answers to the questions sent in by our youth. I take issue with each of his last four responses. In the August 22 issue . . . the answer is not even rational, to say nothing of its disagreement with all of Scripture. Supposing that good deeds toward one you have never heard of were possible, is that the Scriptural way to be saved? . . . Does God owe eter life to chosen innocence? A chi innocence is God-given, an adu innocence is chosen, even if choice was made by forefathers

In the September 5 issue on subject of alcoholic beverage . isn't that a very weak convicti Does not our abstinence stem fr Scriptural injunction such as " not drunk with wine," and ma others?

In the September 19 issue on question of swearing . . . these very soothing words for one who obsessed of vulgar vocabulary. (S Exodus 20:7 and Matt. 12:36, 3

And in the September 26 issue further comment on salvation in ligions other than Christianity . certainly Christianity is superior other religions but that is not The Bible states that it is *exclus* on salvation. (See Acts 4:12.) *E J. Krahn, Delft, Minnesota.*

ır schools

SION EMPHASIS AT BLUFFTON

luffton College's mission empha-
speaker this year is Kenneth
man, missionary from India.
auman's topics include "Open
rs and Closed Minds," "The Cry
Crazy World," and "The Claims
Cross."

graduate of Bluffton College
0), Bauman also attended New
k Biblical Seminary in 1950-52,
graduated from Mennonite Bib-
Seminary.

FALL RETREAT

The annual Mennonite Biblical Seminary fall retreat was held September 22-24 at Camp Friedenswald. Peter Ediger, former president of the Pacific District Conference and presently city-church missions worker of the Conference, led students and faculty in meditation and discussion by presenting thoughts and experiences on the theme, "Conversations with God."

Experiences of the summer and ways in which God led to seminary were topics of conversation at an indoor campfire. President Erland Waltner said, "My feelings are those of praise and thanksgiving. I have been encouraged and uplifted by the experiences that have been shared freely these days."

Partaking of the Lord's Supper on Sunday morning climaxed the retreat. Clarence Bauman, visiting professor in New Testament, reminded the seminary family that Communion meant, as for the early Christians and our Anabaptist forefathers, not only a remembrance of the sufferings of Christ but a sharing in them.

CC news

C ADMINISTRATORS TRAVELING

iam Snyder, Orie Miller and
ert Miller are on overseas ad-
istrative trips at the present
.

ne itinerary for Executive Secre-
William Snyder, extending
n Sept. 21 to Oct. 25, includes
s with MCC units and other per-
in France, Germany, Switzer-
l, Austria, The Netherlands,
ece, Lebanon, and Jordan.

ssociate Executive Secretary Orie
er will travel to France, Mor-
, Germany, Switzerland, Luxem-
rg, Austria, and The Nether-
ls. He will be gone from Sept.
o Oct. 15.

obert Miller, director of foreign
f and services, is visiting MCC
ects in the Far East and Mid-
East. He left Sept. 18 and will
rn November 26. His itinerary
ıdes stops in Japan, Korea, Hong
g, Vietnam, Indonesia, Thailand,
a, Nepal, West Pakistan, Leb-
ı, Jordan, Germany, and The
ıerlands.

S REPORTS FROM TEXAS

nonite Disaster Service discon-
ed its assistance in the Gal-
on, Texas, area on September
A meeting of Kansas MDS of-
ls was to be held on October 2
etermine the course of the work.
rdinator John Diller of Hesston
that a major factor in the ter-
ation of work was the slowness
nsurance companies in evaluat-
losses.

NENBERG CHOIR RECORDING

ecording by the European Men-
te Bible School Choir will probably be made before the choir returns to Europe. This is in response to requests for a record which have been received during the choir's present trip through the U.S. and Canada.

The proposed 12-inch, 33 rpm record would be available for $4.00 in the U.S. and $5.00 in Canada (C.O.D., post paid).

Records will be available only by advance order. All orders must be placed by November 15, 1961. Correspondence should be addressed to: Bienenberg Choir, % MCC, Akron, Pa.

PEACE WITNESS IN AFRICA

Thirty representatives from each of the three participating groups will be invited to attend a Brethren, Friends, and Mennonite conference at Camp Miami, near Germantown, Ohio, March 9-11, 1962, to discuss "The Peace Witness in Christian Mission," with particular reference to Africa.

The Friends will serve as hosts to the conference, which is being sponsored by the Historic Peace Church Continuation Committee.

The Mennonites' official delegates will be appointed through the Peace Section of MCC and the secretaries of the various Mennonite mission boards.

Paul Kraybill (executive secretary of the Eastern Mennonite Board of Missions and Charities), William T. Snyder (executive secretary of MCC), and Elmer Neufeld (executive secretary of the Peace Section) are serving on the program committee.

KREIDER INVESTIGATES OVERSEAS TEACHING

Robert Kreider, who is exploring the possible placement of Mennonite teachers in underdeveloped countries, left September 29 for a ten-week trip to Europe and Africa. He will spend a week in Europe conferring with interested mission and relief organizations and will spend the remainder of the time in Africa.

Areas to be investigated more intensively in Africa are East Africa, the Congo, the Central African Federation, Northern Nigeria, and Sierra Leone. Kreider's itinerary includes two days in the vicinity of Addis Ababa, two weeks in the Kenya-Tanganyika-Uganda area, ten days in the Congo, two weeks in the Central African Federation, a week in Northern Nigeria, and several days each in Ghana, Liberia, and Sierra Leone.

Kreider has undertaken this study for MCC while on leave of absence from Bluffton College for the 1961-62 school year. The study is prompted by an awareness of the urgent need for teaching personnel in underdeveloped countries, particularly in secondary schools and teacher training institutions. It is also recognized that there are many well-qualified teachers in the MCC constituency who might respond affirmatively to opportunities to use their talent and training in church programs overseas.

our churches

MARRIAGE ANNOUNCED

Gospel Church, Mountain Lake, Minn. Gordon Eitzen was married to Elizabeth Sawatzky on August 20 in the Bethel Mennonite Church. Ben J. Nickel received his doctor's degree in July. *Mrs. Waldo Stoesz*

PENNER BEGINS VS TERM

First Church, Beatrice, Nebraska. John R. Schmidt and family recently told of their work among the lepers in Paraguay and of their trip from South America to Kansas. Marvin Penner left for Haiti for two years of Voluntary Service under MCC. Our homes were opened for two weeks to underprivileged children from Chicago this summer. Junior and Senior Youth Fellowship had a one day retreat at the park near Alexandria, Nebraska. The married couples group had a weekend retreat with couples from Henderson which was held at Hondville, Nebraska. Our community has two farm trainees for the next six months. Our family night started September 20. We try to have our Bible study and choirs all on the one night a week. On September 26 open house was held at the church for Mr. and Mrs. John F. Penner on their 60th wedding anniversary. *Emma Jantzen*

HOSTETLER SERVES

First Church, Wadsworth, Ohio. Lester Hostetler of Sugarcreek is our interim pastor. He also directs the adult choir. The daily vacation Bible school under the direction of Mrs. Robert Hart was held in August with a good attendance. In July a carry-in fellowship meal was held with the Salem Church at Dalton, Ohio. At the family night service in September the Applecreek State Hospital Choir gave the program and Mr. Bennett Kroeck, therapist, spoke. Communion service was held October 1. New members received at this time were Doris Beck, Mr. and Mrs. Lorrell Mast, and Dr. and Mrs. D. E. Croyle. *LaVonne Klassen*

FAMILY RETREAT

Lorraine Avenue Church, Wichita, Kansas. The theme of our annual family church retreat at Camp Mennoscah on September 3 and 4 was "Personal Resources for Peacemaking." During one of the sessions the retreaters were divided into small groups and engaged in the role-playing technique. Some vital discussions followed this procedure. Our young people presented a centennial service, "The Coming of the Mennonites to Kansas," at the Wichita Cowtown Church on June 4 and at the Bethel Hospital Gift Day celebration in Newton on September 12. A single career people's Sunday school class has recently been organized. A financial campaign has been completed for raising funds for our church budget and for building an addition to the present structure. *Martha Harms*

SUNDAY SCHOOL PROMOTION

Grace Church, St. Catharines, Ontario. Sunday school promotion exercises were held at the Grace Mennonite Church on Sunday, September 24, at which time pins were given to those pupils who had not been absent more than twice during the year. During the morning worship hour Sunday school teachers' consecration services were conducted. In the evening a parent-teachers meeting was held. H. E. Gillies, a public school principal, spoke to the parents on the characteristics and discipline of children. Mr. Gillies is a member of the St. Catharines United Missionary Church. During the summer months we were privileged to have as guest speakers Menno Wiebe, a recent graduate of the Mennonite Bible College in Winnipeg, and Mr. Eugene Witmer who is executive secretary to the Christian Laymen's Evangelistic Association. Two weeks of Bible school were conducted from July 11-21. The total enrollment was 178 with an average attendance of 150. The mission offering of $140 was used for the support of a Korean boy for a year. *Mrs. George Andrews*

CHANGE OF PASTORS

First Church, Halstead, Kansas. On September 24 Roland Goering had his farewell sermon and communion service. In the evening we had the farewell church dinner and a program. The following week they left for Reedley, California, where he has accepted the pastorate of the First Mennonite Church. Our
church recently received a lette
acceptance from Arnold Funk
will come here March 1. Until t
time Peter W. Goering of Mou
ridge will serve us as interim
tor. *Laura Haury*

RETREAT PARTICIPATION

Bethel Community Church, Sa
Fe Springs, California. The two
treats sponsored by our confere
were held the latter part of Au
and over Labor Day. Pastor
Mrs. Hofstetter and seven
were at Camp Gaines, Sequ
Three of our families were pre
at the family retreat at Cam
Pines. Mrs. Gloria Fricke, mis
ary for four years in Pakistan,
guest speaker in the Septen
meeting of the Women's Missio
Fellowship. We had baptismal s
ices on September 17 and recep
of new members on October 8.
midweek Bible studies for s
weeks were on the rapture. *E*
Huser

VESPER SPEAKERS LISTED

Zion Church, Souderton, Penn
vania. James Luther Adams
fessor of Christian ethics at
vard Divinity School), Ernest
don (dean of the chapel at Pr
ton University), and John O
Nelson (professor of Christian
cation at the Yale Divinity Sch
were the speakers at the three
per services this summer. Rain
vented the first and third fron
ing held in the church's grove.
congregation donated approxin
ly $1700 for the Christmas bu
project of the MCC this sum
Forty young people from our
gregation attended the Eastern
trict Conference retreats at C
Men-O-Lan this summer, and
families attended a week-end
ily retreat in mid-September
ducted by our director of reli
education, Arthur Isaak. C. H
Atkinson, well-known authorit
church architecture, met with
building committee and later
entire congregation, showing
tures and discussing new tren
church architecture and furnish
Beth Clemens, daughter of Mr
Mrs. Melvin Clemens, who g
ated from Bluffton College
spring, is one of five young
working on an MCC service p
in a large Negro church at At
Georgia. *Norman Benner*

to the beyond

R Abrahams, member of the nungsau Mennonite Church, In- , Kansas, was born February 879, and died on September 27, .

hn D. Graber, Pretty Prairie, sas, was born August 31, 1877, outh Dakota and died October 961. He was a member of the t Mennonite Church, Pretty rie.

rnst Kerber, St. Catharines, On- , was born July 30, 1894, in nau, West Prussia, and died Sep- ber 16, 1961. He came to Ontario 952.

rnelius D. Peters, Flowing l, Saskatchewan, was born No- ber 16, 1876, in South Russia, died August 16, 1961. He was a nber of the Herbert congrega- .

rlo Plenert, Hillsboro, Kansas, born April 13, 1909, and died tember 23, 1961. He was a mem- of the Johannestal Mennonite rch and the father of two chil- n.

erman Schmidt, Wichita, Kan- was born October 27, 1908, at ssel, Kansas, and died Septem- 17, 1961. He was a member of Lorraine Avenue Church of hita, and is survived by his wife two children.

hristian J. Stahly, Carryville, souri, was born in La Grange nty, Indiana, on October 8, 1871, died May 5, 1961. He was a nber of First Mennonite Church, and, California. He is survived three daughters and six grand- dren.

saak J. Toews, Ottawa, Ontario, born October 4, 1895, in Oster- k, Russia, and died September 1961. He came to Niverville, nitoba, in 1925. Since 1942 he had n a government interpreter and nslator.

rank Wall, Seattle, Washing- , was born in Russia on March 1881, and died September 15, 1. He was a member of the Men- ite Country Church of Monroe, shington. He is survived by five ldren.

our conference

NEW HOSPITAL IN MEXICO

Ervin Schrag (Freeman, S. D.) writes from Mexico that a new community hospital at Cuauhtemoc, Chihuahua, is almost complete, and that the staff is awaiting orders to begin operations there. Schrag, a volunteer for the Board of Christian Service, is the administrator of the present hospital.

Tina Fehr (Altona, Man.), head nurse at the hospital, is instructing a course for nurse aides. Classes were begun by Nurse Margaret Willms (Coaldale, Alta.) during Miss Fehr's furlough the past year. Miss Willms is in her second year of VS in Mexico.

Rita Baergen (Tofield, Alta.), also a nurse, left Mexico on September 20 after completing a two-year term of service at the hospital.

EVANGELISTIC MEETINGS IN S.A.

Colombia missionaries staged an evangelistic campaign in Venadillo, north of the mission, this summer. The place is noted for its wickedness, and the Catholic priest, who was out of town during the campaign, was quoted as saying that he would not interfere in the campaign because maybe the Protestants could do something for their wicked city.

Besides calling at many of the homes, missionaries conducted public meetings. More than 700 persons turned out for the first meeting. Glendon Klaassen (Mountain Lake, Minn.) reports that "many came for salvation, and others showed much interest." Missionaries sold over 800 Gospel portions and Bibles.

Glendon Klaassen teaches school in Ibague, where sixty-two students from twelve missions are enrolled. He and Phil Evaul, director of the school, also teach a few English courses at the University in Ibague.

KANSAS CENTENNIAL PAGEANT

Two people from the heart of the Kansas Mennonite community come face to face with John Brown, the eccentric fighter against slavery during the early days of Kansas history. John Brown finds that he has much in common with the Mennonites. Like him, they are godfearing and Bible-reading people. They have a program of action, but they differ with John Brown on how to find peace and freedom.

This is the setting for a drama called, "The Edge of the World" which will highlight the sessions of the Western District Conference at Kansas City. It will be presented on Sunday evening, October 22, in Kansas University's Battenfield Auditorium at 7:30 p.m. Director of the play is Bethel College drama instructor, Norman Lofland. The script for the production was written by Maynard Shelly, editor of *The Mennonite,* who was also the author of "We Are Pilgrims," the General Conference Centennial pageant presented in 1959 and 1960.

Among the historical characters who will appear in the play are Christian Krehbiel, Kansas pioneer; H. R. Voth, early missionary to the Indians; and Jacob A. Wiebe, cofounder of the Krimmer Mennonite Brethren. Scenes will recall the early settlements of the Mennonites on the prairies, the Halstead mission school for Indians, and early disaster service in Topeka in 1951 and 1952.

CONVENTION SUMMARY

The Western District Sunday School Convention on October 1 in the Alexanderwohl Mennonite Church near Goessel, Kansas, voted to contribute $1,000 from its treasury to the Board of Education and Publication. The money is to help defray production costs of the graded Sunday school curriculum.

The convention took the form of a workshop in the afternoon. Speaker for the evening was Gideon G. Yoder, pastor of the Burrton Mennonite Church.

New officers elected were Wilbert Schmidt, Goessel, president; and Erwin Goertzen, Newton, and Harold Plenert, Moundridge, board members. Outgoing president was Ralph Peters of Hillsboro. Board members whose terms expired were Mrs. Eldon Graber and George Kroeker.

Omar Voran, Newton, is vice-president of the convention; Velma Jean Stucky, Inman, is secretary; and Roland J. Bartel, Hillsboro, is treasurer. The third board member is Melvin Klaassen, Whitewater.

Second class postage paid at North Newton, Kan

NEUFELDS MINISTER IN SOUTH AMERICA

During my recent journey to Paraguay it has been my privilege to visit with Brother and Sister A. G. Neufeld of Margaret, Manitoba. They have now been in South America since January. During this time they had meetings in Brazil, Argentina, and Uruguay. They will be in Paraguay for about one year.

The Lord has been blessing the ministry of Brother Neufeld very greatly. August 17 he completed his ministry in the Neuland Colony. The method used by Brother Neufeld is quite unique in evangelistic ministry. He holds a series of meetings in a church (frequently about a week) and then he visits every home. Every place I visited after Brother Neufeld's visit, people spoke very highly of his work. In all several hundred have already been converted and many others have reconsecrated their lives to the Lord. In some cases family life has been transformed.

The ministry of Brother and Sister A. G. Neufeld is part of the work of the Board of Missions of the General Conference Mennonite Church. The prayers of our people everywhere are solicited on behalf of this vital ministry. For about two months (beginning August 19) Brother Neufeld will minister in the Fernheim Colony. We praise the Lord for the results of the ministry and also for the good health of Brother and Sister Neufeld. *Andrew R. Shelly*

OPENINGS FOR WINTER SERVICE

Winter Service has approved ten projects for short-term volunteers, according to H. A. Fast, director of the program. This program, instituted two years ago, has given opportunity for older persons, especially those who cannot leave their regular duties in the summer months, to serve for them one to six months during the winter. About forty persons have participated in various projects in North and South America in these two years.

In Arizona, a couple is needed for about two months to remodel and repair mission properties in Moencopi, Bacavi, and Oraibi. Mr. and Mrs. Edwin Graber of Freeman, South Dakota, will serve here.

Last year two couples served in Colombia, South America. The mission there again would welcome the help of two couples in maintenance, repair, sewing, and children's work. This project could take two or three months.

In Gulfport, Mississippi, a single person or a couple could spend several months (October and November preferably), beginning by setting up a project which is to involve the remodeling of an apartment for missions personnel. Later, a carload of men would be needed to help with carpentry, plumbing, and electric wiring for a week or so.

Opportunities for hospital work are given by Mennonite Deaconess Hospital in Beatrice, Nebraska; and Brook Lane Farm Hospital at Hagerstown, Maryland. In Beatrice the work will involve nursing and orderly service. The MCC hospital at Hagerstown needs carpenters to help in the construction of a chapel.

At least six homes for the aged and for invalids would welcome nurses, aides, cooks, maintenance men, and persons to work in activities. They are in Frederick, Pennsylvania; Henderson, Nebraska; Herbert, Saskatchewan; Mou
ridge, Kansas; and Vineland, O

Applications are now being
ceived by the Board of Christi
Service, 722 Main Street, Newt
Kansas.

C.I.M. TRIBAL MEETING

Vernon J. Sprunger, executive s
retary of the Congo Inland M
sion and currently in the Congo
several months, writes of an
mission meeting which was sch
uled for October 5 and 6. Missi
aries expected all the tribes in t
C.I.M. area to meet in an eff
to "re-establish a oneness as Ch
tians and fellow-believers sa
through redemption by Jesus." T
meeting was to be held at Kalo
(Tshikapa). If this meeting w
successful, the first step will ha
been taken toward church uni
says Sprunger.

BOOKSTORES VISIT DISTRICTS

A community that has no bookst
and persons who cannot get to th
Conference's bookstore can have
bookstore come to them. Mennor
Bookstores set up displays of S
day school literature, Christian e
cation leadership books, and Bi
study books at Sunday school c
ventions, workshops, demonstrat
schools, and conferences.

Mennonite Bookstore in Newt
Kansas, had such a display at
Western District Sunday School C
vention in the Alexanderwohl M
nonite Church near Goessel, K
sas, on October 1 and at a Sun
school convention of South Dak
churches in Doland on October
Walter D. Unrau, manager of M
nonite Publication Office and Bo
stores was in charge of the displa

MINISTERIAL CHANGES

Donald Wismer, pastor of the
vada (Colorado) Mennonite Chu
has submitted his resignation.

Art Kropp was ordained as
preacher on October 1 in the F
Church, Chilliwack, British, Col
bia. He and his wife have been
gaged in mission work in north
British Columbia.

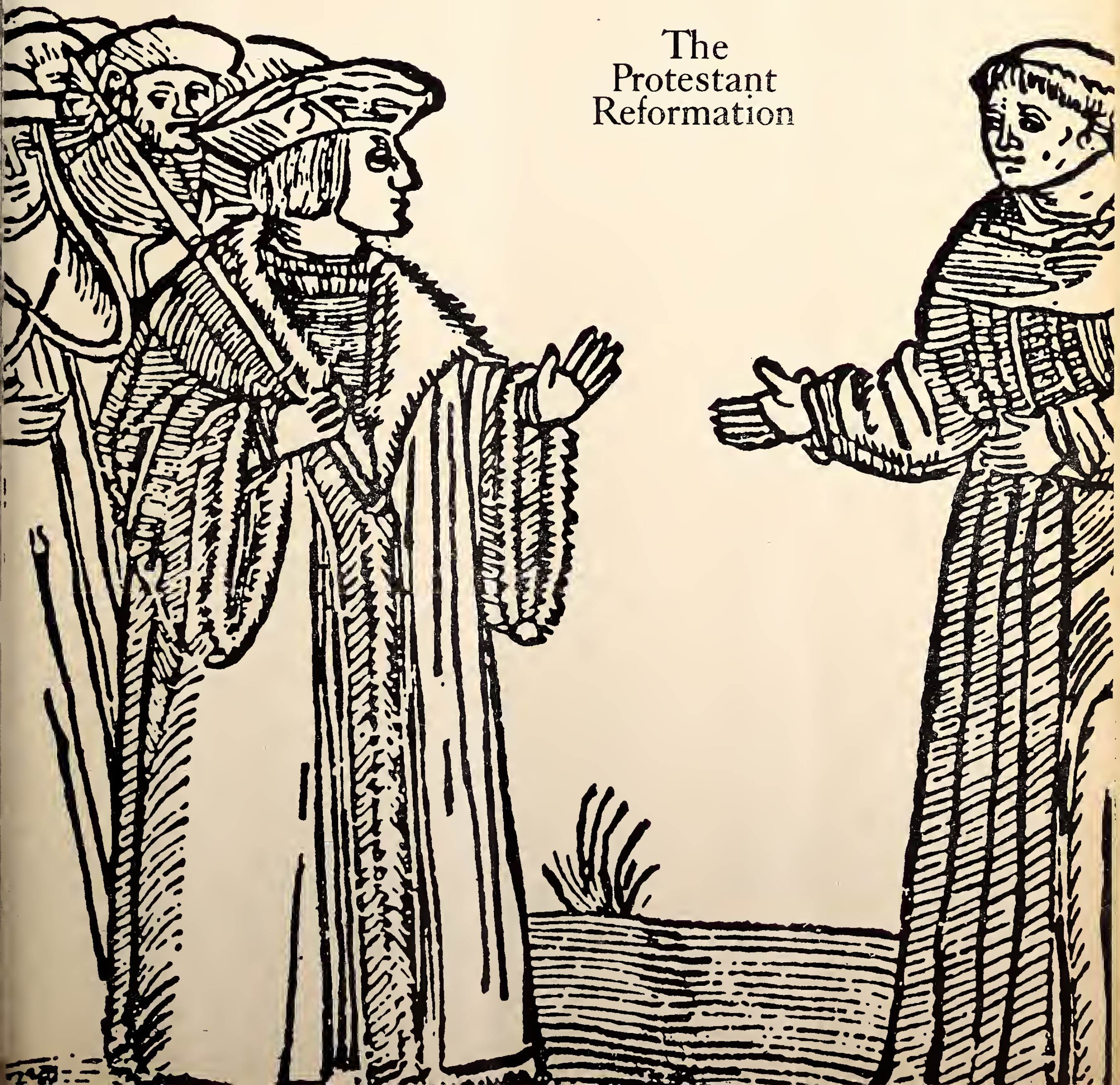
OCTOBER 24, 1961

HE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

The Protestant Reformation



in this issue

COVER
Luther's first hearing at Worms. It was at his second hearing that he made the statement, "Here I stand. . . ."

CONTENTS

Editorial 674
Positive Protestants 675
St. Martin and the Beggar................678
High Hopes for Unity 679
What Do Mennonites Believe?..........681
Talking to the Pastor......................683
Come to Council..............................683
The Reader Says 684
Our Schools 685
MCC News 685
Our Churches 685
Our Conference 688

CREDITS
The engravings on the cover and page 676 are from Roland Bainton's book, "Here I Stand," published by Abingdon Press. Page 675, Religious News Service. The legend of Martin and the beggar (see page 678) turns up often in German literature and art. Three of the works of art in the German government's gift of gratitude to American relief agencies dealt with this theme. The reproduction accompanying the poem is by courtesy of the Brethren Service Commission. The poem is from "A Sense of Movement" published by the University of Chicago Press. Page 682, Bethel College Historical Library.

CONTRIBUTORS
Harry W. Kruener, minister of the Plymouth Church of the Pilgrims, Brooklyn, New York; Thom Gunn, English poet, instructor in the English department at the University of California, Berkeley; William Keeney, on leave from Bluffton College, working in Europe with Mennonite Central Committee and Mennonite churches in The Netherlands.

of things to come

Oct. 25, 26—Saskatchewan Conference, Herbert, Sask.
Oct. 28, 29—Annual Conference, Women in Church Vocations, Elkhart, Indiana
Oct. 29—Manitoba Youth Organization, Winnipeg, Man.
Oct. 31 - Nov. 3—Church and Society Conference, Chicago, Ill.
Nov. 17, 18—Alberta Ministers' Conference, Gem, Alberta
Nov. 17-19—Sunday School Conference, Altona, Manitoba
Nov. 23—Thanksgiving (U.S.)
Nov. 23 - 25—Young People's Union Council, Chicago, Ill.

THE MENNONITE

Editor: Maynard Shelly. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. **Editorial Assistant:** Muriel Thiessen. **Art Director:** Robert W. Regier.

VOLUME 76 **NUMBER 42**

Editorial by Willard W. Wiebe

THE GREAT IMPERATIVE A year ago I attended a ser in the Carey Memorial Baptist Church in Calcutta. This ch stands as a memorial to the father of the modern mission moven —William Carey. One October night in 1792 he stood befo group of Christian leaders in England and poured out his con to reach the lost with the gospel. A pastor in the group turned said, "Young man, sit down! When God pleases to convert heathen He will do it without your aid or mine!"

Was this unnamed pastor right? Should we preach the gospe people who have their own religion? Are we not being presumpt and arrogant in trying to get other people to change their relig These questions need to be answered in every generation. It is conviction that the honest inquirer will find overwhelming bib proof to support the imperative of the Great Commission.

Universal Man. All mankind may be traced to one source. G act of creation ties all people and nations into one bundle. Paul that God "hath made of *one blood* all nations of men for to d on all the face of the earth" (Acts 17:26). Geography and m made barriers tend to make us forget. Science also confirms we are one human family. And because we are one human fa we cannot separate ourselves in unconcern from each other.

Universal Sin. Just as the human race is one in Adam, so it is in Adam's disobedience, "As by one man sin entered into the w and death by sin; and so death passed upon all men" (Rom. 5: In some areas it is popular to romanticize the "noble savage." posedly he lives in innocent contentment. Experience and revela fail to confirm this myth. The naked reality of spiritual dark cannot be taken lightly. Others tend to magnify the lost conditio the "heathen" while they identify Western civilization with salvat *we* are superior; *they* are to be pitied. The Bible slashes through of these notions by declaring the whole of mankind to be lost! Whe cultured or uncultured, man is condemned in the glaring realit sin. He is alienated from God. "For *all* have *sinned* and come s of the glory of God" (Rom. 3:23). Such a simple truth is pa the mainstream of God's revelation.

Universal Christ. "For as in Adam all die, even so in Christ all be made alive" (1 Cor. 15:22). As the source of sin is in A so the source of salvation is in Christ. As the result of sin is t so the result of salvation is for all. In Adam the image of Go man was destroyed. In Christ the image of God in man is rest (Col. 3:10, 11). The religions of the world do not have su message. They hold out no such hope. Christ alone is the ans In Christ alone is there hope! It is in this gospel only that we "the power of God unto salvation to everyone that believeth" (1:16). The heathen of the world—the undernourished and overfed, the illiterate and the intelligent, the oriental and the Ame —will not be saved unless they see their need of a Saviour. To p phrase Romans 10:14, 15: They will not see their need for until their eyes are opened in faith. They will never have faith they are informed. They cannot be informed unless someone to them with the message. No one will bring them the messa long as the church is disobedient to the Great Commission!

Martin Luther, by Hans Holbein

OSITIVE ROTESTANTS

ry W. Kruener

: AMERICANS are familiar with
er's historic words, "Here I
1. God help me, I can do no
r." The drama captivates us all;
what Luther really stood for is
e to us.

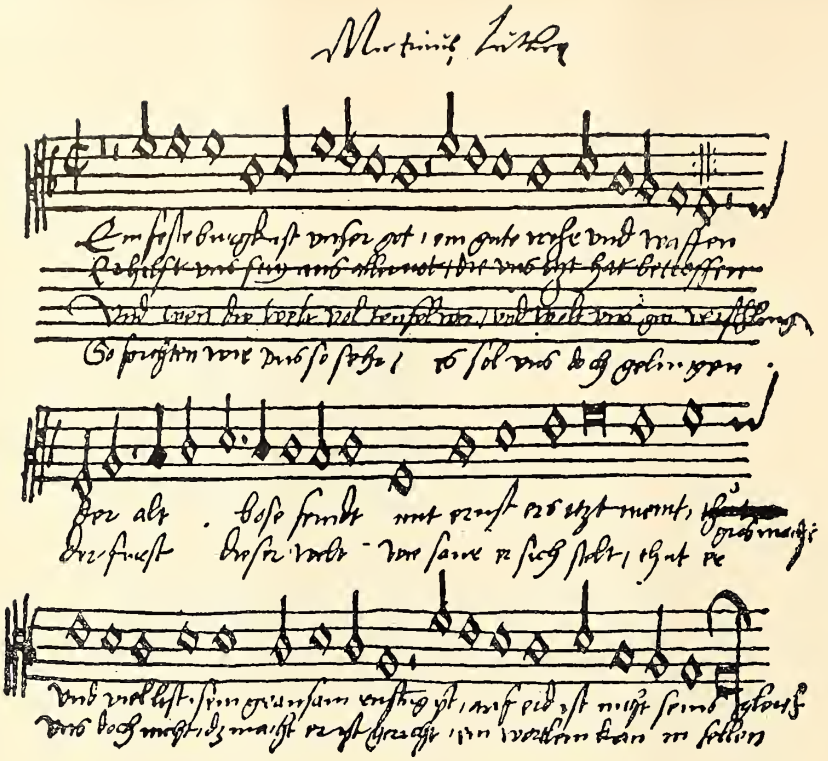
me months ago *Harper's Mag-*
e published a series of four
les on modern beliefs. The first
called "The Faith of a Heretic"
it was clearly stated by a pro-
r at Princeton, convincing in
y ways. Then came the Catholic
Jewish statements, both clear
good. The last was the Prot-
nt statement of faith, and be-
you got through it was hard to
e out whether the writer be-
d anything at all. Is it any
ler then that most outsiders
the Protestants are just nega-
or that they are against the
olics or Jews. The word Prot-
nt seems to mean protest,
e negative. Is it any wonder
if most Protestants were asked
they are Protestants, they would
stly say: "Simply because my Mother and Father were." There is nothing firsthand, you see—nothing positive, no one spot where you can honestly say with Luther: "Here I stand, God help me, I can do no other."

It is not surprising that in a mixed marriage situation the Catholic can say to the Protestant: "There really *isn't* anything much for you to give up, is there?" The Protestant may squirm, but finally he admits there isn't much.

Protestant does not derive from the verb "to protest"; it is not negative. It comes from the noun, "protestation," which means *a solemn declaration of fact, opinion, or resolution.* It affirms something. And to get that affirmation out before us, let me give you a definition of Protestantism. Jesus speaks of himself as "the way, the truth and the life." *Protestantism is a way of faith that gradually becomes a way of life.* You notice two items in that definition which must be spelled out: a way of faith—certain beliefs. But we can't leave it there—at just a set of doctrines. Protestantism is a way of life, a way of doing things and meeting life situations. This way of life is derived from that way of faith.

What do we believe as Protestants? First of all, we are Protestants because we believe that the Bible is the prime rule and guide of our faith and practice. Ruskin says of the Reformation: "In its right hand there was a Book." Adlai Stevenson says that our fathers built this country with three tools—an ax, a plow, and a Book—the Bible.

Now this does not mean that we worship words. That's always the temptation, of course, to make the Bible a sacred book of mottoes, magical sciences, phrases pulled out of context to justify our opinions on slavery, war, or morals. Word worship is bad, although it can help to win a quiz show. Even ministers make this mistake. I have a friend who preached a sermon, "Why Doesn't It Happen to Me?" He was so happy because in scrambling through the concordance he found those very words in Genesis and he had his text. But what was his horror, after preaching the sermon,



"A Mighty Fortress" in Luther's hand

to discover that those words were not spoken about religion, but by Rachel, who was complaining to her husband that other women had babies, but she didn't. For weeks he lived in terror that some dear soul in his parish would read his Bible and ask him about it.

Jesus himself cared so little about words that He never wrote anything down. But the spirit behind the words is important. I am a Protestant, not because I have a Book in my hand, but because that Book brings the Spirit of the Living God closer to my heart and I am able to see my life with a clarity I never had before.

The Believer's Priesthood

And this is next. We are Protestants because we believe that we have direct access to God at all times. If you want to see the ruler of a foreign country, you have to go to him through his ambassadors. Some Christians believe in the ambassador theory of God, but not Protestants. As a child can go without fear to his father, so may we come to our God.

This, of course, is both a high and a dangerous doctrine. Protestantism rises or falls with the responsible individual. Sometimes we talk about the freedom of the individual and forget his solemn responsibility. But that's mighty far from what the Reformers had in mind. Luther, you recall, made his watchword "the priesthood of every believer." When the young Luther as a boy knelt to pray in his church, he looked at the stained-glass windows. And there were pictures of men drowning in the seas of life, with their arms stretched pitifully out of the black and swirling waters. And through the waters rode a single boat and in it the black-garbed priests, who alone could stretch forth their hands and bring men into the boat and save them.

When the mature Luther talked about the priesthood of every believer, he cut the shackles of that sort of priestcraft. But Luther never forgot the solemn obligation
priest, that he was bound to
faithful to his God.

This is the second part of
estant doctrine, "Every man a pr
every man free before his God."
must never forget the respons
ites of being free—the sacred
gations of being your own p
before the altar of the living

A Life of Gratitude

This is the third part: We
Protestants because we believe
gratitude to God is the basis of
Christian life rather than stri
after moral perfection. This is v
Luther discovered. For a nur
of years he was a monk, and he
a good monk, observing all
rules that would improve his
He did his penance, he obse
asceticism, he kept all the le
of the church law. Then it sudd
dawned on him: "This is not
right way to come to God. Th
a dead end, the road of endle
trying to perfect yourself, to m
heaven, to do bookkeeping be
God. . . . Moral or religious b
keepers are on the wrong r
The Christian man is the man
accepts God's love, knowing
you cannot lay moral claims u
God, saying, "I'm this good;
owe me this much." God's love
gift, not something you merit
work to secure. You accept G
love by faith, not by works.
essence of your Christian reli
is gratitude, not striving after m
perfection.

One of the problems of co
students is that they think
have perfectionist parents, who
pect nothing short of perfect gra
perfect character, perfect prep
tion for life work, perfect choic
a wife, perfect success. For a w
in their lives this is helpful
makes them do their best.
feel: "I must not let Dad do

There usually comes a crisi
most of these young people's
when they feel the sheer tyra
of this perfectionism. It sc
them. They get self-centered.
keep saying to themselves: "
haps I won't make it. I got a
chemistry; I wonder how th

THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and D ber 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage p North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; ed correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, K**

e that at home." Striving, you
after perfection becomes a tyr-
y rather than a help.

ow, what's the way out? To
ve harder? No. First of all, such
oung person has got to say to
self: "This is a dead end. Striv-
after perfection defeats itself.
not becoming better; I'm just
oming self-centered and self-
iteous." The second thing for
a young person is to go home
discover that his dad and moth-
ove him just as they did before.
this is what makes him a truly
d young man: the fact that he
accepted, regardless of his im-
fection. No one merits love, we
ply receive it.

ou can think of God as the per-
ionist father, and then you'll
to merit His favor—doing so
ny good deeds, so many alms
en, so many laws kept, so much
itual bookkeeping. This is sal-
on by works. This is a dead end.
you'll live by faith and accept
fact that you are accepted, if
come home imperfect as you
then a new peace and radiance
freedom will come into life.
are a Christian because you are
ateful man, grateful for love no
can merit—the love of God
self.

Fellowship of Believers

inally, we are Protestants be-
se we believe that the true un-
of the church comes not through
ormity of organization, but
ugh the fellowship of believers.
church is one in an organic
ner than an organizational sense.
en the Catholic speaks of the
ness of the church, he means
plete union under an earthly
ereign. To the Protestant this
not unity but uniformity. The
unity of the church is a unity
faith in Christ, not of institu-
al structure.

ndeed the Protestant attitude to-
d organization and institutions,
uding the church, is theologi-
y quite distinct from that of Ro-
Catholic. The Protestant says
men are sinners; they tend to-
d self-centeredness. And no-
re is this self-centeredness more
arent than in organizations. Or-
izations (including the church)
power, seek to preserve them-
es, become deified. The Prot-
nt knows that the church, just like any other organization in the political community, seeks power for itself over against the common good; it becomes corrupt, oppressive, sinful. The Roman Catholic on the other hand, makes a strange exception of the church from the problems of sin. It is for him the divine society, perfect, beyond politics, beyond the lust for power, beyond sin. It is an organization sacred in itself.

This, of course, was the theological issue behind the United States presidential campaign. It was theological, true and simple. Did the Catholic candidate believe and would he carry into public policy a belief that the church is beyond sin and the lust for power which the Constitution presumes and seeks to check in every other organization? If so, then he would show it political favoritism and preference in the White House. Or was the Catholic candidate, regardless of his personal acts of worship, politically a Protestant, believing that Catholic institutions, as all others, must be checked and kept in place according to the Constitution? His independence of the Roman Catholic Church as an institution was the test. He may prove to be more Protestant than many Protestants, believing that the true church is a fellowship of believers and not a divine society exempt of human sin.

A Way of Life

How does this way of faith become a way of life? In the long run truth is never a noun; truth is an adverb. We never know truth as a series of abstract principles nailed to a church door or to a pulpit. Truth is what a man does truly; it's an adverb, not a noun. In this sense, no one of us is completely a Protestant. We are becoming Protestants. We are trying to live a more Protestant way.

The first abstract principle of the Protestant faith is the Bible. As a way of life we all have to begin to live biblically. The Bible says very simply that history is God's stage; He walks on it all the time; He's walking on it now if only we could see Him. But often the lights are dim, and men have poor eyes. But once the lights were very bright when Jesus came; and His life is the most important date in history. In a survey of publishers on the most important date in history, the discovery of America ranked first (what nationalistic conceit) and the birth of Jesus ranked fourteenth. You see a decision is necessary. You decide what's supremely important in history, and you fashion your life by that decision. This is what it means to live biblically.

The second principle of the responisble individual becomes a way of life, too, once you believe it. Vance Packard says that the only reason to read his book on *The Status-Seekers* is first to learn how much you are a status-seeker and then try to be free of status and to be an individual. So if you are a Protestant, you will always have a nonconformist conscience of some sort. You will try to be from day to day more of what the philosophers call a truly "authentic" person.

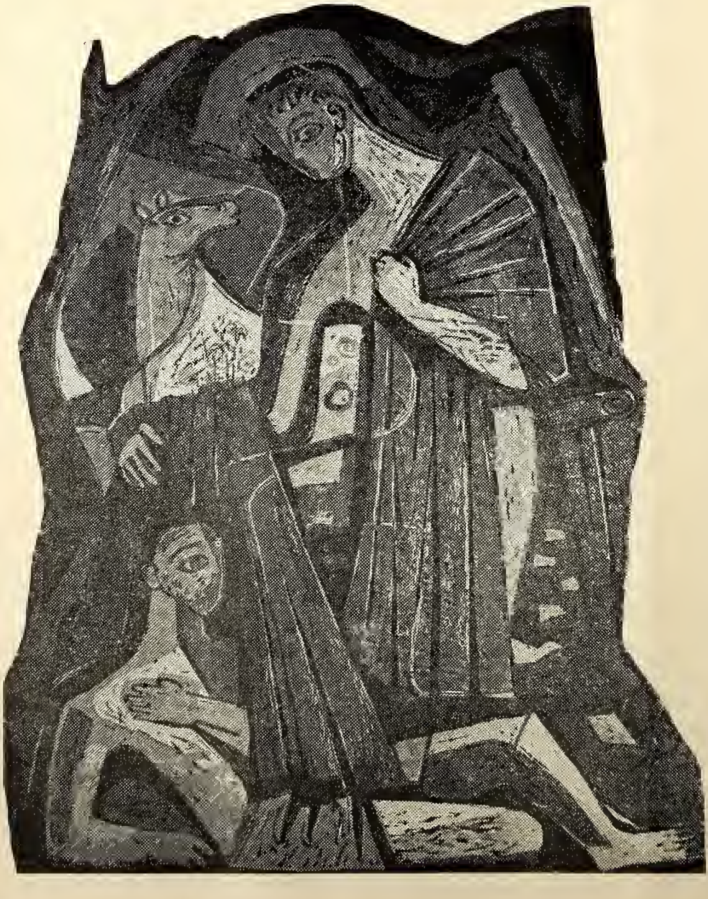
Let's bring the third principle of gratitude to God as the basis of morality down to a way of life. It means that you will make moral distinctions: this is right; this is wrong; God help me, I can say no other. But you will forgive and accept your fellow men, as sinners before a loving God, just as you are. This is the democracy of the forgiven. Once you understand the love of God and try to live in the light of it, you know that no one of us really shapes up or measures up. But we can accept each other as humans and as brothers because God has created and accepted each of us.

And the last principle, the unity of the church coming through fellowship of the spirit, is a way you learn to approach all organizations. Remember you can serve an organization as a Protestant, but you cannot be just an organization man. You can love institutions, but not love them too dearly. The kingdom of God is not capitalism, nor Communism, nor democracy, nor the church, nor the Republican or the Democratic party. All institutions have their day, "They have their day and cease to be; They are but broken lights of Thee, And thou, O Lord, art more than they."

This is a way of faith that over the years, if we dare to live it, becomes a way of life. This is the way Protestantism becomes for you not a noun but an adverb.

St. Martin and the Beggar

Thom Gunn



Martin sat young upon his bed
A budding cenobite,
Said "Though I hold the principles
Of Christian life be right,
I cannot grow from them alone,
I must go out to fight."

He traveled hard, he traveled far,
The light began to fail.
"Is not this act of mine," he said,
"A cowardly betrayal,
Should I not peg my nature down
With a religious nail?"

Wind scudded on the marshland,
And, dangling at his side,
His sword soon clattered under hail:
What could he do but ride?—
There was not shelter for a dog
The garrison far ahead.

A ship that moves on darkness
He rode across the plain,
When a brawny beggar started up
Who pulled at his rein
And leant dripping with sweat and water
Upon the horse's mane.

He glared into Martin's eyes
With eyes more wild than bold;
His hair sent rivers down his spine;
Like a fowl plucked to be sold
His flesh was grey. Martin said—
"What, naked in this cold?

"I have no food to give you,
Money would be a joke."
Pulling his new sword from the sheath
He took his soldier's cloak
And cut it in two equal parts
With a single stroke.

Grabbing one to his shoulders,
Pinning it with his chin,
The beggar dived into the dark,
And soaking to the skin
Martin went on slowly
Until he reached an inn.

One candle on the wooden table,
The food and drink were poor,
The woman hobbled off, he ate,
Then casually before
The table stood the beggar as
If he had used the door.

Now dry for hair and flesh had been
By warm airs fanned,
Still bare but round each muscled thigh
A single golden band,
His eyes now wild with love, he held
The half cloak in his hand.

"You recognized the human need
Included yours, because
You did not hesitate, my saint,
To cut your cloak across;
But never since that moment
Did you regret the loss.

"My enemies would have turned away,
My holy toadies would
Have given all the cloak and frozen
Conscious that they were good.
But you, being a saint of men,
Gave only what you could."

St. Martin stretched his hand out
To offer from his plate,
But the beggar vanished, thinking food
Like cloaks is needless weight.
Pondering on the matter
St. Martin bent and ate.

Copyright, 1957, by Thom Gunn
Woodblock by Guenther Heinemann

HIGH HOPES FOR UNITY

illiam Keeney

E EARLY ANABAPTISTS sought unity with those who
re believers. They expected the fellowship of be-
vers to be gathered out of the world into a new
porate unity. Unity was not to be based on a tight
anization, though one can note an increased em-
sis on the church as an institution in The Nether-
ds by 1555.

Vor was unity to be based primarily upon a creed
which believers must subscribe. Mennonites have
mulated a number of confessions of faith during
ir history. They do not appear to be primarily dog-
tic statements to which others had to subscribe, but
her expressions of faith which might testify to
ers of their experience. These were not final, but
ject to the authority of the Scriptures.

Non-Mennonite historians are showing a growing
preciation for the pioneering by Anabaptists in the
formation period of certain principles which are now
reasingly accepted in Protestant circles. Some have
gested that the Anabaptists in England may have
de a larger contribution to Christendom by losing
ir organizational identity and entering other church
ups. Thus, such Anabaptist principles as a separa-
n of church and state and the voluntary gathering
believers may have become more widely accepted
l effective in the churches in England and the United
tes. By withdrawing into separate groups, the Men-
nites may have preserved their heritage in purer
hion, but at the expense of a wider witness. A real
p toward unity may have been taken by those who
ed to find a viable solution to differences of opinion
hout splitting from the established churches with
ich they were not in total agreement.

The authority of the Scriptures and a common recog-
ion of the Bible as the only norm for faith and practice served as one of the most important bases for unity among the Anabaptists. Today the World Council of Churches is refining procedures which were frequently used by the Anabaptists in their search for understanding with others. The Anabaptists would take a point of dispute and together examine the relevant Scriptures, pray together about the matter, and seek to act in obedience to what they discovered as the clear command of God. It was because Zwingli failed to continue this mode of deciding how to carry out the reform that led to the first break with the Swiss Brethren. His prohibition of Bible study groups brought the final break. The brethren came to be convinced that Zwingli was controlled more by tactical considerations in order to retain the support of the city council than he was by scriptural authority.

While the Scriptures were considered normative and were a principal means for achieving unity, there were limitations because the participants in the debate were not sufficiently aware of their own motives. Too often a man naively assumed that he read the plain and simple words of the Scripture and clearly understood their meaning while accusing his opponents of intentionally distorting the meaning to suit their ends. The various persons and groups involved brought their own ideas to the Scriptures and did not always accept that these ideas might be subjected to critical examination. Without a willingness to critically re-examine each set of ideas, disagreement and disunity were inevitable.

Another important basis for unity was the concept of the church. The Anabaptists did not think of the church as an organization. It was primarily a fellowship of believing Christians. As such, it was rather flexible and adaptable to a variety of circumstances. It could be begun anew wherever a fellowship of believing Christians assembled. It could transcend national and political boundaries. At least in the early days of the Anabaptist movement there was little consciousness of Swiss, German, French, Belgian, or Dutch national churches. Leaders moved freely back and forth across boundaries. Pilgram Marpeck and Hans Hut labored from Strasbourg to Moravia. Menno Simons and Dirk Philips traveled from Amsterdam to the eastern shore of the Baltic.

Little effort was made to construct a tightly knit organization. The focus was upon a local fellowship. The preference for the term *Gemeinde* as opposed to *Kirche* is indicative of this broader conception of the total church. Even today the Dutch Mennonites prefer to be known as a brotherhood rather than a church.

The unity in the movement arose from a feeling of kinship concerning the major features of the Christian life. In addition to the concept of the church and the use of Scriptures as normative for faith and practice, one could cite such teachings as believer's baptism, the life of discipleship, nonresistance, nonswearing of oaths, mutual aid, use of discipline, and similar veiws on eschatology.

Frequently the need to do a common task was the pathway to unity. The many groups in The Netherlands very early could join in concerted efforts to meet the needs of the persecuted brethren in Switzerland. Probably the oldest continuous union effort among Mennonites is their committee to provide for foreign needs. Later the need for training ministers and the concern for churches too poor to support their own pastors led to the formation of the Dutch General Conference. This eventually brought all the Dutch Anabaptists into a loosely organized unity.

Of course, the basis for unity in The Netherlands was not always constructive. It was possible in part because of the loss of many distinctly Mennonite practices. Indifference and rationalism were responsible for a climate in which unification could be realized. Fortunately, these former trends are now being reversed in large parts of the brotherhood without destroying the unity achieved.

The Dutch have probably given the most intense study to the theological basis for unity. As early as 1626 Flemish congregation at Amsterdam tried to find a basis for union among the various Mennonite groups. Their minister raised three major questions: According to God's word, what are the fundamental characteristics whereby one may recognize the children of God and members of Jesus Christ? Can the Flemish alone form the church of God? Do the Holy Scriptures forbid making peace with others?

Galenus Abrahams de Haan argued that no segment of the visible church can be the only true church. The modern Dutch Mennonites have asserted a strong individualism in the matter of faith, putting more emphasis on confession of personal experience than on doctrinal uniformity. Galenus Abrahams was an exponent of this position and was influenced by the Collegiants who spiritualized Christianity.

Our own General Conference was born out of a consciousness of the dependence of several local groups on each other in order to accomplish certain purposes. H. P. Krehbiel felt that the practical demands for publishing, doing mission work, establishing a training school, and aiding the migrating Russian Mennonites, were more important than conscious doctrinal awareness of the unity of the body of Christ. Krehbiel has a vision of unity which sometimes seems to be more romantic than biblical, though the latter may have been more real than evident.

An examination of the General Conference minutes for the first twenty years disclosed no theological statement concerning the basis for unity in the church. The desirability of church unity seemed to be an unquestioned assumption on the part of the founding fathers of the General Conference. Nevertheless, it would appear that even if the brethren did not formulate a theological rationale for unity, their motivations were biblically based, and they were impelled by the movement of the Holy Spirit.

Insights from Mennonite History

At times it has seemed necessary to separate from certain elements, particularly from extreme leaders. This action may be required in order to maintain purity and avoid fanaticism. Illustrations of those who probably should be excluded if they do not voluntarily dissociate themselves would be David Joris in the Reformation period and Claass Epp, Jr., in Russia, who became intrigued with prophecy and set a day for Christ's second coming. At times groups have become stagnant and a break has made possible a "great le forward in vitality and progress, or even recovery of abandoned principles.

The two most obvious, though certainly not rallel, examples of this constructive disunity might e the original break with the Roman Catholic Chu h in the sixteenth century, and Oberholtzer's split v h the Franconia Conference in the nineteenth cent y. When or how can one know that the situation equires such action in order to be obedient to the pror tings of the Holy Spirit? The separation does not lways result in spiritual and moral improvement. H ns de Ries was an early conciliatory figure in the Du h Mennonite church. He proposed a confession of f th and church doctrine big enough to include all who ve Christ. How can such inclusiveness be fostered ove a long period without breeding apathy?

These questions pose the problem of how to re in sufficient organizational flexibility to permit prog ss and response to changing needs while preserving eno gh structure to maintain the purity demanded of he body of Christ. For the individual it becomes a q estion of how to act with personal integrity and al without becoming contentious; how to act with earn stness and to seek the highest standards in faith nd practice without falling prey to ambition and sch m.

The use of Scriptures as normative has at ti es been the occasion for disunity. Nevertheless, with he careful study of the correct principles of interpr tation and the development of adequate procedu es many of the difficulties can be overcome. This requ es a willingness to search the Scriptures fully, to dis ss all interpretations openly and prayerfully, and a ser us attempt to understand the brethren and continue iscussion as long as they are ready to seek earne ly and act according to the truths discovered.

Groups should act together where there is c ar understanding and agreement on the Scriptures nd readiness to abide by their mandates. Judgment p obably should be suspended as long as there is sin re desire to know the full will of God. Where agreem nt cannot be reached, each must act with integrity w en it becomes necessary to take a stand or to act. S ch an attitude will require confidence in the Holy Sp it both to illuminate the sincere seeker and to use v at is done sincerely so as to override errors impose by the limitations of our human nature.

Even with a variety of existing groups, we n ist acknowledge our need of one another to complete he body of Christ. Our variety of gifts must complem nt each other. This type of unity does not call for niformity in organization or even in exact cre la emphasis, but for corporeality.

Christian unity requires a readiness to lose s ne historic identities in the interest of the total chu ch The readiness to abandon organizational selfhoo is probably even more difficult to accomplish than he type of yieldedness required of the individual in o ler that Christ may have complete lordship over his fe. Where we err, we must seek forgiveness and reco iliation not only with God, but with our fellow en. This calls for grace to acknowledge our error nd repent, both as individuals and groups. Where ot ers err we should seek their redemption through suffe ng love, not their condemnation nor our self-vindicatio

Karen Sherman, a 1961 graduate of Davis County High School and member of the Pulaski (Iowa) youth fellowship, discusses something appropriate for next Sunday—the 444th anniversary of the Reformation.

What Do Mennonites Believe ?

We as Mennonites, believe that we have a right to exist as a separate denomination. So it is necessary that we examine the grounds upon which we claim this right. We believe the church is composed of individuals who have renounced sin and surrendered their hearts and lives to the Lord Jesus Christ. This concept demands the separation of the church and state because of the following reasons. The state embraces all men, while the church is made up of believers only. The state is normally entered by the natural birth, while church membership presupposes the "new birth." The state controls by law, while the church employs the word of God. The state has a human head, while the head of the Church is Christ. The function of the state is the maintenance of law and order while the task of the church is the evangelization of the world. Neither can do the work of the other.

Mennonites believe that no infant is capable of conversion; he cannot repent and believe the gospel. Conversion is the covenant of a good conscience with God. Baptism is a symbol of one's death to the old life of sin and of spiritual resurrection to newness of life. The salvation of children depends upon something much more significant than the application of water to the body.

Baptism or confession of faith marks a dividing line between the church and the world. It is true that even in this way the world is not altogether kept out of the church, but the church has not compromised with the world nor has the church sacrificed any of her principles. Her position toward the world remains unaltered and unweakened.

Baptism on confession of faith furnishes us with the condition for a successful practice of church discipline. Church discipline is for the individual a constant reminder to be watchful. And when the individual lacks in watchfulness, the watchfulness of the church steps in, guarding and preserving. Discipline frees the church from dead elements which only hinder her growth and development. No church that wishes to fulfill its function can do without it.

We have scriptural ground for refusing to swear an oath. Our Saviour says: "But I say unto you, Swear not at all; . . . let your communication be yea, yea: Nay, nay; for whatsoever is more than these cometh of evil" (Matt. 5:34-37). By refusing to give assurance to his word by swearing, the Christian secures respect for his truthfulness. Where an oath is asked, it is taken for granted that what is said without an oath is not always true. If we are willing to swear, we endorse this idea. The respect for personal truthfulness is thereby weakened.

The earmark of the Christian is love. Love is more than a mere emotion or sentiment. It is an earnest decision to do only good to one's fellow man. For Mennonites, this has always meant the complete abandonment of force as a method. The central and basic function of the Christian is to serve as an ambassador for Christ, to seek to win men to be reconciled to God. It is therefore impossible for a Christian to serve in any other capacity such as that of a soldier which involves the willful injury or destruction of human beings. The Christian should therefore make his contribution to society through works

youth

of love, rather than by serving as a magistrate, policeman, or soldier.

The most complete violation of Christian love is the waging of warfare, a highly organized effort to destroy the property and take the lives of the enemy nation. The waging of war puts a person's obligation to the state above his obligation to the church. At the same time that professing believers from warring nations kill each other as soldiers of their respective states, they profess to love one another as fellow members of the body of Christ! It is almost impossible to explain how a Christian can claim to love the unsaved of all lands, desiring their salvation with all his heart, and then attempt to hurl such unsaved persons into a Christless eternity.

Mennonites, therefore, stand for unconditional love and for nonretaliation to those who would do them evil. We regard the providence of an Almighty God as adequate care for them, and we believe th His grace can enable them to be whatever God allows to come up them. In any case, we insist on l ing all men—friends and enemie holding that only love can conv an enemy into a friend, someth that force can never do.

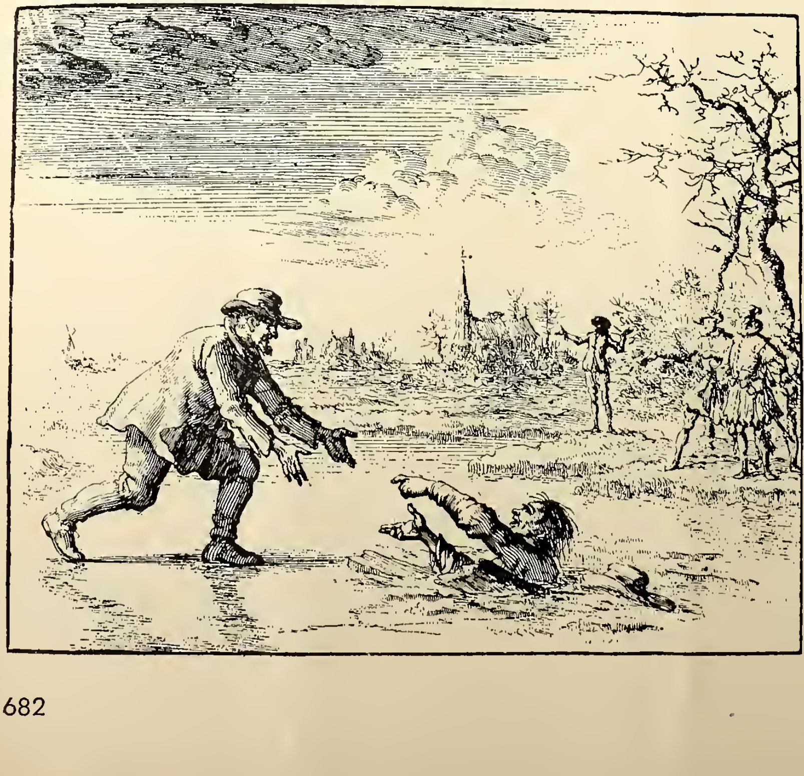
We discover that this belief bri us rich Christianity. It reminds to put our trust in God. It preve us from overestimating the p session of worldly goods or ev the enjoyment of our physical l

Mennonites also practice w t they call mutual aid, that is, e come to the rescue of each ot r in any and every case of need, e n when such assistance proves cos y from a financial standpoint. S h bearing of one another's burdens the fulfillment of the law of Ch t to love one another. For Mennoni Christian truth is eternal and changing.

We accept the entire Bible as e inspired word of God. The chu h cannot teach the commandments men as the law of God, nor ca t ignore what the word of God a s of them. The message of the chu h must, therefore, be the word of e Lord without addition or subtr tion. The principles of the Sc ture must be applied to twenti century life. To this end the chu h invites all those who are willing abandon their sin and to live God to unite themselves with e body of Christ.

THE STUFF OUR FOREFATHERS WERE MADE OF

Dirk Willemsz lived in Asperen, a Dutch province in South Holland. After being imprisoned for his Anabaptist beliefs, he managed to escape. With a policeman after him, he safely crossed a wide river covered with thin ice and could then have escaped. But the policeman following him fell through the ice, and Dirk came back to save the man's life. The policeman was so grateful that he would have let Dirk go, but the burgomaster, who had arrived at the scene, ordered him to seize the heretic. So Dirk was brought back to prison and was burned at the stake in 1569. *Mennonite Encyclopedia*



Additional and supplementary in mation on this subject is availa in C. Henry Smith's *Story of Mennonites,* John C. Wenger's *W Are the Mennonites,* and the *M nonite Encyclopedia.* In the Aug 1961 edition of Program Helps i comprehensive program worked by Helmut Bartel, the title of wh is, "Mennonites: Who Are The

If you have access to the *M nonite Encyclopedia,* investigate "Check List" at the back of fourth volume. Here you will a vast compilation of sources Anabaptism. Martyrs between 1 and 1630 are named, for whom ographies may be found in the cyclopedia. Other names (from m recent times) which you will interested in looking up: D. J. C sen, H. H. Dirks, S. S. Ediger, hann Martens, J. A. Rempel, J. J. Wiebe.

alking to the Pastor

uld parents forbid teen-agers to e before a certain age?

word “date” includes a lot of ngs. I shall use it to mean one and one girl out on their own an evening.

arents exercise control over us many ways. They say what age can have the family car; whether to spend money for certain ngs; whether we can go certain ces, etc. The state gives the ht and responsibility to parents controlling their children till they a certain age. It does this ause it knows that up to that young people are liable to make nature decisions. Parents are giving that responsibility to protect their ldren.

n religious and moral matters, same principle should apply. rents having the interest of young ple at heart *should* say, “We be- e it would be best for you not to date before such and such an age.” (This age varies with parents.) Or they might say, “We don't want you to have dates until you show by your behavior that you are mature and responsible enough for dating. You are free to talk to us about when that time is, but when that time comes we'll let you know.”

You may disagree with their limits, but never deliberately break their wish. They are acting on your behalf. If you feel you are being misunderstood by them, then you should feel free to talk it over with your pastor. He may be able to help you, or to help your parents understand you.

You said, “Swearing is thoughtlessness. There is very little actual cursing done” (September 19, page 603). From what you said it sounds as if it doesn't matter whether you swear or not. Indiana

You are right that I said, “Swearing is thoughtlessness.” And I said, “People with the habit of swearing are usually insensitive to things that are respectful or sacred to others.”

Perhaps I should have spoken more plainly. Thoughtlessness and insensitivity to others are terrible sins! Can one love a certain person and be insensitive and thoughtless to that person? An insensitive thoughtless father can hardly be said to be loving and considerate!

Can a Christian, then, who supposedly loves continually, offend others by making light of things respectful or sacred to them? My answer was calculated to see how great an offense swearing is—especially when done thoughtlessly.

To me, basic to Christian living is being sensitive and thoughtful of others and their needs. This is what made the Samaritan the Good Samaritan. It is also why some “entered into the joy of the Lord” for having given the cup of cold water to people in need—having given it unknowingly to Christ. Love cannot offend by being thoughtless.

Come To Council

Ambassadors from the colleges and districts, the Young People's Union cabinet, and any interested guests will comprise this year's Young People's Union Council. Meeting at the Wabash YMCA Hotel in Chicago, the sessions will begin Friday morning and end Saturday afternoon, November 24 and 25. Lodging and meals have also been arranged for at the hotel. Make your reservations through your district or student Christian association president —now if not sooner.

The number of delegates allotted is one for each college and the following for the districts: five, Canadian; three, Central; two, Eastern; three, Northern; two, Pacific; and four, Western. Remember, however, that even if you're not a delegate the doors of the council meeting are wide open to you. Voting and travel aid are the only privileges not included.

This year's council promises to be an interesting one. There will be nominations for two of the major offices in Young People's Union, a different style of reporting the year's facts, and the environment and opportunities of a big city. See you there?

Chicago
November 24, 25

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

the reader says

A BATTLE OF WITS

Dear Editor: For several months I have been worrying about certain editorials and articles which *The Mennonite* has published. I was especially surprised to see the *Daily Worker*—a Communist newspaper—quoted! I began to wonder what had happened to the Mennonite faith! To me it seemed that any true Communist would be rejoicing to see some of these articles. Since we believe in peace let's not get it mixed up with the Communist's definition of peace. Theirs is a language of double talk and deceit.

When Communists say "peace" they mean that we should not resist them in any way—so they can move in quietly and rule us. When Communists say "protect the minority groups," they hope we will "protect" the atheist Communists. It takes only two or three per cent of them to rule and control a country. There are over 700,000,000 non-Russian, non-Communists living lives of slavery behind the Iron Curtain. They would give any amount of sacrifice to get back their freedom. It may be too late for them. For us it is not too late. This is a battle of wits. We are dealing with deceit and we must be informed to recognize the tactics of this "enemy within."

I am so happy to read the letters of Henry Hege, George Dyck and E. T. in this last issue (Oct. 3). These letters along with others restore my faith in the Mennonite leaders. Let's not let our precious doctrines get derailed. Let's be informed and alert. Let's keep our religious freedom. *Lorene Hewett, Boulder, Colorado.*

THE WISDOM OF JESUS

Dear Sir: Just a note to offer my appreciation to *The Mennonite* and Mr. Hassler for the article, "Guide to Civil Defense" (October 3, 1961). I passed the article around to the fellow students with whom I live, and everyone found it both honest and courageous. We decided that had we no morals, no conscience, no loved ones, and no God, we would have found it most amusing.

This article, and others like it, should be read in every church in the country, because the American people must realize that the responsibility for the deaths and destruction resulting from the upcoming holocaust will be in our hands much more so than in those of the Russians. It is evident that the Russian people are ruled by a very few, while we on the contrary, are living in a country where the people are responsible for the actions of their leaders. It is our taxes and our support which will account for the mass murder we are about to witness. And make no mistake about it, the impossible will happen. At no time in man's bloody history has an arms race ended in peace.

It is rather ironic that in a situation where "there can be no winner," we as Christians are still unwilling to listen to the One we call Saviour. We often find ourselves saying that to love our enemies sounds nice but that it certainly could not apply to *these* enemies. It almost seems as though we consider Jesus wise enough to possess the key to heaven, but when it comes to world affairs, He is a bit old fashioned. Perhaps that outspoken atheist, Bertrand Russell, said it best: "The only trouble with Christianity is that it has never been tried." *Doug Ingold, Carbondale, Ill.*

FALLOUT SHELTERS

To the Editor: Your paper is exciting, interesting, broadminded, informative, honest, and sincere. I find myself sending portions of it to newspaper editors and radio personalities as well as other prominent people. And if I may say this humbly, "It makes me proud to be a Mennonite!" Your article, "Guide to Civil Defense" is very informative and interesting. However, this thought came to my mind: even of this I am not afraid because I have been building my "fall-out" shelter for years. It is called "My faith in God." *Carrie Marie Hughes, Lima, Ohio.*

FOR AGREEABLE DISAGREEMENT

To the Editor: I was shocked at the criticism in response to Rev. Wismer's article on August 22. Are we to assume that everyone that does not entirely believe as the writer interprets the Scriptures s wrong and cannot be a minister f the gospel? If I were not a Ch stian and read or heard both in pretations of the same gospel wh n should I believe? If I then disc vered that both were ministers of e gospel of the Mennonite Churc I certainly would not be inclined o join the same. Is it impossible o disagree without condemning e other?

Rev. Wismer's explanation of e question in a later number seen d reasonable enough and should spire us to do more to bring e Way of Life to those who "h e never heard." Many of them y harder to find and live the ri t life than many of us who profes o be Christians. Also is there y human being that will say he f y understands God's plan of sa ation? According to 1 Corinthi s 13:12 Paul did confess he only nderstood in part. Whether or t God in His Wisdom has a plan r those who "have not heard" sho d not concern us too much, but kn ving that God wants us to bring e gospel to them should be our cr s. *Sam Baergen, Wichita, Kansas.*

DEALING WITH A BROTHER

Dear Editor: I was impressed y the good intentions of the four w ters who so vigorously rebutted "' e Pastor's" views on eternal sa ation (Sept. 26). But, with the ssible exception of one, these rep es were also quite irresponsible. e would never have guessed that t y were replying to a man who in numerous previous articles s shown a unique evangelical conc n within our church. They are all nvinced that his views on salva n are completely opposed to ' e splendid missionary program" f our church, but they never ask: If this is so, how can he possess s h an obvious missionary concer ?" (The same question might be as d of C. S. Lewis, who has sim ar views.) The answer, of cou e, might be that his views are ot really so opposed to missionary z l. Unfortunately, none of the wri rs opened themselves to this possibi ty because none of them really t d to understand him.

This lack of desire to underst d also comes out in their failure to deal directly with the script al passage which prompted the sr's views (Rom. 2:12-17). All of e writers are quick to point out eir own deep respect for Scrip- re, but only one made any attempt deal with the crucial passage at prompted the discussion. This ould have been the starting point r any attempted rebuttal.

In conclusion, I am thankful that u did not see fit to prevent the iblication of the controversial but viously sincere views of one of e finest Christian workers in our nference. Those who disagree ould show their Christian concern t by trying to stop such a brother it by earnestly dealing with his ews and the scriptural material hich he uses. *Reinhard Vogt, Ham- rg-Altona, Germany.*

addition to the published letters our discussion of the destiny of e unevangelized heathen, we have ceived correspondence from: Diet- h Olfert, Mountain Lake, Minne- ta; Mrs. John Brenneman, Elida, io; Virginia Lehman and Mrs. rnon Stelzer, Lima, Ohio. These tters reflect points of view repre- nted in letters published earlier. e are sorry that space does not low us to use even excerpts. We preciate their response and in- rest. Editor.

ur schools

UMMER PASTORS REPORT

panel of the students who worked various churches last summer ported on their experiences in a rum on October 5. They were: rman Enns, senior from Spring- ein, Manitoba, who served the rst Mennonite Church, Mountain ke, Minnesota; Helmut Harder, nior from Rosemary, Alberta, who rved the Oak Grove Mennonite urch, Smithville, Ohio; Gary Sten- n, senior from Carlock, Illinois, o was at First Mennonite urch, Beatrice, Nebraska; Helmut rtel, middler from Drake, Sas- tchewan, who served the First nnonite Church, Aberdeen, Idaho; nest Sawatzky, senior from Swift rrent, Saskatchewan, who was Eicher Emmanuel Mennonite urch, Wayland, Iowa; Ron Ropp, nior from Normal, Illinois, who rved the First Mennonite Church, edley, California, and Cornie Rempel, junior from Glenbush, Saskatchewan, who assisted at Beatrice, Nebraska.

Said one of the students: "In addition to gaining practical experience and seeing new educational values this program helped me in trying to determine whether the church can really use us."

Areas of service included everything from Daily Vacation Bible School and Youth Work to visitation, counseling, Bible study and preaching. Students were deeply gratified and encouraged by the help received from the regular pastors.

Assisting churches in summer pastorates has been part of the Seminary's practical work program for many years. Every year churches send in requests to the practical work director, Leland Harder, for summer help.

MCC news

MDS RETURNS TO TEXAS

Mennonite Disaster Service leaders in Kansas reported on October 5 that they expect to return to Galveston, Texas, and other southern Texas areas for further cleanup and rebuilding efforts. The MDS work in Texas had been discontinued on September 30 because insurance companies have been slow in the settlement of claims.

There is much work to be done in southern Texas, and Kansas MDS anticipates a further call for volunteers within the next few weeks. Plans call for continuing leadership and a modest work force as soon as the insurance settlements have been made.

OPPORTUNITY FOR GUESTS

For ten years MCC has sponsored a trainee program whereby 360 Christian young people, mostly Mennonites, from Holland, Germany, Switzerland, France, Uruguay, and Paraguay have come to America for one year. While here they have lived and worked in at least 250 different Mennonite homes and institutions. They have learned to know Americans and we have learned to know them and something of their cultures. We cannot estimate now how much this and similar programs will help towards a better understanding between nations, and more specifically between Christians of various nations.

At present there are fifty trainees in America under the MCC program. These young people receive transportation, room and board, and $15 per month pocket money. They also get two weeks vacation time during each six-month term. They are enthusiastic and eager to learn and want to see as much as possible while they are in America. California and Florida are their most frequent goals.

You can help trainees stretch their vacation dollars by opening your homes to them for a good evening meal, a night's lodging, and a hearty breakfast. Not only can you help them, but you can have the enriching experience of fellowshiping with overseas guests.

We plan to make up a list of names and addresses of interested people by states. Each trainee will receive such a list and when he is ready to plan his vacation he can readily see whether there are any "stopping places" on his route. Often five or six rent a car and travel together. They would, of course, let you know in advance when they are coming.

If you would like to have your name placed on the "Trainee Hospitality List," please write to Mennonite Central Committee, Trainee Program, Akron, Pennsylvania. *Emma Schlichting*

our churches

HARVEST MISSION FESTIVAL

Bethany Church, Kingman, Kan. Our Harvest-Mission Festival was held on October 1 with the Johan N. Vandenbergs as guest speakers. On August 12, Robert Voran and Lois Kopper, who is a member of the Arlington Mennonite Church, were married. They now live in Topeka, Kansas. Charles E. Gehring (member of the Eden Church) and Connie Kaufman were united in marriage on August 20. Mr. Gehring is in the 1-W service, stationed in Kansas City at present. The young people under the direction of the pastor have been redecorating a classroom. The new Sunday school year was begun with a commissioning service for the Sunday school officers and teachers on October 1. *Anna Kaufman*

DEDICATION FOR TEACHERS

United Church, Rosthern, Sask. September 24 was Sunday school promotion day. During the morning worship service a teachers' and officers' dedication was held with fifty teachers and officers re-dedicating their lives for the great task of teaching. This service also marked the beginning of the Sunday school emphasis week with a parent, teachers' meeting on Monday night when the film "A Job or a Calling" was shown with group discussions following. Wednesday was library night with Ed Enns as speaker. An important and interesting item on the program was the book reviews by four different age groups. After the service lunch was served after which books were sold and donated to the library by the buyer. The homes of the pupils have also been visited during this week. The film "Angel in Ebony" was shown in the town hall sponsored by the men's brotherhood of the Mennonite church. This is a monthly feature which is a project of the Men's Brotherhood in order to arouse an interest in the people for Christian films. *Helena Lesser*

PLAY PRODUCED

Waters Church, Copper Cliff, Ontario. Pastor Menno Ediger and several young people, gave the play "The Terrible Meek" at Waters on Good Friday, and at Markstoy on April 7. During May and June, offerings amounting to $66.40, from the children's Sunday school classes, were given to MCC for milk to the Congo. Pastor Ediger and some young people, spent the week end of June 24-25, at Silver Lake Camp. Bertha Tiessen, who for two years taught school, served as a Sunday school teacher, and worker among the young people, left for summer Bible school work in British Columbia then to Bethel College in the fall. On July 16 a program was given by the missions team, Anna Isaac of Paraguay, and Katie Fast, Marlene Penner, John Friesen, Bob Schmidt of the Canadian West. Carolyn Schroeder of Canton, Kansas, served in two Bible schools as a summer Voluntary Service worker. On September 3, Nicholas Dick, new pastor of the Toronto Church, gave the morning and evening messages. On September 24, Mary Jacobson, gave a report of her work in Manitoba Hospital, Brandon, under the MCC. She will attend Winnipeg Bible College. The much anticipated building of a superstructure for the Waters Mennonite Church is postponed until spring. *Mrs. Thomas Martin*

SUDERMAN TAKES PASTORATE

First Church, Paso Robles, California. An installation service for our new pastor, Robert Suderman, was held September 10. M. J. Galle officiated and Kenneth Ross of the First Church in Shafter gave the message. Robert Suderman was ordained in the First Church in Newton, Kansas. On August 27, a commissioning service for Floyd Quenzer was conducted by M. J. Galle since Floyd is taking a pastorate at Newport, Washington. In April, Mr. and Mrs. Russel Johnson gave us a closer look at the work they are doing under the World Council of Churches in Greece. They also reported on the Mennonite Pax team there. The Curt Claassens (and four sons) from India brought a heartwarming service one Sunday in August. Arlene Quenzer who did two months of voluntary service at Wiltwyck School for Boys in Esopus, New York, is now attending Fresno State College. Alvena Quenzer is at Grace Bible Institute, and Sharon Smiley at St. Lukes School for Nurses. Mrs. Lena Nachtigal was received into our church membership by letter this year. *Sue Janzen*

FAMILY NIGHT

West Swamp Church, Quakertown, Pennsylvania. Our spring family night, held on the church grounds, was well attended and enjoyed by all in spite of rain later in the evening. Twenty of our children and young people attended retreats at Men-O-Lan. Women of our church were asked to help in the kitchen during retreats on three different days and twenty-one women responded to the request. Drs. Walter and Betty Shelly and son, Mark, left New York City by plane on July 12 for Leopoldville, Congo, where they will serve for two years under MCC. Since arriving in Africa, the Shellys have announced the birth of a daughter, Lois Anita. Daily vacation Bible school was held in August again this year with an enrollment of 114 and an average attendance of 103. Seena Rosenberger and Violet Keiser served as superintendents and Arlene Baumann as director of music. Our pastor has been instructing a class of twenty-six young people during the summer months and they will be baptized and received into church fellowship in November. The Never Idle S. S. Class presented a program of sacred music on October. *Laura Rosenberger*

SUNDAY SCHOOL OUTREACH

Mennonite Country Church, Monroe, Washington. In June, after a six-month contest period, sixteen Sunday school pupils had perfect attendance and were awarded silver dollars. Older boys with good attendance were taken on an overnight hike in the mountains, with the rest given an afternoon's outing. Our annual church picnic was held on the Pete Holly farm in July. Sunday school promotion day on October 1 began the new year with an enrollment of sixty-six in the junior department. The fact that forty-nine of these are not from our church homes illustrates the outreach potential in this area. Seven children were awarded Bibles for a year's perfect attendance. Claudia Peters and Steven Hildebrand were married August 5. He is at present stationed with the navy in Alaska. Our annual harvest home and missions festival was held on September 17. *Irma E. Bergen*

into the beyond

Joshua Amstutz, Pandora, Ohio, was born May 20, 1871, in Allen County, Ohio, and died July 22, 1961. He was a member of the St. John Mennonite Church and the father of seven living children.

Minnie Schmidt Berg was born near Marion, South Dakota, on November 16, 1879. Following a stroke in 1940 she became bedfast for twenty-one years until her death on September 24, 1961. She was a member of the Salem Zion Church.

Mrs. Jacob Buller (nee Katherine Regier), member of the First Men-

nite Church, Mountain Lake, Min-
sota, was born March 13, 1876, in
ıerstenau, South Russia, and died
ly 21, 1961. She is survived by two
ɛpsons.

WILLIAM H. JANZEN, Mountain
ıke, Minnesota, was born May 11,
14, and died September 12, 1961.
ɛ was a member of the First
ennonite Church. He is survived
his wife and two children, par-
ts, one sister, and four brothers.

JOHN EARL KRIGOR, member of the
ıst Swamp Mennonite Church,
ıakertown, Pennsylvania, was born
ne 17, 1896, in Fayette County,
nnsylvania, and died October 5,
61. He is survived by his widow
d three daughters.

MRS. ANNY DYCK QUENZER, Paso
bles, California, was born May
, 1885, in Russia, and died Sep-
mber 12, 1961. She was a member
the First Mennonite Church of
ıso Robles and the mother of eight
ildren.

ALVIN R. SHELLY, Souderton, Penn-
lvania, was born June 6, 1897, in
ıearville, Kansas, and died on Oc-
ber 1, 1961, a victim of a cerebral
morrhage. He lived in Souderton
irty-two years and was a member
Zion Mennonite Church, having
rmerly taught a young men's
ass in the Sunday school. His wife,
ree sons and two daughters sur-
ve, as well as four grandchildren.

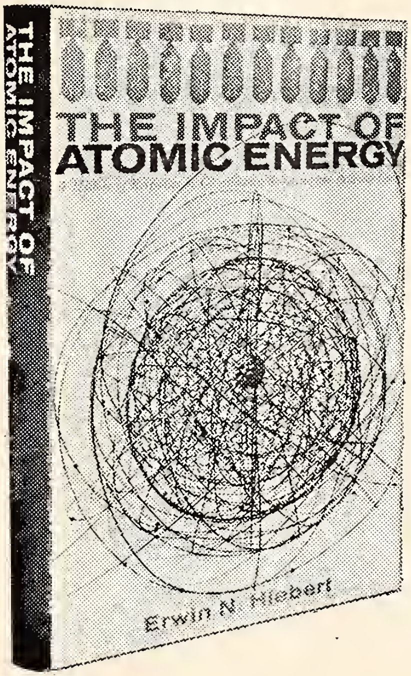
AMOS A. TSCHANTZ, life-long resi-
nt of the Dalton, Ohio, area, was
rn December 31, 1887, and died
ptember 26, 1961. He was a mem-
r of the Salem Mennonite Church
ar Dalton. Surviving are one son
d four daughters.

JACOB J. VORAN was born March 6,
78, in McPherson County, Kansas,
d died October 11, 1961, in King-
an, Kansas. He was a member of
e Bethany Mennonite Church. He
survived by his widow, two daugh-
rs, and three sons.

MRS. BARBARA WEIGOLD was born
Dornhan, Germany, on October
1872, and died October 6, 1961.
ıe was the mother of three daugh-
rs and two sons. She was a resi-
nt of Mountain Lake, Minnesota.

DANIEL P. WIENS was born Octo-
r 26, 1897, near Inman, Kansas,
d died October 5, 1961. He was a
arter member of the Inman Men-
nite Church and served as Sunday
hool teacher, superintendent, trus-
ɛ, church board member, and dea-
n at various times. He leaves his
dow and three children.

A History of Responses by Governments, Scientists, and Religious Groups



THE IMPACT OF ATOMIC ENERGY

By Erwin N. Hiebert Atomic energy looms as a tremendous power for good or for evil. How will man use it? In this book Dr. Hiebert has written about nuclear power and its meaning to man. He explores the moral implications of this new power, giving the reader a sensitive understanding of all its issues. 296 pages. $4.00

MENNONITE BOOKSTORES

Rosthern, Saskatchewan
720 Main Street, Newton, Kansas
Berne, Indiana

Second class postage paid at North Newton, Ka

our conference

YEOTMAL RECORD ENROLLMENT

Union Biblical Seminary in Yeotmal, India, has begun publishing "Contact," a newsletter which will come out three times a year. If you are interested in receiving this publication, address your request to Union Biblical Seminary, Yeotmal, Maharashtra, India.

Enrollment for the school term which began in July stands at a record-breaking 92. The students come from all parts of India, plus two from Burma, three from Japan, and one from Nepal. Two other students—one from Nigeria and one from Ceylon—were delayed because of passport difficulties.

Our Conference has two representatives at Union Biblical Seminary. Kenneth Bauman, faculty member, is presently on furlough and doing graduate study at Princeton. Tina Block from Steinbach, Manitoba, is serving a short term as treasurer.

PIONEER AUTOBIOGRAPHY

November 1 has been announced as the publication date of *Prairie Pioneer*, the autobiography of Christian Krehbiel. The book is being published by Faith and Life Press, 720 Main Street, Newton, Kansas.

Few pioneer records convey the spirit of historical drama with the warmth found in "the Christian Krehbiel story." This man was not a bystander but a leading participant in the drama of Mennonite beginnings in North America. It was during his lifetime that the foundations were laid for not only the General Conference Mennonite Church, but also for the economic, spiritual, and educational structure that was to develop among the Mennonites of the Middle West and prairie states. In this, too, Christian Krehbiel had an important part.

The author takes his readers with him as he relives the action-packed experiences of his life. Some are poignant, many are humorous, and all reflect the kind of man Christian Krehbiel was.

The book may be ordered from Mennonite Bookstores, 720 Main St., Newton, Kansas; Berne, Indiana; Rosthern, Saskatchewan, Canada. Price $3.50.

SMUCKER ACCEPTS PASTORATE

J. N. Smucker, former president of the Conference and former editor of *The Mennonite*, has accepted an assignment as interim pastor of the First Mennonite Church, Upland, California. He will begin his work there on November 5. The church was previously served by LaVerne Rutschman, missionary on furlough from South America.

FOURTH HYMN CONTEST

The Mennonite Song Festival Society is sponsoring its fourth annual hymn contest. This year's contest consists of writing a hymn tune for the winning text from the 1961 contest. As in past years, the Hymn Society of America will judge the entries, and prizes of $25, $15 and $10 will be given to the composers of the three best hymn tunes. Contest rules and further information can be obtained by writing to Hymn Contest, N. Newton, Kansas. The deadline for entries will be February 1, 1962.

HOSPITAL BOARD MEETING

A special meeting of the Bethel Deaconess Hospital Association is being called by the board of directors for Thursday, October 26, to be held at 7:30 p.m., in the First Mennonite Church of Newton, Kansas.

The meeting is being called develop plans for the financial c paign to be launched before the of the year to raise funds for hospital building program. In sive work on the organizational public information phases of campaign began Oct. 16. Actual vassing and solicitation are sc uled for the later part of Novem and the first weeks of Decem with the hope that the campa will be concluded by the middle December.

39 IN MENNONITE "PEACE COR

The October list of General Con ence Mennonites participating in Pax program of Mennonite Cen Committee consists of thirty-th names. Four of these will comp their service by the end of the y

These men are serving in al fifteen countries as follows: tria, 4; Congo, 3; Crete, 1; Germa 4; Greece, 1; Hong Kong, 2; In 1; Indonesia, 2; Liberia, 3; Nepa Pakistan, 1; Paraguay, 1; Peru Switzerland, 2; and Thailand Word has not been received reg ing placement of three men who for Europe just recently.

Besides men in the MCC progr six are presently serving in the sions-Pax program of the Con ence. One is in India, two in Ja and three in Taiwan.

Japan Mission Anniversary

Commemorating the tenth anniversary of General Conference Mennonite mission work in Japan, a celebration took place at the Mennonite church in Miyazaki on September 24 and 25.

Since 1951, the group of General Conference workers in Japan has grown until it now numbers twenty-five, including Pax workers and the teacher for missionary children.

The film, "The Miyazaki Story," had its premier showing in Japan on Saturday, September 24. Slides were also shown to give witness to the growth of God's message. Leonore Friesen gave a summary the past ten years. S. F. Pa becker, representative of the B of Missions, brought the messag simple fellowship meal consistin bread and milk followed the ser

Sunday's meetings were held the new Student Center. A re sentative of each of the seven ch groups gave testimonies. Dr. Pa becker again brought a messa

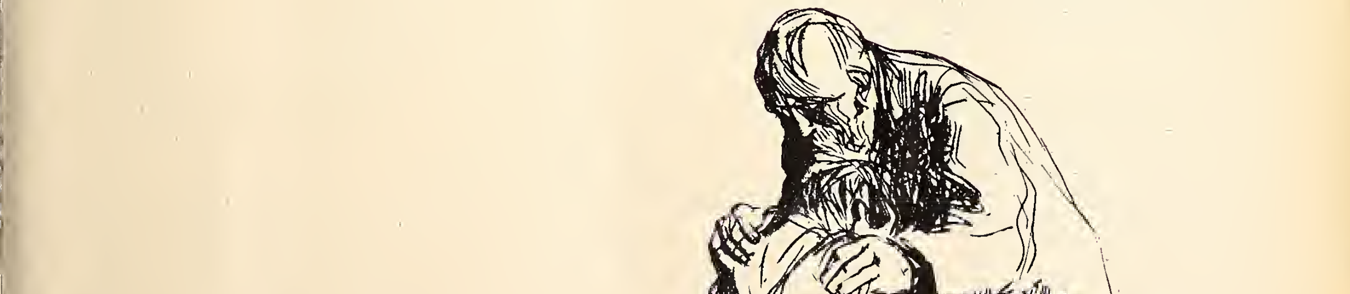
About 150 people attended t meetings of praise. High poin the two days was the testim given by those who now know J as Lord and Saviour.

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY
USA

OCTOBER 31, 1961

HE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST



in this issue

COVER

"Return of the Prodigal Son" by Jean Louis Forain illustrates forgiveness.

CONTENTS

High Cost of Forgiving 691
They Called Her Mamaji 693
Men in Search of the Church........... 694
The Light Returns 696
Two Years at 722 697
The Unfamiliar Bible 698
Wanted: Bible Scholars 699
Youth Support Church Extension........699
The Reader Says 700
Our Schools 701
MCC News 701
Our Churches 703
Our Conference 704

CREDITS

Cover, courtesy, Cincinnati Art Museum, collection of Mr. and Mrs. Ross W. Sloniker; page 691, detail from "Return of the Prodigal Son"; page 693, Orlando A. Waltner; page 695, Religious News Service; page 697, Willard K. Claassen.

CONTRIBUTORS

John Schrag, instructor, Grace Bible Institute; Clarence Hiebert, instructor, Tabor College, recently completed a two-year term as Pax pastor in Europe; William Klassen, on leave from Mennonite Biblical Seminary, studying at Menningers Clinic, Topeka, Kansas.

Willard W. Wiebe, writer of the October 24 editorial, is chairman of the Board of Missions and pastor of First Mennonite Church, Mountain Lake, Minnesota.

of things to come

Oct. 31 - Nov. 3—Church and Society Conference, Chicago, Ill.
Nov. 17, 18—Alberta Ministers' Conference, Gem, Alberta
Nov. 17-19—Sunday School Conference, Altona, Manitoba
Nov. 23—Thanksgiving (U.S.)
Nov. 23 - 25—Young People's Union Council, Chicago, Ill.

THE MENNONITE

Editor: Maynard Shelly. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. **Editorial Assistant:** Muriel Thiessen. **Art Director:** Robert W. Regier.

VOLUME 76 **NUMBER 43**

THE LAST RAID Once a month or so we go through an
velope filled with notes and clippings. These are supposed to be i
for editorials. Sometimes we use one. The rest are stuffed a
until the next raid. But now we've seen this assortment long eno
We can't write a full fifty lines on each, but we don't want to
any away without comment.

Here's a quote from Peter L. Berger who wrote a book c
The Noise of Solemn Assemblies. He says that the church in Am
"is functional precisely to the degree in which it is passive rather
active, acted upon rather than acting. It is in this capacity that
respected socially and supported politically." Translated into En
it means that the world likes a church that minds its own busi

In a clipping dated August 7, C. L. Sulzberger reports
the United States is fourth in its Voice of America agency expe
tures. At that time Russia, Communist China, and the United
Republic were far ahead of us. Just today we read that the U
States moved up to third place. Guess which two are still ah
Sulzberger says: "Fourth place in cold war propaganda is not
enough for the free world's first nation. . . . Americans often a
that the most important ultimate contest is the contest for m
minds. However, much as we pride ourselves on advertising
niques, we are apparently unwilling to spend enough to advertise
United States." The church is in a battle for both the minds
souls of men. Let's not be second rate.

A number of groups have commented on President John F.
nedy's call for a "peace race." This was in his speech to the U
Nations on September 25. It sounds like a good idea, and we
to go back and read the speech.

J. Edgar Hoover gets quoted often on the subject of Commu
Last month the FBI chief told a Senate group: "Because C
munism thrives on turmoil, the party is continuously attemptin
exploit all grievances—real or imagined—for its own tactical
poses. It is therefore inevitable that on many issues, the party
will coincide with the position of many non-Communists. The
ger of indiscriminately alleging that someone is a Communist m
because his views on a particular issue happen to parallel this of
party position is obvious. Unfortunately, there are those who
the very mistake the Communists are so careful to avoid. T
individuals concentrate on the negative rather than on the pos
They are merely against Communism without being for any pos
measure to eliminate the social, political, and economic frictions w
the Communists are so adroit in exploiting. These persons woul
well to recall a recent lesson from history. Both Hitler and Muss
were against Communism. However, it was by what they stood
not against, that history has judged them."

The Institute of Mennonite Studies, 3003 Benham Avenue,
hart, Indiana, has published "The Nature of the Holy Life."
fifty-cent book contains the papers from the Anabaptist-Wesl
seminar held last December.

Next week we go to the Lord with an empty cup to see wha
will give us.

The High Cost of FORGIVING

John Schrag

Some years ago one of my teachers asked me if I accepted the doctrine of vicarious atonement. My answer was a definite yes. Today, I am more deeply convinced than ever of the truth of this doctrine. We need a renewed emphasis on it.

The Bible teaches even from the very beginning that man cannot save himself from sin. Salvation can come only from God, and this salvation requires suffering on the part of God himself. But what has helped to strengthen my convictions more recently is the realization that forgiveness always —even among men—involves vicarious suffering on the part of him who forgives. There is no forgiveness without it. Forgiveness and substitutionary atonement go together.

This seems clear in material things. If a person forgives a sum of money, he suffers the loss of that money. He would contradict himself if he said to his debtor: "I forgive you your debt, but you still owe me the money." Likewise, the debtor cannot say consistently to the creditor: "I do not want you to lose your money; I merely ask that you forgive my debt."

When non-material things are involved, the case is not as easily illustrated. Yet here too the person who truly forgives voluntarily takes upon himself whatsoever harm and suffering may come to him as a result of the other person's wrongful act. The person who says that he forgives another, but then still holds the other person responsible for any loss and suffering, obviously has not truly forgiven. Forgiveness without substitutionary suffering is not forgiveness at all. A willingness to forgive means a willingness to suffer.

The nature and extent of suffering on the part of him who for-

Forgiveness without substitutionary suffering is not forgiveness at all. A willingness to forgive means a willingness to suffer. The nature and extent of suffering on the part of him who forgives will depend on the nature of the wrong.

gives will depend on the nature of the wrong against him. If a debt of one hundred dollars is forgiven, the loss by forgiveness is one hundred dollars. If the debt is a billion dollars, the loss suffered by forgiveness is likewise. If the wrong implies loss of prestige and standing, forgiveness implies the acceptance and suffering of that loss. If disobedience is involved, the suffering by forgiveness bears the implications and consequences of that disobedience. That is why God could forgive our sins only at the price of suffering and death on His part, for "the wages of sin is death" (Rom 6:23).

In the light of this, the passage in Hebrews 2:10 becomes especially meaningful: "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." The word "perfect" in this verse is more properly translated "complete." In God there is no imperfection and consequently He need not and cannot be *made* perfect.

But, as the Bible clearly reveals, when man whom God had made for fellowship with Himself turned his back upon his Maker, he caused an incompleteness in the heart of God—an emptiness the depth of which we cannot fathom but the reality of which we cannot doubt from the very fact that God so earnestly and repeatedly pleads with man to return to the Person for whom he was created. That emptiness in the heart of God could be remedied, but only by "sufferings" on the part of the "captain of their salvation," God himself. He alone could supply the remedy, "for it became him." But He could not do so without suffering. (Cf. Heb. 5:8-9; Isaiah 53:10-12.) The Old Testament sacrifices foreshadowed this. In Christ we have the reality.

In order to pay the penalty of death, God needed, of course, to be clothed with a mortal body. This body He assumed when He in the person of His Son took upon himself the form of man so that He could give His life a ransom.

There is a story of a king who decreed that the penalty for a certain misdeed would be the loss of two eyes. When his own son committed that misdeed, the king with anguished heart looked for a way out. But if he showed mercy, the law would be violated. If he upheld the law, his son must grievously suffer. He finally ordered that one eye be put out for his son, and he himself suffered the loss of the other. Thus, the demands of both justice and mercy were met in part. As the one against whom the son had transgressed, the king had the right to forgive. But he could do so only to the extent that he took the penalty himself. But let us note well, this king was willing to go half way in his forgiveness. Through the atoning work of Christ God did not just go half way; He went all the way. "With his stripes we are healed" (Isaiah 53:5). God now does not remember the sins of those who trust Him, because there are now no sins to remember (Heb. 8:12).

Our Costly Work of Healing

Some people object that to punish an innocent person in place of the guilty one is a miscarriage of justice. That is true, but it is not an adequate picture of what transpired in the atonement. God here did not punish some disinterested pers the place of man; He took himself the penalty for our si not only demanded substituti suffering; He also provide "God was in Christ, reconcilin world unto himself" (2 Cor. 5 The one who is wronged has right to suffer the consequenc that wrong if he so chooses.

Again, some say the doctri the atonement by a bloody on a cross is aesthetically repu That may be true, but we s note that Christians do not in the cross of Christ because enjoy bloody scenes. They d because they believe that in way God took upon himself wages of their sin in order they would not have to pay it. the more awful the sight of death on the cross is the marvelous the fact that God us sufficiently to die that dea our place.

Even though God through substitutionary suffering of C has atoned for the sin of all only those who acknowledge t selves as helpless sinners an faith accept His suffering as suffering can benefit from atonement. God forces His goo upon no one. Yet He freely o it to all.

And even though it is impos for one person to atone for th of another, in accepting the a ment through Christ we not accept the principle of vicarious fering but we associate ours and become co-workers with who suffered not because He served to suffer but in orde bring healing to mankind, as "came not to be ministered but to minister and to give his a ransom for many" (Matt. 20 As co-workers with Him, His of healing and reconciliation is work, and this is always cos costly not only to the "captai their salvation" but also to who as redeemed ones are sha this work with Him (Col. 1:2 Phil. 3:10). The Christian's like that of the Master, is the of the cross. At the very hea a fruitful ministry is suff (John 12:24-25).

THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and ber 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage p North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; e correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, K**

hey Called Her "Mamaji"

uriel Thiessen

ILE GOING THROUGH one of the
wers at our house, I found a
able. It was a gold watch—its
rs of use apparent—which had
n brought back from the jewel-
and forgotten. The label read:
s. P. W. Penner—beyond repair.
he watch belongs to a little
nan who lives at the Bethel
ne for the Aged in Newton, Kan-
. She is a woman whose mind
uses to bow to the fact that her
y is beyond repair.

o visit "Auntie" Penner is to
k pain full in the face. Be-
se her cancer is beyond the
ch of the medical profession,
lives alone with her suffering,
ing to spare her visitors the
it of a swollen cheek and dis-
ted eye.

eople who know Mrs. Penner
k her name to the country she
ved: India. Her call to mission
k overseas came about 1900.
s. Penner described it this way:
that time to send out single
ies was unheard of in our church.
with many tears and prayers I
ald resort to the various corners
different buildings from the hay
to the cellar, and plead in
yer that I might be made wor-
some day to accompany some
these missionaries as a servant
l. I shall never forget the great
dness of my Heavenly Father
en, some years after, my sweet-
rt revealed that he also felt for
ne time the strong call to enter
mission field. Oh, the joy! The
d was answering my prayers."

Ir. and Mrs. P. W. Penner ar-
ed in India in November of 1908.
nost at once they took the re-
nsibility of being in charge of
of the mission outposts—Janj-
Most of the time during the
t year was devoted to building,
ving very little time for lan-
ge study. In spite of this, P. A.
ner (pioneer missionary with
ht years' experience at the time)
cribed the new workers: "In
ir new vigor and enthusiasm,
they used to preach the gospel from morning to night, although their Hindi was broken. There was no doubt they were true to their commission. During the touring season they did tremendous preaching work, preaching from six in the morning until sometimes ten o'clock in the night with a couple hours of rest in between. When I retired, I often felt awfully tired, but I did not know how they felt, for they did not complain."

This inexhaustible energy has characterized Mrs. P. W. Penner throughout her life. Together with her husband, she filled forty-one years with activity dedicated to God. Their family—in a very real meaning of the word—grew to include hundreds of Indian Christians who came to call them Mamaji and Papaji.

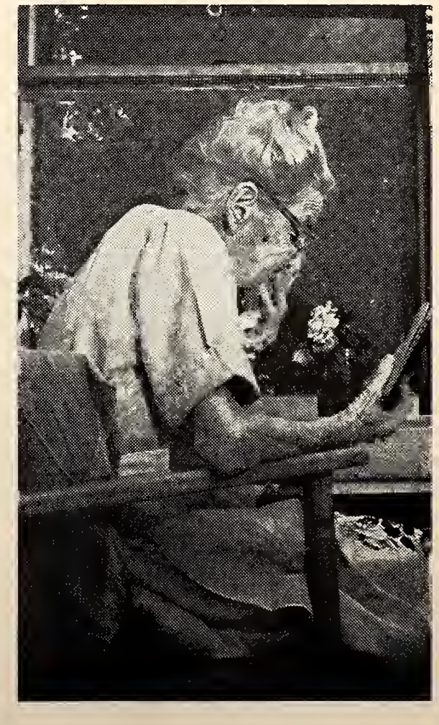
The stories the Penners told of their work were endless. One time the response to the gospel was so overwhelming that they doubted the validity of the decisions made. To requests for baptism they replied, "No, not now." "We wanted to be sure that their conversions were genuine," the Penners wrote later. "But they followed the buffalo cart for miles, entreating us to give them baptism. They walked twenty-five miles to our home. Falling on their knees, they said, 'We believe on the Lord Jesus Christ as our Saviour. Why don't you allow the next step?' " The account is closed simply with, "Many were baptized."

The Penners retired in Hillsboro, Kansas, in 1949. I remember visiting them before their home was finished. Mrs. Penner could hardly wait until she would have a house so she could begin inviting friends, traveling missionaries, and students. The next eleven years saw the P. W. Penner home become a veritable Mecca for people needing food and fellowship. The only interval came in 1953 when Mr. Penner became ill and died.

During the last years Mrs. Penner has said that her visitors made it easier to forget her pain. The last meal we ate in the home was (as always) curry and rice. Mrs. Penner, eating only a banana, watched us.

The school year 1959-60 was one of fulfillment for Mrs. Penner. Her foster daughter, Nellie Asna Penner, came from India to spend a year in Hillsboro. This was the tiny girl with a big hair ribbon that mission friends had learned to know in the 1920's. Nellie (now principal of the United Church of Canada Girls' School in Ratlam, India) and Mrs. Penner said goodby just over a year ago. Nellie returned to India and Mrs. Penner entered the Bethel Home for the Aged.

Mrs. Penner herself has unknowingly supplied me with an appropriate ending of this article. It is a verse she mentioned often and which is a summary of her full and fruitful life: "I will mention the lovingkindness of the Lord" (Is. 63:7).



Kirchentag is a reaching out of laymen for the real chur
of Jesus Christ — where there is fellowship with oth
because of the focal center that draws each to the oth

MEN IN SEARCH OF THE CHURCH

Clarence Hiebert

IT RESEMBLED Pentecost, 33 A.D. A large company of believers gathered in Berlin — another divided Jerusalem. From many tongues, nations, and variations of belief, they gathered to share their discoveries of the will of God. God's word was preached, studied, and discussed from July 19 to 23. This was the tenth annual *Kirchentag.*

The theme of the meetings—*Ich bin bei Euch* ("I am with you" Matt. 28:20)—was an appropriate message for tension-packed and refugee-swelled Berlin. The newspapers were carrying the threats and counter-threats of Khrushchev and Kennedy. And God does not limit His visits to places where there are comfortable and co-operating political ideologies.

For a Mennonite, this was a strange but inspirational experience. The daily meetings, many of which were open discussions with lay participation, seemed large with 30,000 to 40,000 in attendance. Mennonites think that the company of believers ought to meet in small groups to insure personal interaction of concern and of expression. In fact, I had just come from a week-end seminar of fifteen young Mennonites temporarily located in Europe. Could the rewarding fellowship of fifteen be felt in a company of 30,000?

The *Kirchentag* participants seemed bent on receiving something meaningful and inspirational. It was not a political demonstration in a tense city. To be sure, just the fact that there was a meeting, had political overtones. But in this setting, I was amazed that the lectures, sermons, and discussions were largely non-political.

All who attended wore tags displaying the motto of the conv tions: *Ich bin bei Euch.* A pos vividly portrayed the confere theme as men walking in the sh ows and with each other. The e present tags and posters were pr inent reminders of the identity the Chief Guest of the convent Though we came from different litical situations and social setti we were aware that these dif ences were insignificant in face that which really joined one to other. As a first-time visitor seemed to me that *Kirchentag* i reaching out of laymen for the r church of Jesus Christ—the chu where there is intimate fellows with others because of the fo center that draws each to the ot

Something Different

Something was happening t does not easily happen in the lo churches from which the visi came. The average pastor of Evangelical Church has 3,000 m bers under his pastoral care, tho on an average Sunday no more t 300 attend. At *Kirchentag* all different. This deadening letha was not a part of this group. thusiasm and dedication for church and for Jesus Christ seen peculiarly evident.

Leaders and laymen alike a more freely in this setting. traditional forms of worship w seldom used. During the course lectures, applause and other sponses were often heard. The s ing was spirited, without acc paniment and in unison. Pe were not generally wearing t going-to-meeting fineries. There a notable absence of the assu religiosity and conforming beha that is generally expected in tings where the Christian reli is expressed and discussed. gospel was being presented in vernacular and was received something for men today.

Mennonite men

ily Bible study played an im-
ant role in the *Kirchentag* pro-
ı. Variations on the "I am
you" theme were given in
ning sessions on Joshua 3:9-17;
m 139; Romans 8:31-38; John
14; and Isaiah 43:1-12. The
es, led by prominent ministers
theologians, were devotional
er than critical. Among the
study leaders were Gollwitzer,
licke, and Lilje (the latter spoke
nglish). In the seven group
ons which followed, seven ma-
hemes were considered: Bible,
ly, politics, business and soci-
anthropology, Jewish-Christian
ionships, and ecumenics. Lec-
s and discussions were on a lay

ch day also included oppor-
ies for spiritual edification. The
schedule contained, for those
desired this dimension of help,
er fellowship groups, a worship
ice including the Lord's supper,
opportunities to receive person-
unsel from appointed leaders.
issionary outreach was present-
ach afternoon in different sections of Berlin in open-air meetings. Added to the full schedule of the day was a section called "Proclamation through theater, poetry, films, plays and music." But these extras were specifically designed to be a part of the total emphasis of the convention. The one play I was able to attend, "*Der Sohn Kehrt Heim*" (The Son Returns to His Home), was an excellent picture of the present-day prodigal son who seeks outlets everywhere to be away from the Father, but can find at-homeness only with his Father. In this play the answers of democracy and Communism, as possible wrong answers, were both displayed. This play should be translated and used in the English-speaking world.

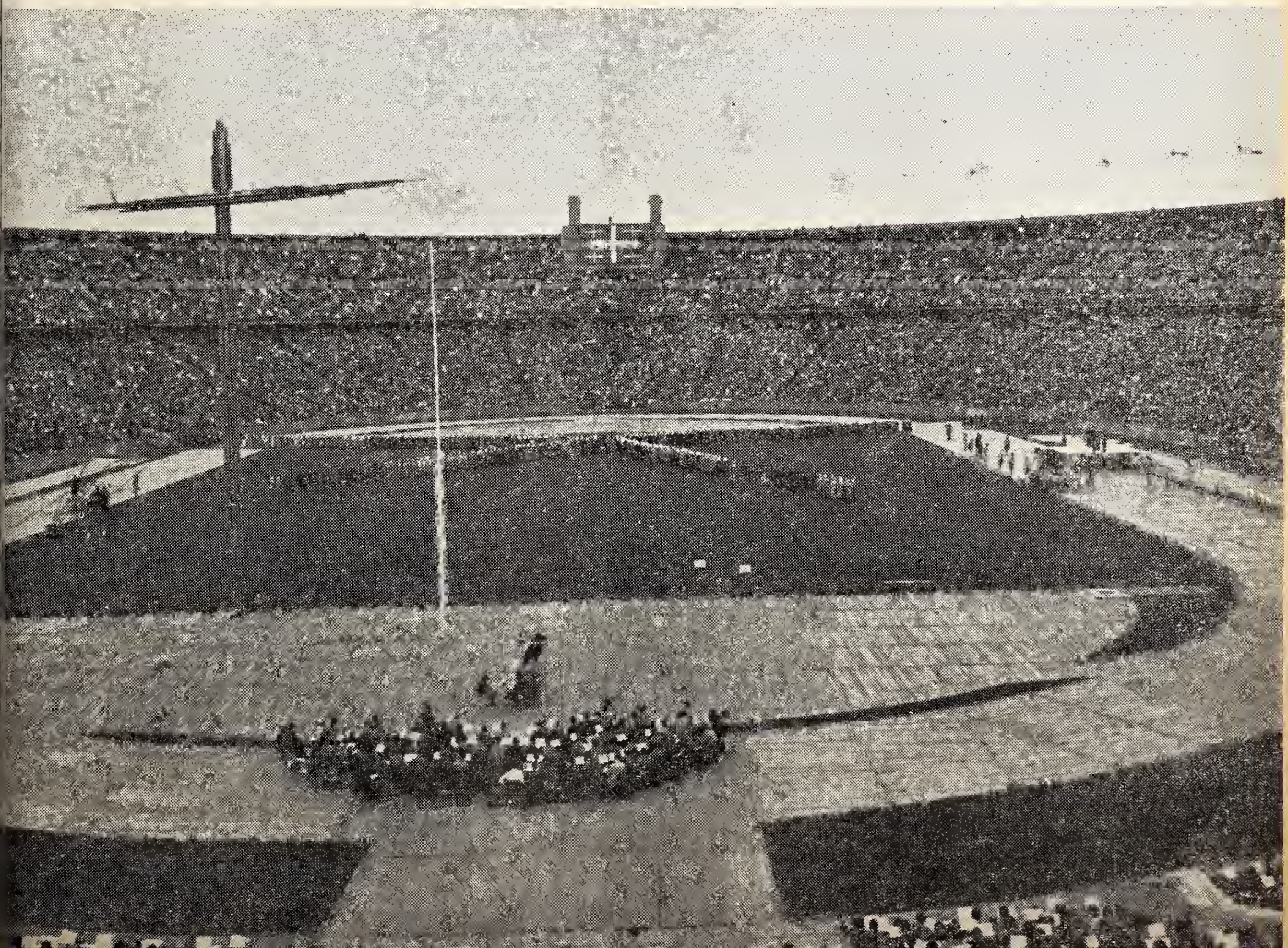
All of these different events—lectures, sermons, music programs—were conducted in more than twenty different meeting places throughout the city of Berlin in both the East and the West sectors (though predominantly West). The East sector meetings were, apparently because of government restriction, only of a devotional nature.

The organization and administration of *Kirchentag* itself was the most efficient business endeavor of this kind that I have ever seen in two years on the continent. Meals, lodging, publicity, displays, arranged meetings, and transportation were all well under control.

The only real difficulty occurred on Saturday evening and Sunday afternoon when the large meetings were conducted at the Olympia Stadium. The S-Bahn (one of the intercity underground and elevated train systems, owned and operated by East Berlin) refused to add additional trains to accommodate the large crowds in transporting them from the stadium after these services. The announcement about their refusal was publicly announced at the conclusion of each of these two services over loud-speaker systems. This had definite political overtones, and one sensed a feeling of disgust at the East Berlin officials who voiced their protest to *Kirchentag* in this way.

The Saturday mass meeting was attended by about 50,000 and was

xing the five-day session was the Sunday worship service for 90,000 at the
pia Stadium in Berlin, a striking demonstration of Protestant unity.



sponsored by the youth. I came about fifteen minutes late and found a spirited football game in session. I was with some young Mennonites from the East Zone. The first comment that one of the girls made was, "Is this a joke they're playing on us?" Why the football game? We soon discovered.

This was an effort to try to relate the fact that even a common thing like playing football was not secular as one supposed, but represented one of the many human relationships which are to be considered within the domain of the will of God. How could brothers in Christ play well? Throughout the game, the narrator indicated what theologians might say and do in this context, and ended by telling the audience that all Christians are practical theologians in the mill of everyday problems. The game demonstrated how easily evil enters life situations and breaks down the concern for brotherhood relationships one to the other. Winning is not a chief concern for Christians, but Christian relationships in all settings are important.

A second major portion of the evening was a choreographic presentation of Psalm 107 depicting the various scenes of human dilemma through which the psalmist takes his readers. The constant refrain, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men," was sung in a modern musical motif. The general musical structure of this presentation was modern both in instruments used (saxophones, trumpets, and c nets) and in the mood of the mu

Approximately 10,000 from I Zone attended in spite of s warnings from the East gov ment. Officials of the East (as haps also of the West) interpr *Kirchentag* as a political event the Sunday afternoon meeting, ficial greetings were publicly g by an East Christian in behal his people — both those who v there and those who could not tend. He spoke briefly on spiri awakening and progress appa among his people. Many o greetings came from represe tives of other lands—Ghana, Ir America, and Japan.

Meeting of Mennonites

On Saturday afternoon visi Mennonites from both East West met at Menno Heim u the leadership of Pastor Hein. shared greetings with each o from the various areas we re sented. At the conclusion of interesting hour of fellowship devotion, a lunch was served.

Prominent in my mind is gratitude expressed by a Mrs. I from the East Zone, who, u hearing my greetings given in half of the Mennonite Central C mittee wanted to express again her gratitude for help g her following the difficult war y She mentioned her clear reco tion of receiving beans, flour, other food products in days of ger.

Following this meeting I too group of ten young people f both East and West to the eve meeting at the stadium. We h most enjoyable evening togethe this fellowship of traveling sharing the evening program gained some interesting insi from these Mennonites who now worshiping in the Eva ische Church in the East.

Kirchentag represents a mos teresting commentary on one mension of the German churc seems easy to write off the e lished state church as somet meaningless because of the evi lethargy one sees on local le But it is not so easy to consid meaningless when one is at *Kirchentag* to meet with vital C tians coming from just t churches.

Editor, Richard F. Graber, Moundridge,

The Light Returns

Wilma Entz McKee

In the beginning
All was dark obscurity.
Formless and void; awesome and feared,
Let there be light! And light appeared!
The haughty sun by day,
By night, the mystic moonlight feared.

In fullness of time
Dawn came to the darkness.
The Daystar has risen! O blest holy Light!
But man hid his face; too revealing the sight,
Earth sees only the sun,
And the moon's dim light.

In a twinkling moment
The Light shall return!
The faithful exalted; the doubters ashamed,
All glory and honor to the Lamb that was slain!
Then shall the sun be confounded,
And the moon ashamed.

wo years at 722

Geraldine Harder, wife of our director of youth work, consented to tell the story of the two years beginning November 2, 1959.

THE SETTING WAS a campfire worship service at a Young People's Retreat. The time, a summer evening. The place, Hydro, Oklahoma. Milton was speaking in the quietness of the evening, but there was a small undercurrent of commotion. It seems that only a few persons were aware of something unusual happening. After the service Milton was told. A mother cat had had her family of new kittens under a bench while he was speaking, and a man had come noiselessly with a basket to take them away.

Such incidents Milton shares with us after his trips and his experiences with you. But he tells us more than this—that he has appreciated your hospitality, your enthusiasm, and your desire to learn the real meaning of a closer fellowship with Christ and each other.

An ardent photographer, Milton has quite a collection of pictures of youth work and activities, not only of you but also from various other countries in which he has worked. Mennonite young people are a world-wide fellowship in his mind. Recently when the Bienenberg Choir stopped in at the Central Office, Milton showed them the youth office and explained the work of the Young People's Union. These young people were especially interested in the Program Helps. "If only we had such helps it would be easier to have Bible studies in our churches at home," someone commented. After the others had left, Wolfgang stayed to talk with Milton a while. Wolfgang will remain here in America for one year as a trainee. His enthusiasm is catching. "Perhaps we can use him in some way in our youth program," Milton mentioned to me.

When someone asks me if Milton is enjoying his work, I can always answer with a hearty "Yes." Perhaps, in a nutshell, the reason is because he believes so thoroughly in young people. He knows that you have the energy, enthusiasm, and resources to do much good for the cause of Christ and the church if your efforts are properly channeled.

"It gave me a lift," Milton said the other day, "when Jim Juhnke, one of the incoming district presidents, said that after he takes office he wants to sponsor some leadership workshops in his district." In the near future Milton will go to Saskatchewan to help in a workshop. He sees leadership training as the key to a successful ongoing youth program.

A youth director has a great deal of traveling to do, and his family is probably more aware of this than anyone else. When Milton is gone it seems that everything happens—the gas heater goes off, the garage door jumps off its track, the policeman knocks at a late hour to tell us that some neighbors are bothered by our dog's barking, the neighborhood boys break a window in our door while playing ball, etc. But when he is home again we realize that God has protected us as well as Milton during his travels, and for this we are very grateful. Bobby and Jimmy can hardly wait to find the little surprises in his pockets or brief case. We have missed Milton, but we are glad to share him with you because we know that his heart is also in his

youth

work and that he enjoys working with you.

As he was growing up, Milton had decided to be a farmer like his dad. After high school he was offered a scholarship to go on to agricultural college. However, God had other plans for him and led him to train for Christian service. Nostalgia comes as we get close to the Minnesota farm home, but he has never been sorry that he has followed God's plan for his life.

His work has been varied, but thus far it has been mostly with young people. After college, while Milton was on a student tour to Europe, he was asked to stay in Europe as an MCC worker. For two years he served with young people from many countries in work camps in Germany, Austria, and Italy, but mostly in Germany. During this time he learned to know many German Mennonite young people who later asked him to stay on another year to help them with their developing youth program.

During the following years of seminary we were married. We enjoyed serving a church in Iowa one summer and were looking forward to the pastoral ministry after seminary. But again MCC beckoned Milton to Germany, this time for five years. Our task was to develop a program at Kaiserslautern, Germany, that would minister particularly to children and young people. Milton frequently remarked how strange it seemed that his relationship to the German young people had changed so completely by his three years of absence from them. Whereas before he had been accepted as one of them, now he was considered an adult, a minister, and a resource leader. He had grown up. He continued to be in demand among them as a Bible teacher and speaker and gladly accepted many invitations as he had ti for.

So when Milton was asked to come the youth worker for Young People's Union it was like starting an entirely new j only changing continents and l guages. Young people everywh have much in common and Christ we serve is the same.

A number of times local yo groups have been asked to prep the Program Helps for maili Milton has frequently mentio their willingness to help and fun they had while working gether in the Central Office and h ing refreshments together af wards.

It is because Milton knows t you need the church and that church needs you that he is ha for the opportunity to work w you. Not only does he want you feel the love your church has you and its interest in all that c cerns you, but also he hopes t you will grow in your love for church so that young and old gether can be the church in its n sion of fellowship and witness

And now to end as we began, w a cat story, I must tell you ab a Sunday dinner experience of ou (Milton had come home at 2:30 t morning from a leadership la ratory at Green Lake, Wisconsin leader cannot always give; he, t must learn, and Milton did app ciate the opportunity for this lea ing experience.) As we began meal, we noticed that our pa Siamese cat was mewing rat wistfully. The cat had already ea his dinner and should have be napping. He did not want to outdoors. He did not want m milk. He did not want more food. Finally, Milton said, "Blac wants some attention and love. probably missed us while we w in church this morning." So Milt who reacts rather negatively having cats indoors, held Blacki a contented Blackie — on his while we ate. The message of laboratory had gotten through him; he was trying to be sensit to the feelings of others—even cat's.

Those of you who have ever communica with the youth office will remember t the 722 in the title is the number of Main Street building in Newton, Kans where the office is housed.

The Unfamiliar Bible

A quiz by V. P. Lyne

The stalwarts of the Bible were individualists. Few of them could have stepped comfortably into somebody else's shoes. See if you can name the ones who figure in this quiz.

1. Who were the people who hewed to the line their father had marked out for them? They drank no wine, neither did they plant vineyards, and they were outstanding examples of obedience to spiritual law.
2. A king came forth after a battle to bless a certain patriarch bearing bread and wine. In what way was he remarkable?
3. What great king of Israel was a noted trader?
4. It was a tremendous step forward when man first found out how to smelt metal. Who was the first smith?
5. What men were once mistaken for Jupiter and Mercury, gods come down to earth?
6. One king of Judah who had a long and colorful reign was noted for his interest in farming. Can you name him?
7. Who was the prophet who made iron float, and what was the occasion?
8. Thirty sheets and thirty changes of garments were once the stake for a riddle. What was the riddle? Who was the man who propounded it?
9. What man was called to account by a talking beast, and found that the animal, by her seeming perversity, had saved his life?
10. A local curiosity mentioned in the Old Testament was an iron bedstead of uncommon size. Can you name the gigantic king who once slept on it?

Answers on page 699

′anted: Biblical Scholars

liam Klassen

RYONE KNOWS about the split-
of the atom and the continu-
effects of this event in the
ld.
/eryone knows also about the
ent of space travel which has
ıged the science fiction litera-
into breathtaking reality.
ot everyone knows about the ex-
ıg discoveries that have been
e since 1945 in Palestine and
pt in the field of biblical studies
ch are greatly enhancing our
y of the Bible by throwing light
ı the background of the New
ament, the history of the Jews
he first century, and upon the
ıre of Christianity in the sec-
century.
s space travel has resulted in
ıgle call for more scientific spe-
sts, so also these discoveries in
realm of Biblical knowledge
ılt in an urgent call. *Wanted:*
ical Scholars!
rotestants have always paid spe-
attention to the Bible since
erstanding the Bible has always
ı central to a recovery of life
he church. It is difficult to com-
ıend why we nevertheless face
acute shortage of trained Bible
lars in our church today.

his shortage is revealed by the
that in three major Mennonite
eges there is no full-time Bible
her who has taken a doctorate
biblical studies. This fact in it-
does not pass judgment on the
lity of teaching now done—just
ı man trained in sociology may
h psychology with distinction.
s striking to note however, that
have produced only one fully
ned Old Testament scholar in
one hundred years, and only
a dozen New Testament spe-
ists (of whom one has retired
three have major administra-
assignments). For a church
ch prides itself in loyalty to the
le, we are training too few Bible
hers.
he challenge of biblical scholar-
is exciting. Working with bib-
l materials one is always work-
with that which is most basic. The church lives from the Bible, for in it the incarnate Christ comes alive to us as we allow the Spirit to speak to us through the written Word. Those who rise to the challenge of learning the languages in which the Bible was written find that their study of it is enriched and deepened immeasurably. Recently a pastor told me: "I am always uneasy about a text until I have studied it in Greek."

To prepare for biblical scholarship demands years of arduous training — generally at least six years above the college degree. But these are exciting years in which the vast fascinating world of biblical studies unfolds and the life of the community of God becomes a vital reality to the student. Just as in other fields, the years of preparation are amply rewarded by the joy of helping people experience the presence of God in their lives.

Some time ago a director of an international foundation dealing with seminary education impressed me with the urgent need for seminary teachers that exists today among the younger nations. When I asked him in what field the need was greatest he said: "Unquestionably in the field of biblical studies. The younger churches," he added, "are not concerned about philosophical theology or the relation between psychology and religion. Their concerns deal primarily with understanding the message of the Bible in their own environment."

There are certain indications, also, within our church that our greatest need is to discover what the Bible means to us today. Before we can answer that question we must know what the Bible is saying. To arrive at that we will need more young men and women than we have had in the past who dedicate their lives to this exciting study. Recent discoveries, the alarming need, and above all the conviction that as a trained student of the Bible you can help people not only to understand but also to appropriate the good news of what God did for us in Jesus Christ—these factors taken together make biblical studies a most challenging option for any young man or woman deciding on a life vocation.

Youth Group Supports Church Extension

OUR GROUP HAD charge of a food stand at the four-day Marion County Fair. With the help and donations from our older church members we made a net profit of $375.00 which was invested in Church Extension Services, Incorporated. Later, along with another previous investment, this money will be given to our church building fund.

As special services we have given programs at the Home for the Aged and at the county jail. Also, the Youth Fellowship was in charge of a complete Sunday morning worship service at which we presented the play, "Are Ye Able?"

Other programs include a program exchange with the Moundridge churches, a Valentine party for church members over sixty-five years of age, and a talk by our pastor Elbert Koontz about youth's responsibilities in the church. *Elaine Klaassen, First Mennonite, Hillsboro, Kan.*

ANSWERS TO "THE UNFAMILIAR BIBLE"

1) Jeremiah 35:1-11; 2) Genesis 14:14-18, Hebrews 7:1-3; 3) 1 Kings 10:28, 29; 4) Genesis 4:22; 5) Acts 14:11-18; 6) 2 Chronicles 26:9, 10; 7) 2 Kings 6:1-7; 8) Judges 14:5-18; 9) Numbers 22:21-33; 10) Deuteronomy 3:3, 11.

the reader says

IMPORTANT TRUTHS

To the Editor: Congratulations on the excellent article, "Our Muddy Thinking About Communism," by Arthur F. Glasser in the October 10 issue of *The Mennonite*. Well-written and filled with important truths, "Muddy Thinking" should be read by every Christian. *Lois and Richard Reimer, East Lansing, Michigan.*

QUITE A DRUBBING

Dear Editor: You have been taking quite a drubbing recently from those of us in the provinces. The Reader Says column is bringing forth some letters (including this one) showing an alarming, but probably accurate portrayal of our belief. If we have ebbed to this common religious philosophy because of a characteristic brand of "righteousness," then the portrayal is also most ironic.

My religion can be upheld and defended by countless scriptural quotations, but arrayed in my personal philosophy, seamy, ill fitting, and full of holes, I can quote myself directly into the bad place. Lest I continue down this broad way (Matt. 7:13) will you please continue in your excellent choice of fine articles and faith-testing editorials? They are a boon to my spiritual evolution; and we do believe in that—don't we? *Robert F. Weaver, Waldron, Washington.*

OLD AND NEW FACES

To the Editor: I have just read the October 17 issue of *The Mennonite* and would like to comment on the item "Race Relations Record" on page 658. The item criticizes the present administration in Washington for failing to secure enactment of adequate minimum wage provisions in the Congress. At the same time it notes that the making of laws is not the function of the executive, but of the legislative branch of the government. I am reasonably certain that the men who represent the vast majority of the readership of *The Mennonite* in Congress voted against the minimum wage bill. The representatives and senators in question are neither lawmakers nor Kennedy supporters. These self-styled conservatives have generally been overwhelmingly supported by the Mennonite communities of the Midwest and West. If it is now felt that the action of these Congressmen is incompatible with the Christian position, part of the responsibility must remain on Mennonite doorsteps; in a democracy the Christian shares in the responsibility of political choice. Christian concern for good legislation makes itself felt in communication with congressional representatives and, if need be, a reappraisal at the ballot box in the next election.

Laws are made by congressmen, not presidents. In a democracy the choice of congressman rests with the voter. Apparently America's Mennonites favor the anti-everything attitudes of the radical right, as any check of election returns in Mennonite communities clearly reveals. If Mennonites could ever take the Christian concerns they profess with them into the voter's booth, there would be some new faces in congress, and some old faces would suddenly show courage in matters they now avoid. *V. A. Dirks, Savage, Minnesota.*

INNER BEAUTY

Dear Editor: I was disturbed by the writer's thoughts in "Our Beauty-Queen Cult." I think it is quite unfair to assume that a Miss America or a Miss College Queen (Bethel or Bluffton homecoming queen) is an award given to a girl for her artificial beauty. These queens generally represent such qualities as wholesomeness, kindness, and intelligence. I would hesitate to include, in any way, these contests with those sponsored by professional firms such as the "Portable Radio" or "Garbage Bowl" companies.

Secondly, I feel one may use toiletry, creams, wrinkle removers and dyes without worshiping a beauty-queen image as the writer implied, just as one can use household gadgets without worshiping materialism.

Lastly, abstinence from applying cosmetics does not bring out the inner beauty of a girl any more than does using cosmetics wisely hide her inner beauty. Vain as it may appear to some viewers, beauty aids add a touch of loveliness and n ness to the user's physical app ance. *Mrs. Leland Kaufman, W ita, Kansas.*

EDITORIAL GOES TO COLLE

To the Editor: You will be in ested, I'm sure, to learn that Upl College used the editorial of S tember 5, 1961 (Must We Go War for Berlin?) as the basis "The Campus Debate of the We for this week, October 15-21. I h handed this number of *The M nonite* to Dean Ernest Boyer, because of the editorial, but beca of the article by L. L. Ramsey "The Teacher Makes the Dif ence." Upland College Faculty gaged in a pre-school worksh September 4 and 5, and one of subjects we discussed at length w "Just What Is a Christian C lege?" and in the light of that cussion I thought Dean Boyer wo be interested in this article. He w but he was more enthused with editorial in question.

Chaffey College retired me in J of 1960. I enjoyed the long va tion from June, 1960, to Septem 1961, when I was accepted into faculty of Upland College. T school is one of two colleges erated by the Brethren in Chr *L. J. Horsch, Upland, Calif.*

CLOSED

Dear Mr. Editor: I regret the fu that has been raised over an hon and dedicated attempt to work w problems of young people. Why give our brother credit for a c ative and imaginative way of de ing with young people? We m not always be in full agreeme After all, many questions do resolve themselves with a pure or no.

I am amazed at the narrow v of missions taken by some! Sur the Great Commission is more volving and far-reaching than t narrow view would imply. Why take the admonition of Brother C Landes in his letter; then give couragement to Brother Wismer go on with his good work, and c the matter *closed*. *William H. Sto fer, Stone Creek, Ohio.*

We are ready. Editor

r schools

INARY BOARD MEETS

ological Trends in the General ference” was the theme of a r presented by Elmer Ediger he fall meeting of the Menno- Biblical Seminary board on Oc- r 18. The stimulating discussion lty and board members had con- ing these trends was followed board-faculty student tea. Busi- sessions included reports of the inistration, faculty, and the var- board committees. Present at meeting were: Arthur S. Rosen- er, Quakertown, Pennsylvania, rman; Olin A. Krehbiel, Free- , South Dakota, vice-chairman; er W. Baumgartner, Berne, In- a, treasurer; Elmer Ediger, th Newton, Kansas, secretary; erbert Fretz, Freeman, South ota; Willard Claassen, Newton, sas; A. E. Kreider, Goshen, In- a; John Wichert, Vineland, On- ; Paul S. Schaefer, Gretna, itoba; James Reusser, Dalton, , and Esko Loewen, North New- Kansas, alumni representatives; L. L. Ramseyer Bluffton, Ohio, E. G. Kaufman, North Newton, sas, college representatives.

MECOMING AT BLUFFTON

vities for homecoming at Bluff- College will begin with a coffee in Stauffer Lounge at 9:00 a.m. November 4. This will be fol- d by the coronation of the n at 10:00, the annual tug-of- between the freshman and soph- re men at 1:00 p.m., the foot- game with Manchester College :00, and the homecoming ban- in Founders Hall at 6:00 p.m. rents’ Day will be on Sunday, ember 5. Guests are invited to house in the dormitories at -2:15 p.m. The Vesper Service be in Founders Hall at 2:30 with Paul Stuckey, ’53, min- of the E.U.B. church in Lima, peaker. A reception will be held tauffer Room at 3:45 p.m.

H SCHOOL STUDENTS VISIT

t ninth-grade students from various Elkhart schools visited nonite Biblical Seminary on Oc- r 17. Career Guidance Day sponsored by the Chamber of Commerce. A panel of seminary students, moderated by Loris Habegger, public relations assistant, introduced four possible fields which young people interested in church vocations might consider as their life’s vocation. Gary Stenson, senior student from Carlock, Illinois, spoke about the pastoral ministry; Margaret Voght, junior student from Kelowan, B. C., presented the opportunities in the area of linguistics and Bible translation work; Margaret McCready, director of religious education in a Methodist Church in Goshen, explained this vocation; and Han Vandenberg, Taiwan, represented foreign missions. Panel members stressed the importance of keeping an open mind in regard to a future vocation.

GROUNDBREAKING CEREMONY

Mrs. Elsie Plank, head resident of Ropp Hall, Bluffton College, takes her turn in the ground-breaking ceremony for the new women’s dormitory held Sunday afternoon, October 1. Watching the proceedings are (l. to r.) E. W. Baumgartner, chairman of the Board of Trustees; President Lloyd L. Ramseyer; Edna Ramseyer, dean of women; Mrs. Paul Hughes, member of the Board of Trustees; Barbara McDowell, president of the Women’s House Council; and Carl Smucker, dean of students.

The new dormitory is to be built on the Bluffton College campus at the former site of East Hall (formerly Music Hall) on Spring Street between College Avenue and College Drive. It will house ninety-eight students and head resident.

MCC news

MCC WORKERS COMMISSIONED

Twenty-seven volunteers were commissioned for service at the Mellingers Mennonite Church, Lancaster, on September 24. Twelve of these are members of the General Conference Mennonite Church, and will be working in the following places.

Two volunteers are joining the unit at the National Institutes of Health, Bethesda, Maryland, to serve as normal control patients: Pauline Sawatzky (unit leader), from Pawnee Rock, Kansas; and Marnette Abrahams, Newton, Kan.

Sam and Luanna Schrag of Pretty Prairie, Kansas, are now serving at Junior Village, Washington, D. C. Mr. Schrag is unit leader at this temporary home for children of broken homes.

Irvin and Donna Driedger, Osler, Saskatchewan, have joined the Voluntary Service unit at Boys Village, Smithville, Ohio. Mr. Driedger will work in maintenance and agriculture besides serving as unit leader. Mrs. Driedger will teach in the public school at the village.

Kay Vogt of Winnipeg, Manitoba, is one of two workers assigned to Wiltwyck School for Boys, Esopus, New York.

Katherine Knutsen, Berne, Indiana, is now serving as a psychiatric aide at Brook Lane Farm Hospital, Hagerstown, Maryland.

Two Paxmen — Henry Fast of Kindersley, Saskatchewan; and Wendell Kaufman of Moundridge, Kansas—will go to Frankfurt, Germany, for assignment in the European Pax program. Two other Paxmen have been assigned to Crete and Hong Kong. Richard Kauffman, Middlebury, Indiana, will become part of a new service unit in Kastelli, Crete, where he will teach in the areas of mechanics and electricity at a vocational school for boys. David Bartow, Goshen, Indiana, will assist in the material aid and rehabilitation work with refugees in Hong Kong.

ENKENBACH PROJECT COMPLETED

September 24 represented a milestone for the Paxmen who have been building houses and a church for Mennonite refugees at Enkenbach, and for the congregation as well. On this day a thankyou and farewell service was held in the Enkenbach church for the terminating Pax unit.

Since the Enkenbach project began in June, 1953, a total of 150 Paxmen worked there, some for longer and others for shorter terms. The size of the unit has varied from four to twenty with an average of ten men over the eight-year period. During their time of service in Enkenbach, the Pax fellows built forty-four houses with 140 apartments, now housing 450 people. This voluntarily-contributed labor by the Pax fellows meant a saving of DM 4,000 $(1,000) per home.

HARTLAND VS UNIT CLOSES

The Voluntary Service unit at the campgrounds of the Hartland Christian Association, Badger, California, terminated its work on September 1, at the close of the agreed two-year project term.

Hartland camp, located in the Sierra Mountains about thirty-five miles northeast of Reedley, is a 160-acre area used by Mennonite Brethren churches for their summer retreats. It is operated by the Hartland Christian Association, composed of Mennonite Brethren Church members who make an annual financial contribution and pledge themselves to active support of the development and maintenance of the camp.

The VS project at Hartland was begun in 1959 through an agreement between MCC and officials of HCA, after the Association had indicated its interest in using VS men to help in developing the campgrounds. A unit of six men initiated the project on October 26, 1959. Twelve VSers have served at Hartland during the two years. Eight of these were 1-W men, two were Canadians, and two were matrons for the unit.

Work at Hartland consisted of clearing and burning underbrush and old timber, cleaning up debris from old lumber camps, maintaining and constructing camp buildings, cutting Christmas trees which were sold by the Association and helping in numerous ways during the summer camping program.

BROTHERHOOD DAY

The forthcoming Mennonite World Conference at Kitchener, Ontario, received special attention in the Dutch Mennonite churches on Sunday, October 8. The occasion was the observance of "Brotherhood Day" with the theme "We Dutch Mennonites and the Mennonites in Other Lands." The day was intended to be a preparation for the Seventh Mennonite World Conference to be held August 1 to 7, 1962.

The Amsterdam congregation took the opportunity to use several American Mennonites to help emphasize the importance of the World Conference and relationships to Mennonites outside The Netherlands. In an afternoon program they had an introduction by Frits Kuiper, senior pastor of the Amsterdam congregation, followed by the singing of "Faith of Our Fathers" in a new Dutch translation made by H. W. Meihuizen of The Hague.

Orie Miller greeted the Dutch brethren and related some of the history of growing contacts betw
American and Dutch Mennon
since his first visit here forty ye
ago. William Keeney, MCC re
sentative to the Dutch Mennoni
spoke about the coming Menno
World Conference. In a discuss
that followed, it was proposed t
several evening meetings be devo
to study and preparation for
World Conference. It was also ur
that each member should make
conference a matter of perso
prayer during the coming mon
A show of hands expressed a str
interest in following up these
posals. Kuiper also reported tha
special supplement in the Chr
mas issue of the Amsterdam chu
paper would carry articles ab
the conference.

Peter Dyck, director of the M
European program, gave a sur
of MCC work today to indicat
present example of world-wide M
nonite activity. He also pointed
that at present seven Dutch Men
nites are serving in the MCC Eu
pean-North African program.

Following a recess for tea
group presented a play called "
Miracle Well." It demonstrated
difficulties which even good Ch
tians have in co-operating togetl
The play was translated and ada
ed from a British novel by A.
Voejemans, a member of the A
sterdam church council.

The Brotherhood Day was
third annual observance of such
day among the Dutch Mennoni
The first was in 1959 with the
phasis on the theme "The Future
Our Brotherhood." The second
in 1960 with the theme "The Doo
gezinde (Mennonites) among
Denominations" and was inten
to focus attention on the forthco
ing assembly of the World Cou
of Churches, meeting in New De
India.

HOUSEPARENTS FOR AILSA CRA

Two middle-aged or mature youn
couples without children and w
strong emotional tolerance
Christian motivation needed to tr
for future cottage plan. Should
willing to live in. Unless you th
you could have a real love for v
active adolescent boys with d
emotional problems, do not ap
Salary and benefits available. Ap
in writing to H. W. Taves, 10 Un
Street East, Waterloo, Ontario.

r churches

TH FELLOWSHIP ACTIVITIES

NNESTAL, HILLSBORO, KANSAS. annual outing of the Youth wship included attending a Ro- Catholic mass service at St. 's Cathedral in Wichita and a c dinner at noon, July 16. Mel- Varkentin, manager of the Men- e Brethren Book Store at Hills- brought a challenging message e morning of July 16. Our ch, together with the surround- .C. churches and E.U.B. church, cipated during July and August ion services held on the lawn e E.U.B. church in Hillsboro. e came to a close with a musical ram, each church having two bers, on August 27. Marriages h have taken place this sum- are Estelle Bartel and Herman of the Springstein Mennonite ch, Winnipeg, Man., Canada, ember 9; Mrs. Olga Nickel and ge Nelson July 21; Curtis Pen- nd Helen Chandler of the First ist Church, Clayton, La., June joint meeting of the Women's ionary Society and Young Men- te Matrons was held September the church basement with the e Hill's women's society as guests. Midweek family church t activities have again been ned for the winter months, a study of South America, its raphy and customs and our ionary activities there. Memo- services were conducted for Plenert on September 27. *Mrs. lenert*

ION FESTIVAL

RBROOK CHURCH, CLEARBROOK, . The annual Thanksgiving and ions festival of the Clearbrook nonite Church was held on Oc- r 8. Peter Letkeman, Swift Cur- , Sask., and Jacob Dyck, re- ed missionary from India, were guest speakers. The program highlighted by songs from the r and recitations. The impor- e of mission work was empha- l by Pastor H. C. Scheffler, and by Rev. Zacharias. A fellow- lunch followed. On Monday t the annual mission sale of Maria-Martha Aid was held in church basement. After a short ram, the articles made by the s were sold. The sum of $877.00 was brought together and was designated for home and foreign missions. *John Rempel*

PROGRESS REPORT

MAPLEWOOD MENNONITE CHURCH, FORT WAYNE, INDIANA. Our church started about one and a half years ago with just a few people, but has grown to the place where we have approximately fifty children and adults attending. Consequently, we have had to make some decisions such as the choice of the above name for our church and whether or not to buy a four acre plot across the street from our parsonage as a future church site. We have purchased this ground and plan to begin construction next year. Our first vacation Bible school was very encouraging with thirty children enrolled, most of these coming from the surrounding community. We have been making a concentrated effort to involve the unchurched community people into our church fellowship and have used the plan of assigning our members a family in the community. The member will visit the family, get acquainted, and hopefully in time interest him in our church. Two Mennonite families, the Merle Epps and the Randall Schmidts' recently moved to our community and are now a part of our fellowship. Merle, originally from Henderson, Nebraska, is a caseworker at the Ft. Wayne Children's Home, and Randy and his wife Rosalie, from North Newton, Kansas, are teaching at the Children's Home as part of his 1-W work. The Friendship Circle, our women's organization, had its first meeting on Sept. 28 for the purpose of organizing and determining the purpose and function of our groups. Mrs. Howard Baumgartner and Mrs. Howard Gilliom from Berne, spoke to the group about their women's groups. *Doris Bohn*

PHILADELPHIA CHILDREN VISIT

FLATLAND CHURCH, QUAKERTOWN, PA. On August 13 we had a picnic for nineteen children from Philadelphia. They played games after which we had a picnic supper. Before leaving us they gave us a short program. Anna Herstine was married to John Smith on August 26 at the Bethany Church, and her sister Jane married Jacob Friesen on September 3 at the East Swamp Church. Our annual C. E. business meeting was held on September 19. Robert Neal is the new president. Bible study has started again for the fall and the Book of 1 Corinthians is being studied. We had our annual family night supper on October 7. We had a very good meal which was prepared by the West Swamp ladies. For our program we had a gospel magician who not only did magic, but had a message from God's word for every trick. *Jean D. Nester*

BERNE CHORUS CONCERT

BETHEL CHURCH, PEKIN, ILLINOIS. In May five new members were added to our church by baptism. Our newly renovated church basement has served as the meetingplace for numerous activities this past summer. The Young Christian Comrades Class held a barbecue for the entire church membership; Pastor and Mrs. S. T. Moyer celebrated their 41st wedding anniversary with a special program; and our church was headquarters for the summer Bible school where 44 were enrolled. The Dorcas Society has recently sponsored the purchasing of carpeting for the church aisles and pulpit platform. This adds greatly to the beauty and worshipful atmosphere of the church. Sunday afternoon, October 8, we were honored in having the Berne Men's Chorus. Their program was given to a most appreciative audience. *Mrs. Theodore Sommer*

MOYERS BRING MESSAGES

EICHER CHURCH, WAYLAND, IOWA. On July 30 several from our church attended a get-together of the four Iowa churches at Keosauqua, Iowa, Park. Special meetings were held from September 3-8 with S. T. Moyer bringing the message each evening. Mrs. Moyer showed slides of India preceding the evening's message. On September 10 our pastor, Ernie Sawatsky, gave his farewell sermon. A potluck dinner at noon on the church lawn was held in their honor. On the evening of September 10 a musical program was given. This was highlighted by several numbers by the Sawatskys. We were sorry to have them leave us, but our prayers go with them

Second class postage paid at North Newton, Ka

in their final year at the seminary and in their future work in Canada. On October 8 Archie Penner, who is attending the University of Iowa at Iowa City, brought his first message to us. He, his wife, and three children are from Canada, and will serve our church during the school year. *Mrs. Robert Freyenberger*

ARIZONA MISSIONARIES VISIT

Warden Mennonite Church, Warden, Wash. The Henry Kliewers, missionaries to the American Indians in Moencopi, Arizona, showed pictures and told of their work on July 5. Mr. and Mrs. Carrol Goering formerly from Kansas have transferred their membership to our church. About fifty attended our church retreat which was held in July at the Swank resort area. Two new members were received into our church August 13 by baptism. They are Jacque Karber and Clifford Ratzlaff. September 6 we resumed our Wednesday evening prayer service. Our study is the gospel of John. Two children's classes are provided for. Two choirs have been organized to practice alternately on Wednesday evening after prayer meeting. The adult choir is directed by Franklin Toews and the juniors by Mrs. Paul Nachtigal. *Mrs. Edwin Unruh*

into the beyond

Jacob B. Epp, Boissevian, Manitoba, was born February 27, 1883, in Lichtenau, South Russia, and died September 23, 1961. He had b
deacon for thirty years.

Richard Edward Heide, Boissev
Manitoba, the nine-year-old son
Mr. and Mrs. Nick Heide, and
grandson of Jacob B. Epp,
killed in an accident on Septem
23, 1961.

Mrs. Helena N. Janzen was b
at Rosthern, Saskatchewan, on
cember 7, 1894, and died Septem
1, 1961. Services were held at
lem Mennonite Church, Mun
North Dakota, on September 5, 1
She leaves her husband and
daughters.

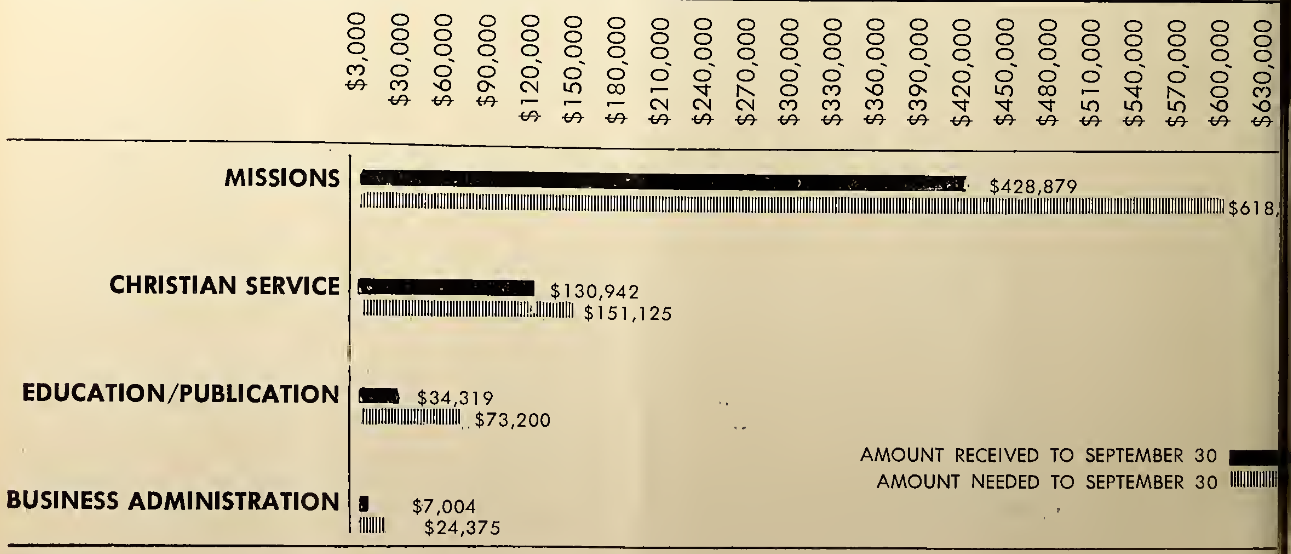
Frank E. Wall, member of M
nonite County Church, Mon
Washington, died September
1961, at the age of eighty year

conference stewardship

Approximately $32,00 more was received by the end of September for the work of the four boards than during the same period last year. However, because of the higher budget, we had received only 52.0% of the budget as against 54.8% for the same period in 1960. Some interesting sidelights are that we received more in April and less in September than in previous comparable months since 1953. One other matter that may be of interest to you is that we will benefit from a number of estate settlements. Apparently more and more people are making wills and in them remembering charitable causes. The making of wills is an important part of good Christian stewardship.

Some of you have asked what happens when budgets are not met. The simple answer is that work must be curtailed or cash reserves dwindle. Actually, both of these may and usually do happen simultaneously. Of course, when cash reserves have diminished and the budget cannot be met with current income, planned programs must be altered. Our reserves are not w
they were at one time. On the ot
hand, challenges for service
many areas have probably ne
been as prominent as they are
day. As a Christian brotherhood
a General Conference Menno
body we are not a large group,
we are a group of believers.
have a function to perform
how well we perform it will depe
at least in part, upon our stewa
ship emphasis.

Wm. L. Frie



BIBLICAL SEMINARIE
ELKHART
LIBRARY
ASSOC

NOVEMBER 7, 1961

HE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

eauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

The Crisis in Berlin

Peter J. Dyck

THIRTY CHILDREN FROM East Germany had been registered for the summer Bible school to be held in Menno Heim, the center for Mennonites in Berlin and East Germany. It is located in West Berlin. On the day of opening only twenty-three came. The parents of seven felt uneasy about letting their children go, feeling the restlessness of the political situation. For those who came it was a blessed retreat.

Then came the fateful August 13. The Brandenburg Gate was closed. Barbed wires, machine guns, and tanks were amassed along the borders of the divided city and finally a brick wall was built where traffic had passed from East to West hours before. One Mennonite family from East Germany slipped across the border into West Berlin at 11:00 p.m. At midnight the borders were closed and the sealing-off process along the 25-mile frontier was begun.

Summer Bible school in Menno Heim stopped abruptly. Two young people who were to receive baptism about a week later were quickly baptized and sent back into the East Zone. Our only thought was the safety of the twenty-three children. Would they be able to cross the border and reach their parents safely before it was too late? The children were taken to the border and fortunately were allowed to cross back. Kind people on the other side helped them get on the right trains and saw them safely home. How grateful everyone was when the last child had been put on a train and was on his way to anxious parents in East Germany.

Future of Mennonite Projects

The future of Menno Heim is uncertain. There are some Mennonites living in West Berlin who will continue to use the place as their center of worship and church activity. But the second project, that of Amish Mennonite Aid at Friedensheim goes on as usual. It ministers to the physical and spiritual needs of a poor community and is not so much affected by the border trouble since it is a ministry to West Berliners.

More uncertain is the future of the third center in Berlin, the refugee home at Hammersteinstrasse. Since the home was opened for refugee mothers and children in January 1958, it has been filled to
pacity, accepting its share of
steady stream of refugees. W
will happen now that the bord
are sealed and no more can
across, and when those presentl
the home are resettled elsewh
remains to be seen.

Population Decline

During the past ten years
average flow of refugees — tho
fluctuating with the seasons of
year, political events in the E
special festivals and other fac
—has been about 300 persons
day. In the days immediately
ceding August 13 it reached a p
of nearly 2,000 people a day,
most approaching the record h
of 1953, just before the June 17
rising of that year. In a tim
population expansion East Germ
stands out as an exception
a population decline of more t
a million people since 1950. Al
thirty per cent of the refugees
young people, and many of
others are teachers, doctors,
skilled workers—the most valu
part of the population. Even fa
ers who lived on the land bel
ing to the family for generat
fled with nothing but a suitc
In some instances, they killed
their cattle, leaving the carca
lying in the field before they esca

Now that is all past. The bor
in Berlin are sealed. No one kn
what will happen next. Few pe
fear a repetition of the 1948 block
and its dramatic airlift. Why sh
the East repeat the same ta
when these did not work the
time? Some say that since a sh
down by military forces betw
East and West is unavoidable,
sooner it comes, the better. T
maintain that sixteen years' d
since the end of World War II
definitely worked in favor of
East. But the majority of the
ple believe that the status quo
be maintained." There is a
of bark, but there won't be
bite."

Berlin is not the cause of the
sion between East and West.
is one of a number of evide
or expressions of that tension.
other words, if the volcano w
not erupt in Berlin, it would li
erupt somewhere else. The
sure and the heat are on and
weakest spot feels it most.

rlin has been a powder keg sixteen years. Germany is still led. By contrast, look at the war history of Austria. In Austria was divided, like Ger- y, into four zones of occupation Vienna, like Berlin, into four rs. On May 15, 1955, the oc- ing powers, including the So- , withdrew from Vienna and ria, leaving the country to it- It has been a neutral nation a member of the United Na- ever since. Could this not happened in Germany?

me say it could if the Western ers would really want it, but don't. To be sure, there is a of talk about the reunification Germany, but is not France id of a strong united Germany? ld England welcome it? Two d wars with the same enemy enough.

hers say the problem is not of East-West tension alone which finds expression in the Berlin crisis, but is in a large measure a German problem as such. It is a problem which would find expression in one way or the other, even if Germany and Berlin were not divided and the Soviets were not on German soil. Speaking at the recent Prague Peace conference (*The Mennonite*, September 19), a German from West Germany lamented the fact that the Social Democratic Party had chosen for its major campaign slogans for last month's election that of doubling the living standard in one generation. He went on to say: "If Germans have nothing else to expect, nothing else to offer, they are once again the defeated ones of the Hitler war, then they have once again forfeited the opportunity to make a positive contribution to the world." Germans like to think of themselves as the "navel" of the world, but it is high time to think soberly, less conceitedly, and quit imagining that the whole world turns around Germany. Instead of thinking only of themselves, Germans ought to think about helping underdeveloped countries.

stone wall doesn't prevent curious West Ber- s from viewing the eastern part of their city.

The German Soul

At the same conference a minister from Poland, who had survived a German concentration camp, said that the people in the East are afraid of the Germans just as the Germans are afraid of Communism. But why should one fear the Germans, he asked. He said: "We in the East are afraid too. We are afraid; shall I say we live in fear of the German soul. Please do not be offended if I say this. We are afraid of the German soul. I am reminded of the words of Clemens who said 'the Germans love death.' What he wanted to say . . . is that there is something in the German soul which leads man to his death. There are different descriptions of this. It is called heroism, courage, boldness, and soldierliness, but all these describe merely the outward and visible frame of that which is in the German soul and about which I am talking. Somehow death has an attraction for the German soul. . . . And that is why we live in fear of the German soul in which these varying possibilities lie buried and which can suddenly emerge—and we all know the consequences. It is a danger not only for the Germans; it is a danger for all of us."

Addressing herself to the question of what we Christians have to say to each other in regard to the German problem, a professor from West Germany in a moving address said: "The people in our country are afraid. They are afraid of an attack from the East and they are afraid of Communism. Until a few years ago one lived in the Federal Republic in continuous fear of an attack from the East. Today that is not so much the case anymore. One is still afraid of such an attack but even more afraid of the kind of a peace that would result if one were made. . . .The unsolved Germany problem is a decisive question for peace, the peace which the world needs. And there is no use talking 'around the bushes.'

"We need to recognize, especially as Christians, the real danger of war. We Christians in the West need to say to ourselves, maybe we have not warned seriously enough, not loud enough for Hitler. That has been also in the Stuttgart confession of guilt drafted by the Evangelical Church. Perhaps, no, certainly, it is our duty today to tell our people that there is imminent danger of war so long as the Germany problem is not solved. . . . It is certain that with the steadily continuing rearmament, not safety but the danger of war is promoted.

"We also have to testify to the fact that it is an impossible situation that sixteen years after the war no peace has been negotiated in Europe. . . . For us Germans the Germany problem is actually nothing else than the question, permit me to express it in Christian terms, the question of our willingness to repent. The Germany question is the question of our will to turn about. And we Christians must call our people to this repentance even if it is already very late, perhaps too late as some think. But how can we do this?"

The International Fellowship of Reconciliation which has about 30,000 members in twenty-three countries met in France August 9-14 and released a statement which is an attempt to do something concrete about the deteriorating condition of the German problem before it is too late. Advocating negotiation between East and West, they pointed out a possible direction for such agreements: "1) Either the inclusion of all Berlin in an internationally guaranteed and supervised free city, or the agreement to maintain the present sectors, East and West, under their present political and military authorities until the whole city of Berlin can take its proper place in a neutralized confederation of German states; 2) The early recognition by the Western powers of the German Democratic Republic and of the Oder-Neisse line as Germany's eastern frontier; 3) The simultaneous withdrawal of the German Federal Republic from NATO and the German Democratic Republic from the Warsaw Pact; 4) The disarmament of the two Germanies by phases, beginning with their renunciation of all nuclear arms and other weapons of mass destruction; 5) The opening of negotiations between the three Western allies, the USSR, the Scandinavian governments, Poland, Czechoslovakia, Hungary, and the two Germanies, with the aim of creating without delay a denuclearized belt in the center of Europe and, in the following phase, a completely demilitarized European heartla 6) The preparation of a Gerr Confederation through direct n tiation between the two disarm German republics; the further gotiation between the German C federation and the Berlin auth ties of the role of that city wi the Confederation; 7) The establ ment of a treaty of peace betw the German Confederation and states that were at war with National Socialist Reich; 8) commitment of all states enga in the foregoing series of nego tions to work simultaneously effective, world-wide disarmam beginning with nuclear weapons their testing."

Can the above expressions be en seriously? If not, there are two alternatives — maintain present status, which is not a li prospect and the long record of tory is against the maintenance the status quo, or else meet hea in war, which will likely be an out nuclear war. Never before there been greater need for pe makers than in this crucial hou the storm clouds pass over more and spare the human rac will not be because of our m but the long-suffering of the mighty who holds the destinies mankind in His hand.

Our Passion for Survival

Jacob T. Friesen

OUR GENERATION IS witness to a strange paradox. As citizens of the most prosperous and powerful nations on the face of the earth we are gripped by fear of annihilation.

We have missile power trained on the major cities of Russia to destroy them five times over. Defense programs are now underway to strengthen the twenty-four hour alert of our strategic command with mobile launching sites built on railroads. Underground launching sites will assume retaliatory power even if all surface defense is destroyed. Submarines with atomic missiles cruise under water continuously.

The Center of Democratic Institutions recently published a pamphlet which tries to assess the current status of the American arms race. This pamphlet called "Community of Fear" predicts: "The next phase of the arms race will almost certainly involve great emphasis upon the area of civil defense. . . . As a result of the emergency of the current tremendous capabilities for killing and destroying, programs will be started aimed at the evacuation of cities, the construction of fallout shelters in regions outside the major metropolitan areas, the construction of limited un ground shelters. . . . The new de opments will cause people to row more deeply into the gro Factories will be built in caves will apartment houses and sto Eventually most human life wil underground, confronted by a nals capable of destroying life the ground areas of the earth. C the people are convinced that t can survive the present state the art of killing, a broad and nificant new habit pattern will h been introduced and accepted,

THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and D ber 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage pa North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; edi correspondence ta Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, Ka**

esquely different from any we
known for thousands of years
at of adjusting ourselves to the
of living in holes. From that
onward it will be simple to ad-
ourselves to living in deeper
s. Tens of thousands of years
our . . . ancestors lived in
s. The vast knowledge which
have accumulated during the
vening millenia will have
ght us full cycle. The epic of
s journey upward into the light
have ended."

e Scriptures have preserved an
ent in the distant past which
s a striking parallel to our pas-
for survival. After the flood
eat waters in which only Noah
his family survived, we read in
sis 11:2-9 of the people who
osed to build a tower with its
n the heavens in order to avoid
"scattered abroad upon the
of the whole earth." God
ed these people for their con-
and scattered them. This is
tragic drama of a people ob-
d with survival and self-pres-
tion!

tween this ancient people with
survival towers and our gen-
on with its survival holes there
ls tall and erect a Man, Jesus
st, the Son of God, who de-
s: "Whoever would save his
will lose it, and whoever loses
ife for my sake will find it.
what will it profit a man, if
ains the whole world and for-
his life?" (Matt. 16:25, 26).
t will it profit a generation if
rvives by forfeiting the quality
rpose which makes life worth
g?

e cynic may retort, "This man
ot know what He was talking
t." He did not know the de-
tive power of the world's pres-
tomic stock pile with its equiv-
of ten tons of TNT for every
woman, and child now living.
t Jesus did know what He was
ng about. In the days when
aid, "Whoever would save his
will lose it," Jesus himself was
g annihilation! Jesus faced the
ion of saving His life or losing

Jesus emerged from the strug-
f the Garden of Gethsemane
uthorities from the temple ar-
with "military preparedness"
erpower Him. Peter impulsive-
nployed his "deterrent striking power," injuring one of the soldiers. But Jesus said "Put your sword back into its place; for all who take the sword will perish by the sword" (Matt. 26:52). Jesus insisted that His supreme purpose was to do God's will in God's way and in God's own time.

Consider soberly the implications of the life and death of Jesus Christ for a world that has become obsessed with self-preservation. Certain clear facts emerge from this study.

The deterrent force available to the Christian is under God's command. Our knowledge is partial. We really know little of what God has in mind for the human race and His infinite world of created space. Second Peter (3:10) does tell us that "the day of the Lord will come like a thief, and then the heavens will pass away with a loud noise, and the elements will be dissolved with fire, and the earth and the works that are upon it will be burned up." This vivid description has startling similarities to the scientist's statement of what an atomic war would be like. Let us remember, however, that God is in command and not the Pentagon. God has instructed man to cultivate the art of peace and forgiveness. He has forbidden the Christian to participate in violent acts out of harmony with the Jesus Christ who has revealed the Father.

God can and will do His work in His own way through persons prepared to lose their true selves for Christ. Preoccupation with survival carries with it the seeds of its own destruction. If you would save your life you will lose it.

Production of weapons devastating enough to destroy any possible opponent in this atomic age does not leave energy for purposeful and creative self-giving. Even nations as wealthy as the United States and Canada will not succeed in this impossible task. Our preoccupation with defense against an indefensible war negates every peace offensive. We cannot have both God and mammon. We cannot profess peace corps and practice missile corps.

God is committed to person-to-person diplomacy. But not just any person! Jesus Christ is himself the pattern and power for effective and successful person-to-person peacemaking. The only adequate guide for the Christian regardless of world peril is in the petition from our Lord's Prayer: "Thy kingdom come, Thy will be done, on earth as it is in heaven." Jesus referred to Psalm 40:8, "I delight to do thy will, O my God; thy law is within my heart." This applies no less in an atomic space age.

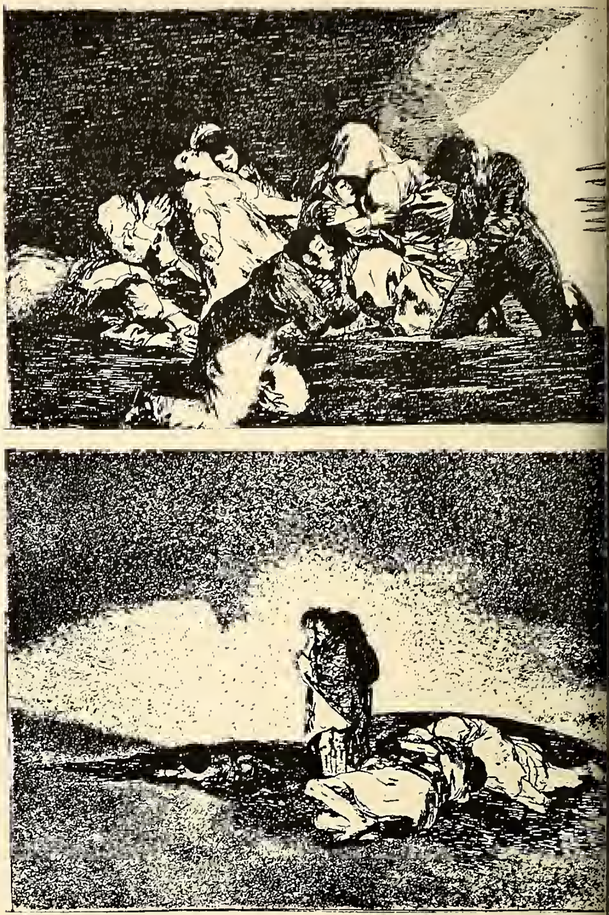
God's remedy for fear is love, not survival shelters. Here we have a testimony from John and from Paul: "Beloved, if God so loved us, we also ought to love one another . . . . There is no fear in love, but perfect love casts out fear" (1 John 4:11-18). "Bless those who persecute you; bless and do not curse them. . . . Live in harmony with one another; do not be haughty, but associate with the lowly; never be conceited. Repay no one evil for evil, but take thought for what is noble in the sight of all. If possible, so far as it depends upon you, live peaceably with all" (Rom. 12: 14, 16-18).

God calls Christians to volunteer as living witnesses. This is the invitation of Romans 12:1-3. God calls for volunteers who will sacrifice. This is a call to give no mere tithe of our time and resources or even 50 per cent, but 100 per cent as living witnesses around the clock.

Can we recapture in our day the self-giving devotion of our own forefathers in the church? In 1542, we are told, 2,172 believers had given their lives for the faith. A report about the Hutterite Brethren says: "No human being was able to take away out of their hearts what they had experienced, such zealous lovers of God were they. The fire of God burned within them. They would die the bitterest death, yea they would die ten deaths rather than forsake divine truth which they espoused . . . . They were so drawn unto God that they knew nothing, sought nothing, loved nothing but God alone. Therefore they had more patience in their suffering than their enemies in tormenting them."

If we are not to be engulfed by the spirit of our time, we must take seriously again the words of our Lord, "If a man will let himself be lost for my sake, he will find his true self. . . . If anyone wishes to be a follower of mine, he must leave self behind; he must take up his cross and come with me" (Matt. 16:24, New English Bible).

GOYA: That is not to be looked at *and* There is no one to help them. 1810-1820. *These two etchings are part of the series of eighty-five etchings entitled "The Disasters of War." The suffering and terror inflicted on innocent people is a dominant theme in the series. Goya was a personal witness to much that he portrayed. "There is no one to help them," symbolizes the helpless appeal of starving women and children, victims of one of the frightening side effects of war —famine. This portrayal of annihilation has a discomforting relevance to the imagined result of nuclear war.*



A Mirror for Man

Robert W. Reg

WITH PAINFUL REPETITION, war blasts the hope of brotherhood into a thousand fragments. And each time a faithful number gather the fragments together. Through quiet protests, loud proclamations, and silent acts of love and mercy, the hope again takes on wholeness.

Some artists can be counted in this number. Through protest or proclamation they lend their hand in restoring the shattered image of brotherhood.

Rarely proclaiming, often protesting, the artist responds to war. Instead of elevating love, kindness, and justice for all to see, he may hold up hatred, violence, lust, vanity, pride, and greed. These sins are not worthy of homage, but he presents them because man needs a mirror. He needs to be shocked into sobriety and penitence. The artist's statement is negative, but it can couch the seed of a positive act—redemption. And in redemption lies the hope of brotherhood.

Moved by terrible events, artists have been eager to tell the truth about them. The result has not only been an indictment of a particular war, but an indictment of all wars—past, present, or future.

Francisco Goya, recording the horror of nineteenth century Spanish revolution, forces our time as well his to account for its actions.

Picasso's "Guernica," depicting a devastating air r on the small defenseless Spanish town of Guernica more than a historical record of the destruction of obscure village. It calls cruelty into question at time. Katherine Kuh, writing in the *Saturday Revi* says, "Were we to choose the greatest single memo conceived during the present century; it very lik would not be made of stone, brick, concrete, or bro but of paint on canvas. I am thinking of Picas 'Guernica' . . . . (It is) one of history's most bitter dictments of man's inhumanity to man. . . ."

The work of Kaethe Kollwitz, which registers m of her personal anguish caused by two world w protests all war and sympathetically records the evitable aftermath of bereaved women and frighte lonely children.

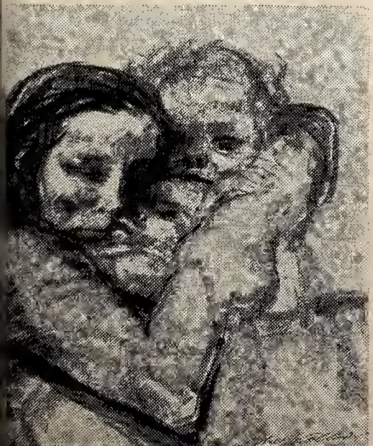
Perhaps the most ambitious statement on war been left by Goya. Working incessantly, he produ a series of eighty-five etchings entitled "The Disas of War." The series is a stark record of man at worst as witnessed by the artist himself. Goya r have been motivated by many complex emotions ucing his work—some noble, some questionable. result we see today has implications for us that y go beyond the artists' original motives and in- But regardless of original motives and in- the present relevance of "Disaster's of War" can ly be disputed. Thomas Craven, art historian, ex- ses some significant reactions to Goya's work, en placed beside the work of Goya, other paintings var pale into sentimental studies of cruelty, or ped-up symbolism. . . (Goya) loathed the horrors ganized killings, and when asked why he painted things answered curtly, 'To have the pleasure of ng eternally to men that they stop being bar- ans.'" In commenting on one of Goya's most ous paintings called "The Execution, May 3, 1808," en adds that "a reproduction of this picture, in , should be hung in the council chambers of the lords of all nations." "The Execution" depicts the sacre of helpless civilians before a firing squad.

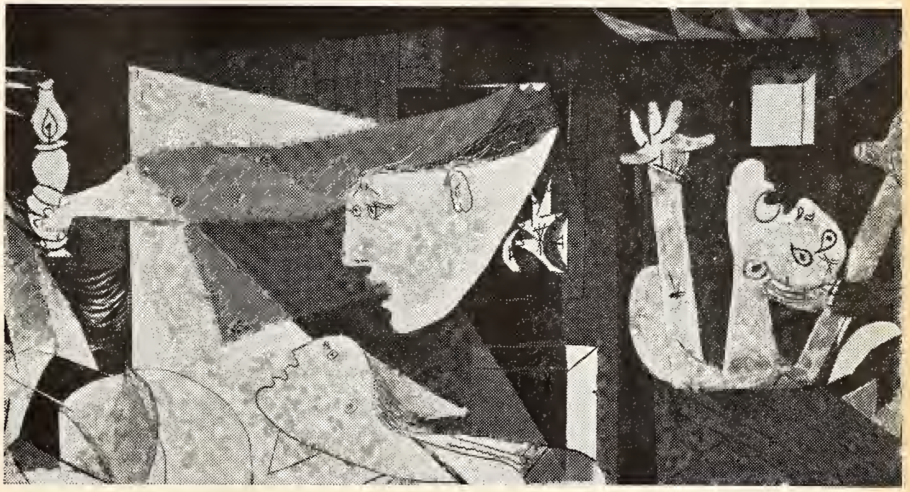
any will be repelled by Goya's work. Yet, it pre- s to us again the recurring symptoms of a human ase. Who can say the disease has been cured?

To the names of Goya, Picasso, and Kollwitz we could add others. One can't easily forget the sight and implications of the Dachau and Buchenwald drawings of Rico Lebrun, contemporary American. A recent issue of *New York Times* reviewed a current exhibition of drawings by Ben Shahn, collectively entitled "The Saga of the Lucky Dragon." This name is taken from the ill-fated fishing boat dusted by fall-out from an American H-bomb. The review says in part: ". . . to see Mr. Shahn's exhibition becomes almost a duty. It is impossible to contemplate The Bomb. At the Downtown Galleries, one can." Other less-known names are adding to the body of art which speaks to the problem of war and hatred.

Basically, this art is speaking to the problem of evil itself. Is this art religious? Does it have relevance for us? Obviously, this depends on our definition of religious art. Of this I am quite certain: man is not silent in the face of sin. Through work unpleasant to look at, but hopefully holding the seed of reconciliation, some artists—knowingly or unknowingly—are offering a cup of cold water.

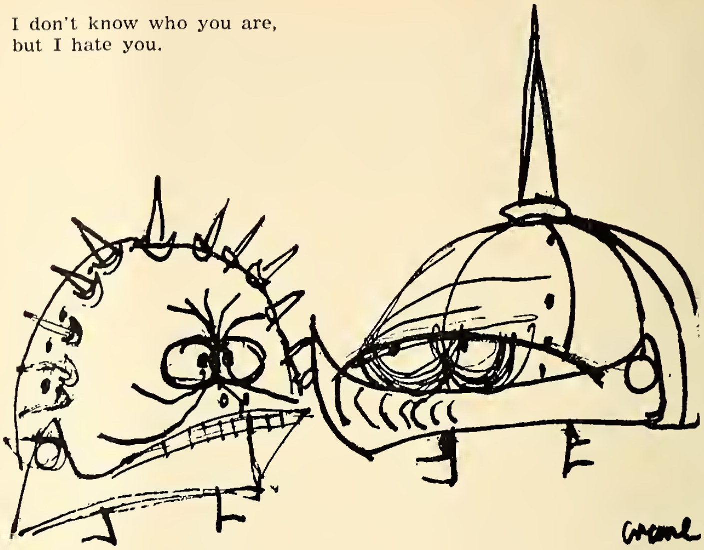
WITZ: Mother with Children. *Produced on the eve of Hit- rise to power, this drawing as as the rest of her work was ed from public viewing because he strong implications of hu- ity and pacifism. Dominated ompassion, her work constantly rned to the theme of sorrowing ers and fearful children. Ac- ing to the words of Herbert ter, "She was the greatest wom- rtist the world has known so a great mother with a still ter heart for all the oppressed humiliated, a woman 'of sor- and acquainted with grief.'"*





PICASSO: Guernica, 1937 (detail). *While giving no exact explanation, according to the artist this startling wall mural symbolizes "brutality and darkness." In the detail shown, a woman, her clothes on fire, falls shrieking from a burning house. Below her, to the left, a woman in despair witnesses the carnage. Above her another witness holds out the lamp of truth. The tools of modern art—distortion, angular design, and overlapping transparent planes skillfully heighten the impact of this document on man's inhumanity.*

I don't know who you are,
but I hate you.



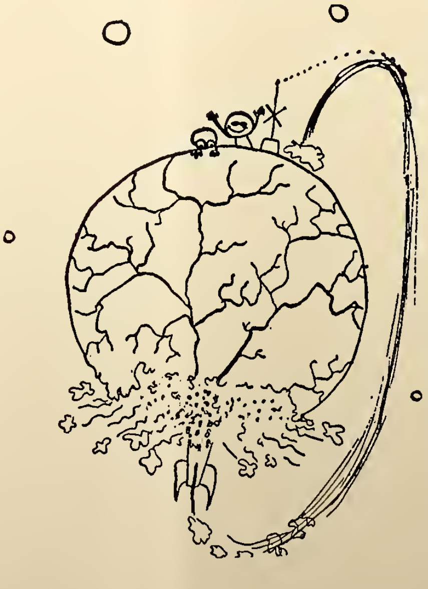
Joan Claassen and
Marian C. Franz

WHO CARES ?

It was on a beautiful summer morning that we decided to drive a few miles to see a missile site being constructed near our farm in Kansas.

We turned up the lane into a scenic rolling pasture, which with cattle quietly grazing had always made a peaceful scene. We stopped our car near signs which read, "Unauthorized personnel not allowed beyond this point." "Hard Hat Area," "Blast Area. Keep Away." Disappointed, we assumed that we would have to be content with gazing at the enormous mounds of dirt, which hid what we had come to see.

It works!



But in an adventurous spirit got out of the car and walked a hundred feet to a trailer ho marked "First Aid Station."

A man appeared in the doorw "Are you looking for someone?" asked.

"We suppose that sightseers not allowed around here," we s The man to whom we were spe ing was the superintendent of civilian company which had b contracted by the Air Force build the missile.

"No," he told us, sightseers w not usually allowed, especially ing working hours. He sugges however, that if we would care drive our car behind the mounds earth we would find a small wh house in which were the offices the Core of Engineers. We co ask them if someone would show around.

From the office building wh numerous large and intricate pl were being drawn up, our requ was relayed by telephone to Chief Air Force Engineer who at work in "the hole." He cons ed to show us around. Feeling so what awed and a bit triumph at our success we donned hard h marked "visitor" and followed guide.

We found ourselves at the top an immense crater, forty-five deep and several acres in size. the floor of this crater were cylindrical holes which went do much deeper . . . so deep that f here we could not see the botto We followed our guide down

len stairs to the bottom of the
er.
ie first hole we looked into was
shallower of the two. From
45 foot level it went down to a
h of over three stories. A three
y "building" would be installed
. This much room is needed to
e all the electronics equipment
ssary for the firing and guid-
of a missile. The building
ld be suspended in the hole like
rd cage to protect it from the
k it would receive if (or when)
missile is fired.

om the forty-five foot depth
l, the second hole went down a
ance of another 115 feet. It was
oximately forty feet wide.
dth is women's estimate.) Men
electric drills and polishers
e at work on great iron rings
ch lined the hole.

ere, we knew of course, we were
ng the home being prepared for
missile itself. Our guide ex-
ned that a cement casing eight
nine feet thick would line the
. It would take ninety-six hours
onstant pouring to make. Nine
ies would be built around the
sile, so that as it stands upright
he ground it can constantly be
ed and kept ready for firing.

houghts were clashing in our
ds—to think that all this should
done so near a solid Mennonite
munity, not 25 miles from the
tral Office of the General Con-
nce.

here are three phases of con-
ction. The first is the digging
preparation of the holes. This
se would take until January or
ruary. The second, the installa-
of the electronics equipment,
the third the implanting of the missile itself. In two more years the project would be complete.

We followed our guide back up the wooden stairs and stood once more at pasture level. Here the three of us paused to look back at the ominous scene below.

"This missile can be fired only seconds after the order to fire is received." The Titan II stands always in firing position. The heavy cement casing will help to keep the temperature around the missile constant so that it can remain fueled at all times. Only one firing can be made from this site, for the heat and the force would disintegrate the cement and jar the area so much that it would be unfit for further firings.

We were yet to learn the most terrifying fact of all: the destination of the missile. We had assumed that it was being built to pluck enemy planes out of the sky and thus protect our large cities.

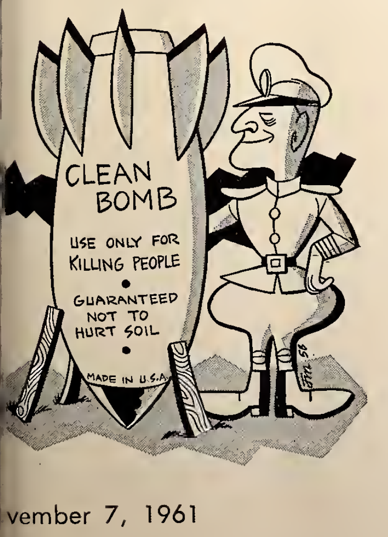
No, this missile, when fired, *will go automatically from that peaceful country pasture to Russia!*

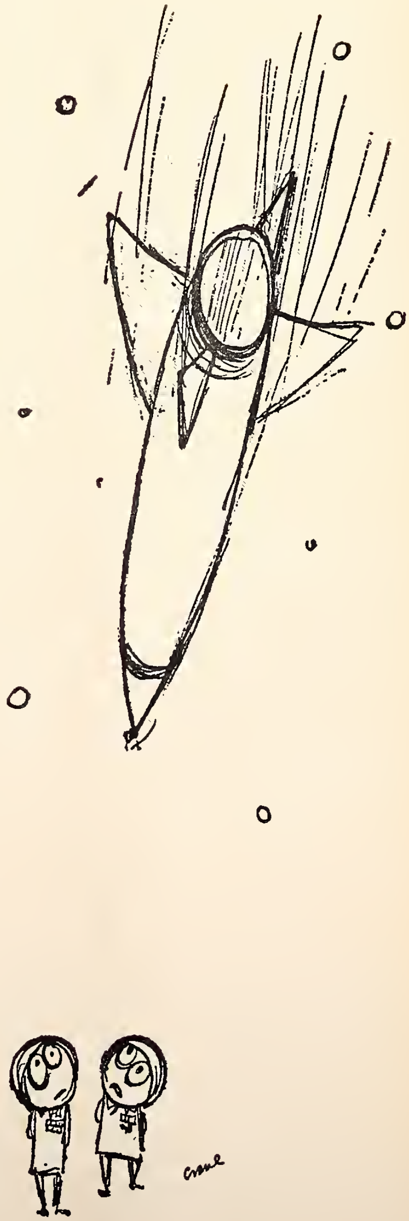
Our guide had grown somber. "O, the devastation that one of these can cause!" he commented shaking his head. "There is enough destructive power here to destroy one large city or another large area." He went on to say that similar intercontinental missiles are being built over the middle states and very soon there will be enough to destroy the whole enemy country!

We commented that surely if this missile ever left this pasture, we could expect one in return. He agreed, adding, "It's so ridiculous."

"Yes," he said reflectively. "What we're doing here is building something that will destroy people. It makes you stop and wonder." He shook his head and with a tone that meant it was time for him to get back to his work he said, "Well, somebody's got to do it. They're doing it to us."

EVERY DAY WORK goes on at the missile site. Every day materials are brought in. Every day the deadly murderous monster grows — first phase, second phase, third phase, fueling, then waiting. Not one mis-


CLEAN BOMB
USE ONLY FOR KILLING PEOPLE
GUARANTEED NOT TO HURT SOIL
MADE IN U.S.A.



Looks as if we'll have to retaliate.

sile, but scores of them dotting our middle states.

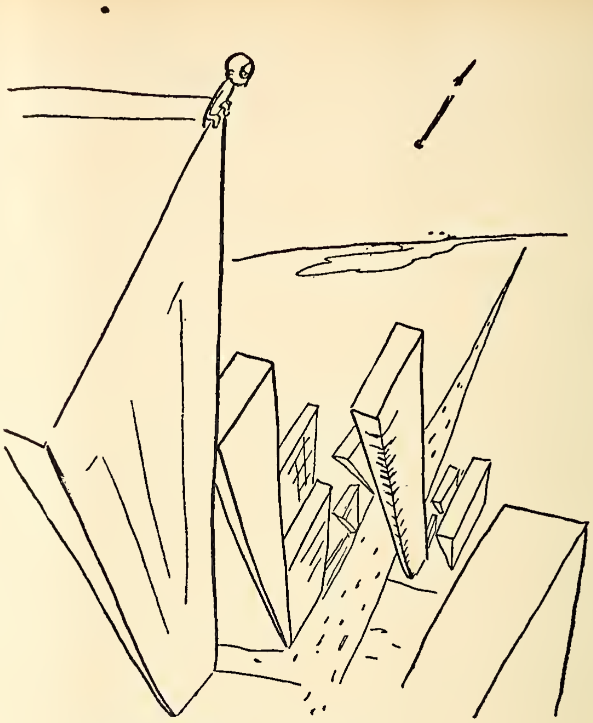
Is it hopeless? In Connecticut a group of pacifists lay down on the highway and blocked the main gate to prevent the commissioning of a Polaris missile submarine. They were arrested and carried off. Defeat? It is better to light one candle than to curse the darkness.

How can we stop this growth? How much time is left?

Do we Mennonites *really* believe in the peace position? Do we really believe that our conviction of a love of passive resistance is the answer to the problems of the world? It is time for the "Stillen im Lande" to shout from the housetops!

But it's so much bother. "Getting addresses of government leaders and taking the time to write—no, that's not for me."

But it's so inconvenient. "I just can't seem to find the kind of 1-W that I'd like to go into. I'd like to go where I could earn money while in 1-W service."



Still, somewhere we have failed. . . .

Is our 1-W program obsolete for times as urgent as these? With the present situation of unemployment, someone will do the jobs in the hospitals; but who will be the peacemakers on the international scene? If the nations do not learn to live together, they will surely die together. Perhaps all our young men should go into the Pax program.

One thing is certain. A task great will take cost and sacrif Will we care enough to pay t cost and make that sacrifice to obedient to Christ?

Pardon Me, But. . .

. . . are you one of the courageous souls who managed to read their way to this point? Do you feel, as I do, a feeling that's made up mostly of despair? Is it a feeling, as mine is, that says, "What can my voice possibly amount to?"

The story of our world is a story of conflict. In our century you can rattle off without any trouble the first world war, the second world war, throat-slitting wars for revolution and independence, the Korean war, and the present cold war of hot nerves.

But during this time, Clayton Kratz went into MCC and was never heard from again; Mennonite COs faced the ridicule of being cowards and planted the seeds of our present alternative service programs; Gandhi refused to eat; a couple in Kansas adopted two Korean orphans; and Dag Hammerskjold worked overtime at the office.

The story of our world is a story of conflict. In centuries before this one you can name the little men who tried for big empires, the races of people who fought to inhabit land, the groups who plundered to preserve tradition.

But during this time, a woman in Europe had the nerve to enter a disreputable profession and became known as the lady of the lamp; a Mennonite father forbade his son to shoot a marauding Indian; and Sarah Bush Lincoln raised a gangly stepson named Abraham.

The story of our world is a story of conflict. Christian groups have fought each other, Christians h been hounded by non-Christia and men have continuously tried stamp out people with danger ideas.

But never forget a Dirk Wille who pulled his pursuer from an drowning and thus hastened own martyrdom; never forget Polycarp who walked with guards, rejoicing at the privilege his imminent suffering; never f get a Man who while being kil asked that His executioners be f given.—M.T.

YOUTH is sponsored by the Young Peop Union of the General Conference Menno Church. Editor, Muriel Thiessen, 722 M Newton, Kansas.

nd of an Assignment

nk H. Epp

us on Christian Concerns

ARTICLE concludes a two-year
ng assignment for the Peace
Social Concerns Committee of
Board of Christian Service. Over
times, vital social issues have
presented as objects of Chris-
concern for the readers of *The*
nonite.

e end of the assignment does
mean that the concerns have
exhausted. On the contrary,
e major problems, like alcohol-
and other forms of adult delin-
ncy, haven't even been touched.
ers have only been touched.

e Peace and Social Concerns
mittee and the editor of this
er plan other ways and means
eeping concerns before the constituency. Again, the end of this column does not mean the end of the concern.

Although the style employed in these articles was dynamic and the opinions were expressed with conviction, the writer had no intention of claiming the final answers on questions raised. The main purposes were to inform, to create an awareness through exposure, to stir the Mennonite heart to compassion, to stimulate creative discussion, and in some instances give rise to appropriate Christian action.

Fundamental to our concern was the belief that the sum total of Old and New Testament teaching, all the law and the prophets is contained in "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. . . .You shall love your neighbor as yourself."

Underlying every expressed concern was the prayer of our Lord, "Thy kingdom come, thy will be done on earth as it is in heaven." Guiding every concern were the pronouncements of the biblical prophets on politico-socio-economic conditions and institutions.

In a summary statement of concerns one could mention the continuing racial injustice, the preoccupation with material things, and the passionate pursuit of pleasure in our society.

But let us take note particularly of the growing sovereignty of the state in the life of Western churches and Christians. This to an idolatrous nationalism and an emphasis of the "Kingdom of America" at the expense of the "Kingdom of our Lord."

American Protestantism is increasingly turning to the state as the ultimate truth. While the church still calls Christ "Lord, Lord!" it is doing less and less what He says.

e reader says

REATH OF SPRING

THE EDITOR: Over the past year
ave become increasingly sad-
ed by the manner in which
nts of view are expressed in the
tters to the Editor" column of
ne of the papers arriving at our
ne. I enjoy this page immensely;
ke to see a healthy spread of
nions expressed; I admire any
mpt to take a stand on an issue,
ecially if it may be a seldom
rd or even an unpopular one.
v refreshing it is to read some-
ng which is filled with a spirit of
and understanding! And how
all long to be understood. Our
rts go out to a person who says
agree" or "That's for sure" and
ans it. Sometimes it is hard to
things as others see them. Some-
es, we must admit, others ex-
ss certain points of view which
have always secretly believed,
which we are shocked to see
s exposed. Sometimes when we
r those ideas challenged which
us have always been sacred
ths we feel compelled to take up
ns against the foe.

here is a difference between saying, "Those potatoes are too salty" and "I wonder what kind of a cook that is out there in the kitchen." The first statement recognizes a small error or lack of judgment; the second makes an attack upon general ability, or perhaps even upon character. We read an article or editorial which seems "way off." To be able to rebuke the writer in a spirit of love requires not a great mastery of thought or expression, but the gentle hand of God guiding ours as we write. We can feel it if another loves us, can we not? I can. Everyone can.

But, we may ask, when a person makes a statement about what he believes, does this not show who he really is? If, for example he says communists must not all be wiped out, doesn't this "smell pink"? Would that we could be like Jesus, who could see the person as he was, not as he spoke. Really, now, the very best of us can't communicate very well. Here are some reasons. Perhaps you can think of many others: 1) We use words with many meanings. The direction we point to when we say "up" means "down" in Australia. Or another: we could even hold that the devil is good in the sense that he is doing a "good" job. 2) We do not express our *entire* viewpoint. Have you ever said, "I would have mentioned that point too, but I didn't think of it at the right time"? 3) We say things we don't exactly mean. Have you ever made a statement and then started the next sentence with "I mean————"? This surely indicates that your first attempt was inadequate. 4) We mean things which we really don't mean. "I hate you" may be spoken very soon after "I love you" in the first stages of courtship, but neither may be the true state of affairs. 5) We include too much. One rotten apple in a basket makes all the others appear overripe. 6) We use the wrong time or place, or write to the wrong paper. A statement about the "awful price of meat these days" might be true, but mistimed if made by the hostess as she passed the meat around to the guests.

Now here is an idea. The next time you hear an opinion expressed which is just "all off the beam," write and say so. But as you do, try to picture the other person in your mind as he wrote the article; someone like yourself, with a job, a lunchkit, a family, noses pressed against the window pane when he comes home, a man who prays to the same God, who cries at the wickedness in the world, and at man's inhumanity toward man. There he sits at his desk, his pencil all chewed up, his wastebasket full of half-good sentences, his little box of aspirins beside him. Then write and say *exactly* why he is all wrong. To read your letter will be like a breath of spring. *George Unger, Abbotsford, B. C.*

OUR RESPONSIBILITY

Dear Editor: After reading the article in the October 10 issue entitled "Our Muddy Thinking About Communism," I felt I must write to express my appreciation. The author, Arthur F. Glasser, did an excellent job of portraying my sentiments and feelings concerning the Christian's responsibility in this matter of Communism. The Christian's concern should not be that of labeling this person or that group as Communistic. Rather we are to be concerned about the souls of all men whatever their way of life. Our job is to preach the gospel to all the world. Living a Christian testimony at all times and among all people is a vital part of getting the gospel out. This includes our thoughts and actions in regard to the Communist and Communism. Christ hates sin but loves the sinner. So likewise Christians are to hate sin but love the sinner, including the Communist. Communism is satanic in origin and nature and we as Christians hold the only solution to stopping the onslaught of Communism. We must work while it is day for the night cometh when no man can work. *Myron Schultz, Bloomfield, Montana.*

MCC news

MMHS MEETS AT PRAIRIE VIEW

Prairie View Hospital, Newton, Kansas, was host for the semi-annual meeting of Mennonite Mental Health Services on Oct. 13 and 14. The agenda included approval of recommendations from the various hospital boards, particularly of plans for construction and personnel appointments.

MMHS approved the plan of Oaklawn Psychiatric Center's Board of Directors to let construction contracts totaling $748,000. Bids for construction were higher than anticipated, and this figure is a modified one on which the board is working with the bidders. It is expected that contracts will be announced soon. One-third of the construction costs will be paid by the federal government through Hill-Burton funds.

The Oaklawn board also reported on its progress in assembling a staff. MMHS was encouraged by the success of the board in obtaining superior professional personnel.

The Prairie View Hospital board presented a report on its recent study of church and community relations. This study included discussions with physicians in the surrounding area and meetings with boards and committees of the Mennonite groups nominating hospital board members. The board intends to establish a structure for continuing relationships with these committees.

Approval was given to the Prairie View Hospital board's proposal to build an industrial building, to be used as an industrial therapy shop for patients and for maintenance purposes. Temporarily, some of the space in the building would be used to meet the immediate need for more recreational and meeting room space.

MMHS approved the appointment of Lee Yoder as acting administrator of Brook Lane Farm, Hagerstown, Md., from November 1, 1961, to June 30, 1962. Yoder is presently responsible for church and community relations at Brook Lane. D. C. Kauffman, the present administrator of Brook Lane Farm, is retiring on November 1.

MMHS renewed its Graduate sistance Program for the 196 academic year. Stipends of $1, each will again be awarded to graduate students in fields rela to mental health. Students helped on the basis of need professional promise.

Recipients of the 1961-62 awa were Merrill Raber, who is study at the University of Southern C fornia, and Leon Stutzman, a dent at University of Denver, C rado. Both are studying psychia social work.

OUR YEAR IN AMERICA

"The time I spent as a trainee the U.S. has been of great value me. I realize now that it is im sible to form a good picture people and country unless you h have lived and worked with th yourself. Only then can you le to appreciate them fully; only t can you understand why they a thing in a certain way."

This comment by Uke Bosma The Netherlands is similar to t of many young people from o seas after a year in America un MCC's trainee program. Train become a part of their sponsor families and participate in the w of the farm, home or instituti thus gaining firsthand acqua ance with American family life

Their sponsors also learn to kn them well and are able to le something of their backgrounds a cultures. "We feel we have lear a great deal from our trainee as have attempted to look at our o culture and home life from point of view," said one sponso

At present there are fifty train in America, the largest group in program's eleven-year history. Th are living and working in ten sta and Canada. After the mid-te trainee conference in February, be held this year at Middlebu Ind., the trainees will go to ot homes for their second six-mo term. Applications are now be accepted for sponsors for the s ond half-year period. Additio sponsors are definitely needed this large group of trainees.

All of the "old" trainees—th who returned to their homes September—expressed their tha fulness for the experiences of past year. Before leaving they e wrote a brief summary and eva ı of these experiences and of trainee program. Several exts from their reports are quotere.

.s trainees, we have to work. that is good, because then we on the same level with the rican people. It means more only traveling as a tourist ugh fifty states. Working with le is a better way to learn to v them. After this year I cansay: 'All Americans are thus so.' The population is made of many individuals" (Hanne-Loepp, Germany).

learned so much much about American family life, religious and the customs. We could not ıys agree about these things, I felt they appreciated my opinand so did I theirs" (Henry van Sluijs, The Netherlands).

ıs a Swiss Mennonite, I have ned that there are many Mentes, many more than I thought e were. I have also learned that e are many different customs in the varying Mennonite churches but we have all one common ground on which we have our beliefs and that is Jesus Christ. It has been good for me to see the way church services are carried on here in America and to discuss my beliefs with others" (Paul Heinz Gerber, Switzerland).

"I am thankful to my sponsors, counselors and friends, that they helped me to understand the American way of living. I observed that things which first seemed funny to me had a good reason to be like they are. This year gave me the certainty that we are friends and that there is a way to live together even if we come from a different country and have sometimes different opinions" (Ingeborg Mattes, Germany).

Persons interested in sponsoring a trainee for the second term, beginning in February, should write to Emma Schlichting, MCC Trainee Program, Akron, Pa. Applications should be in by mid-December.

r churches

RSONAGE DEDICATION

MUNITY CHURCH, MARKHAM, ILL. September 24, dedication servwere held for our new parsonpews, outdoor sign, and two . Our morning worship service sage was given by William uffer, president of Central Dist Missions Committee. At 3:00 . Gordon Neuenschwander, ne, Indiana, president of the tral District Conference gave parsonage dedication message. ectly after worship services and day school, luncheon was served the congregation and guests.

haring in the services were Pal- Moser (treasurer of the Cen- District Missons Committee) his wife; Leland Gerber (memof the committee) and his wife family; Maurice Stahley (memof the committee) and his wife family; R. L. Hartzler (field etary of Central District) and wife; and Mr. and Mrs. William uffer. The parsonage is a large room ranch style with garage fenced in backyard, located dily across the street from our rch.

On October 10, the Men's Fellowship prepared dinner at church, for the Markham Firemen, in appreciation of their fire inspection and protection to our church. It was a good time for fellowship and acquaintanceship with our faith and doctrines.

On October 6, membership classes and catechism classes were started. On September 10, our community held "Markham Day" on which each organization and church was given a booth, at our school gym, to inform people of their activities. Our church showed a film on Mennonite Disaster Service and handed out approximately 500 pieces of literature dealing with the Mennonite faith. *Joan Taylor*

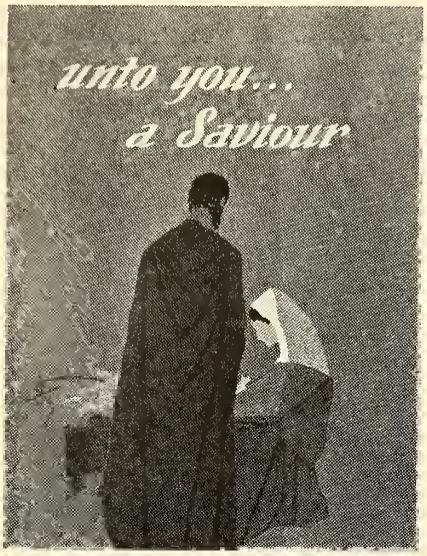
PASTOR'S INSTALLATION

FIRST CHURCH OF CHRISTIAN, MOUNDRIDGE, KANSAS. Installation services for our pastor, Ralph Weber, were held August 27 under the direction of Harris Waltner, pastor of the West Zion Church of Moundridge. A youth rally sponsored by the youth of the Moundridge churches was held in our church. Dick Harp, head basketball coach at Kansas University, was guest speaker at the banquet Saturday evening and again at the afternoon and evening sessions on Sunday. Janice Reusser and Vernon Pauls were united in marriage September 8. Carolyn Krehbiel gave an illustrated talk of the migrant ministry in Waterville, New York, this summer to the Adult Study Group. The young people from our congregation and the West Zion Church had an overnight campout at Lake Kanopolis.

Left to right: Palmer Moser, Maurice Stahley, Larry Voth (pastor).

our conference

CHRISTMAS STORY



This pocket-size (3" x 4½") reprint of the Christmas story from the gospel according to Luke is being distributed by the American Bible Society. The Society hopes millions of families will observe Christmas Eve by sitting down together in their own homes and reading this story out loud. The Society offers to send a single copy free to everyone who asks for it. Quantities are available for $3 a hundred. The address of the American Bible Society is 450 Park Avenue, New York 22, New York. Three editions are offered: King James or Revised Standard Version in English, and the Rheina-Valera version in Spanish.

MEXICO WORKERS ORGANIZE

At a recent meeting of Conference in Mexico, working in schools, churches, hospitals, and agricultural projects, the following officers were elected: Menno Bergen (Aberdeen, Saskatchewan), chairman; Fremont Regier (Whitewater, Kansas), secretary; Anne Neufeld (Margaret, Manitoba), assistant secretary; Donald Schmidt (Emporia, Kansas), treasurer; and Abe Rempel (Steinbach, Manitoba), assistant treasurer.

COUPLE TO GULFPORT

Returning from service with Mennonite Disaster Service in Texas shortly before the celebration of their golden wedding anniversary on October 8, Mr. and Mrs. Henry J. Goering of North Newton, Kansas, were off again for further service by the middle of the month.

They are now in Gulfport, Mississippi, as members of Winter Service under the Board of Christian Service and plan to be there about a month, renovating a building which is to be used for housing mission personnel.

The Goerings have served short terms in Mexico and other places. They are members of the Bethel College Mennonite Church.

THREE NEW MINISTERS

Authorized by the Eastern District, Jay Shelly of Allentown, Pennsylvania, was ordained to the gospel ministry in the Upper Milford Mennonite Church, Zionsville, Pennsylvania, on October 29. He is a 1961 graduate of Mennonite Biblical Seminary.

The Eastern District Conference also gave lay minister licenses to Judson Buford Martin of Hellier, Kentucky, and Keith Smith of Roaring Spring, Pennsylvania.

PRESENT MISSION OPPORTUNITIES

The great opportunities in missions today will be presented in General Conference congregations in November. Seventeen missionaries have been scheduled to speak in forty churches in eight states and two provinces.

Wilhelmina Kuyf, who is in charge of missionary itineration for the Board of Missions, schedules missionaries on furlough at the request of congregations throughout the year, but missionaries are in particular demand during the Thanksgiving and harvest festival season.

Besides missionaries, the executive secretaries of the Board of Missions will speak on a missions theme in a number of places. Andrew R. Shelly will serve as follows: Swift Current Bible School in Saskatchewan, November 3-5; Salem, Munich, North Dakota, November 6; Zion, Elbing, Kansas, November 8; Johannestal, Hillsboro, Kansas, November 12; Walton, Kansas, November 15; and First, Hillsboro, Kansas, November 19-23. Shelly will also address a radio audience on the Faith and broadcast, Newton, the week November 13.

Orlando A. Waltner will s the First Church, Halstead, Kan on November 5; Zion, Elbing, sas, November 12; and North I vers, Danvers, Illinois, Novem 19.

UNRUHS BEGIN VS IN ROSTH

Mr. and Mrs. David Unruh and t daughter Tina will begin a Vo tary Service assignment at the nonite Youth Farm, Rosthern, katchewan, on November 1. Ur will be maintenance and re worker, while his wife and dau ter will serve in the housekee department of one of the ins tions on the farm.

The Unruhs are from the Ta Mennonite Church near New Kansas.

LATIN AMERICA FEATURED

The October issue of *Mennonite* features Latin America. Repor on his recent tour of South Ame Andrew R. Shelly discusses work of the church and conditi in those countries.

The report, well illustrated by tures of various phases of the w and life of Latin American peo including Mennonites, includes formation on Colombia, Boli Paraguay, Argentina, Uruguay, Brazil.

The magazine also carries arti on "Statistics About Mennonite Paraguay" by J. W. Fretz and " Frontiers for South American M nonites by John R. Schmidt.

Nonsubscribers may secure co of the Latin America edition f Mennonite Life, North New Kansas, or from the Board of sions, 722 Main Street, New Kansas.

SPRUNGER SCHEDULE

Vernon J. Sprunger, executive retary of the Congo Inland sion, is scheduled to return to missions headquarters in Elkh Indiana, on November 15. He currently in the Congo.

JAPAN MISSIONARIES RETURN

Leonore Friesen (North New Kansas) and Esther Patkau (H ley, Saskatchewan), Conference

ries in Japan, will leave their
on November 18 for a year's
ıgh at their respective homes.

CHURCH COUNCIL

ɪers of the Hammon, Okla-
, Indian church elected its first
h council on October 1. The
il consists of four members.
an Bartel (Waldheim, Sas-
ewan) is the pastor.

Y TRAVELS

cent travels in four states, An-
R. Shelly reports strong in-
in missions, with offerings
ging well above those of last
He feels that "this is hopeful
w of the great needs this fall."

O ROAD OPENS

Trans-Chaco Road in Paraguay
en for transportation. Henry
ueck (County Line, British Co-
ia) considers this "the begin-
of a new chapter for the col-
."

H OF INDIAN CHIEF

rd Koehn (Dresden, North Da-
conducted the funeral of the
t Cheyenne Indian chief at
ıg, Oklahoma, on August 4.
Littleface had reached the
of 96.

PUBLISHES SHADOWGRAPH

Women's Missionary Associa-
is publishing a shadowgraph
led "To Those Who Wait,"
l on letters from South Amer-
issionaries.

e shadowgraph is to supple-
a program in the *Guide to
ion Study* which the W.M.A.
uces annually. This year's in-
nominational themes for mis-
study are "The Christian Mis-
to Latin American Countries"
"Churches for New Times."

blication work for the Women's
ionary Association is done by
iterature Committee. Members
Mrs. William Kruger (Rosthern,
.), chairman; Mrs. Gerhard
er (Freeman, S. D.), and Mrs.
ndo A. Waltner (North Newton,
).

HASIS ON PEACE NOV. 12

Executive Committee of the
erence has designated November 12 Peace Sunday in 1961. Special attention to Peace Sunday is given each year by the Board of Christian Service.

The board makes available to congregations various peace literature and audio-visual materials. Just published is a peace curriculum, which includes teachers' manuals for primary, junior, intermediate and youth, and adult classes and pupil materials for the lower age groups. Also new are three peace plays published by Faith and Life Press. These one-act plays are written by Mennonite authors: "The Friendly Way" by Lucille Kreider, "I Must Go" by William Gering, and "Overcoming Evil" by Rachel Kreider.

Films on peace deposited in the Audio-Visual Library at Newton, Kansas, by the Board of Christian Service are "Overture," which shows through music and picture the role of the United Nations in seeking and preserving peace through positive means, and "Peace on Earth." The latter is a sound filmstrip to be used for worship and dedication and is also suitable for use at Christmastime.

PACIFIC DISTRICT SCHOLARSHIP

The Mennonite Men of the Pacific District are offering for the second year a Christian service scholarship of $500. This aid is available to any senior or graduate student who is preparing for a church-related vocation. The applicant must be a member of the Pacific District Conference.

Recipient of the 1961 grant is Wendell Rempel, Reedley, California, who is currently a student at Mennonite Biblical Seminary. Applications for the 1962 award need to be made by February 15, 1962. Information is available from Peter G. Fast, 3744 East Dakota, Fresno 3, California.

CONFERENCE ON AGING

Plans for the third Inter-Mennonite Conference on Aging have been announced by Marvin H. Ewert, administrator of the Bethel Home for Aged, member of the planning committee. The conference will be held at the Bethel College Mennonite Church, North Newton, Kansas, November 13.

The conference will consist of an afternoon and an evening session. The main topic of discussion at the afternoon session will be patterns of financing institutional care and services for the aging. The evening session will be a fellowship dinner at which C. R. Findley, district superintendent of the Evangelical United Brethren Church in this area, will be the speaker.

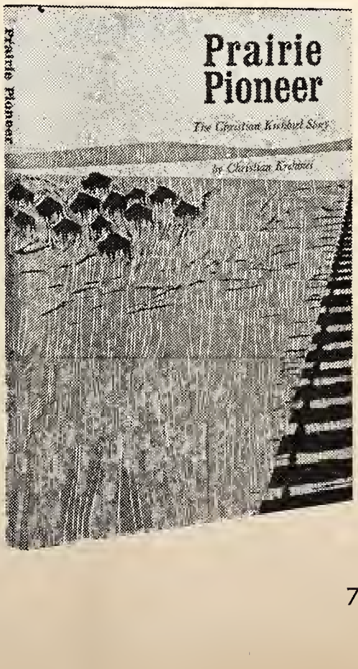
Other members of the planning committee are Elmer Ediger, administrator of Prairie View Hospital, and Albert Weaver, member of the board of the Schowalter Villa in Hesston.

"PRAIRIE PIONEER" PUBLISHED

Faith and Life Press has recently released its latest publication, *Prairie Pioneer*—the Christian Krehbiel Story. The book is the sixth in the Mennonite Historical Series.

Although not strictly a historical account, early developments of the Mennonite church in North America are included by Christian Krehbiel, whose life was closely interwoven with that of the church. Immigrating to Iowa from Germany in the early 1850s, then to Illinois, and finally to Kansas, Krehbiel had a large part in settling later immigrants and in establishing the General Conference Mennonite Church on the prairies.

Prairie Pioneer is now available at Mennonite Bookstores. *Mennonite Country Boy*, the autobiography of C. Henry Smith, will be the seventh in the Historical Series. Its publishing date is December 1.



Second class postage paid at North Newton, Ka

IF ONLY I WERE SMART ENOUGH How often have we brooded upon the course of an argument just passed and said to ourselves, "If only I had thought of that and said it." How often have we purposed that for our future clashes we will read another book or get someone else's ideas for support. All of this assumes that the battles of this world are won by smart people. If this is so, we will just have to sharpen our wits and brighten up. It rarely crosses our minds that people who are so smart may not get themselves into so many scraps. Perhaps they are also wise enough not to care about losing arguments.

But it is not only our ideas, it is also the way we state them. Perhaps we are doing things wrong. Perhaps we aren't listening enough, aren't asking the right questions. Possibly, if we knew more about psychology and related subjects we could get people to think as we think. Hopefully, we could get them to see the light in our right.

Is this the kind of world we live in? Are the sharpies inheriting the earth? They must be, because we credit them with it. And we pay them the highest honor by wanting to be like them.

This is the sad struggle in which we find ourselves. But we are lost in the woods. We have found the truth, but we don't know what to do with it. The truth is—we aren't smart enough. So what? The answer is not in a frantic effort for more and better knowledge. Such scrambles produce little more than Adam's apron. And we are naked still.

Let's face it; we will never be smart enough. Our only hope for salvation is not in achievement, but in knowing our weakness. We need not glory in our feebleness. We can rejoice much more that God picks up where we leave off.

If only we could put an end to our fevered efforts to take the place of God. The modern American heresy is certainly our activism. We have believed in God, but we find Him too slow. We have accepted His kingdom, but we have rearranged the furniture. In wanting to be smarter we had hoped to outsmart God.

It can't be done. We have said it, now let us believe it. Our salvation is by faith in Jesus Christ the Lord. We are not smart, but He is. He bids us do His work, but we do not work alone. We cannot see the goal, but He does. We cannot measure success and failure, but He can. It is not necessary for us to make others over into our own image; He will stamp those to whom we witness with His own likeness, which is far better.

COMMENTS The Board of Christian Service suggests that November 12 be observed as Peace Sunday. A number of items in this issue relate to this subject which couldn't be more pertinent.

Frank H. Epp takes leave from his column with this issue. His words have been read by many. We have appreciated his witness, and we know we will hear from him again.

in this issue

COVER
As we approach Peace Sunday 1
there are many shadows. The only
is Jesus Christ who came to fulfill
the prophecy of Isaiah 61:3.

CONTENTS

The Crisis in Berlin..........
Our Passion for Survival..........
A Mirror for Man..........
Who Cares? ....
Pardon Me, But . . . .
Focus on Christian Concerns..........
Reader Says ....
MCC News ....
Our Churches ....
Our Conference ....
Editorial ....

CONTRIBUTORS
Peter J. Dyck, director of MCC in Eur
Jacob T. Friesen, pastor, First Menno
Church, Bluffton, Ohio; Robert W. Reg
art director, The Mennonite and Bo
of Education and Publication; Marian
Franz, pastor's wife, Chicago, Illin
Joan Claassen, senior, Bethel College

CREDITS
Cover, United Nations; page 707, W
World Photos; page 711 (Picasso),
seum of Modern Art, New York, exte
ed loan by the artist to the Museum
Modern Art; page 711 (Kollwitz),
produced by permission from Hadas
cartoons on pages 712, 713, and 7
reprinted by permission of "moti
magazine.

Resources for the article on page 7
"The Disasters of War" by Francisco
Goya, Doubleday, N. Y.; "Kaethe K
witz Drawings" by Herbert Bittner, Y
laff, N. Y.; "What Is Modern Paintin
by Alfred H. Barr, Jr., Simon and Sch
ter, N. Y.

of things to come

Nov. 11, 12—Ontario Conference, Ni
ara-on-the-Lake, Ontario.
Nov. 17, 18—Alberta Ministers' Con
ence, Gem, Alberta
Nov. 17-19—Sunday School Conferen
Altona, Manitoba.
Nov. 23—Thanksgiving (U.S.)
Nov. 23 - 25—Young People's Un
Council, Chicago, Ill.
Nov. 24—Bethel College Corporation
Nov. 29-Dec. 2—Council of Boards, F
Mennonite Church, Newton, Kan.
Dec. 27-19—Graduate Student Con
ence, Iowa City, Iowa.

THE MENNONITE

Editor: Maynard Shelly. **Associate Edito**
Claude F. Boyer, Cornelius J. Dyck,
Herbert Fretz, Robert W. Hartzler. **Editor**
Assistant: Muriel Thiessen. **Art Direct**
Robert W. Regier.

VOLUME 76 NUMBER

NOVEMBER 14, 1961

HE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

ED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

in this issue

COVER
"While our days on earth are lengthened,/ May we give them, Lord, to thee;/ Cheered by hope, and daily strengthened,/ May we run, nor weary be." Thomas Kelly, 1815.

CONTENTS

Editorials 722
A Modern Martyr....723
Fruits of Co-operation....725
Smoker's Letter 727
Father, We Bow 728
Minister Shortage 729
Talking to the Pastor 731
Our Schools 732
MCC News 733
Into the Beyond....733
Our Conference 735

CREDITS
Cover, Standard Oil Company; page 724, (top) courtesy of the Board of Missions, (middle) photo by Andrew R. Shelly, (bottom) photo by Paul Erb; "A Smoker's Letter to His Son" is used by permission of the Harold Matson Company, New York.

CONTRIBUTORS
Paul Erb, editor of The Gospel Herald, official church organ of the (Old) Mennonite Church; Alta (Mrs. Paul) Erb, writer; E. G. Kaufman, president emeritus of Bethel College; Edwin C. Graber, layman from Freeman, South Dakota; Milton Harder, director of youth work; Donald Wismer, pastor, Arvada Mennonite Church, Arvada, Colorado.

of things to come

Nov. 17, 18—Alberta Ministers' Conference, Gem, Alberta
Nov. 17-19—Sunday School Conference, Altona, Manitoba.
Nov. 23—Thanksgiving (U.S.)
Nov. 23 - 25—Young People's Union Council, Chicago, Ill.
Nov. 24—Bethel College Corporation.
Nov. 29-Dec. 2—Council of Boards, First Mennonite Church, Newton, Kan.
Dec. 27-29—Graduate Student Conference, Iowa City, Iowa.

THE MENNONITE

Editor: Maynard Shelly. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. **Editorial Assistant:** Muriel Thiessen. **Art Director:** Robert W. Regier.

VOLUME 76 **NUMBER 45**

THE CHURCH AND SOCIETY Our history shows that church has spent much time running away from society. The w seemed evil and hopeless. Withdrawal into isolated commun seemed the will of God. So our people have moved from cou to country and from continent to continent seeking isolation from world and all its evils. In recent years groups of Mennonites moved from Mexico to British Honduras for just this reason.

But geography is not the only way to escape society. Gen Conference Mennonites find the United States and Canada too c fortable to take to the hills and jungles. But even for them the a place of escape—the church. While the church may serve refuge for healing, it is no hiding place.

But when we turn to early Anabaptist-Mennonite history we that our original roots lie imbedded not in withdrawal, but in a witness to society. This boldness came from a simple obedienc the biblical commands. The Chicago study conference on chu and society was an effort to find the will of God for our time.

A guide for social change is found in Isaiah 61, a part of w was used by Jesus in Luke 4 to interpret His mission. Christ's as the Suffering Servant is both an individual one and a commu role. It is mission directed to the underprivileged—"those caugh a confining and oppressive social situation." To these Christ br salvation that is described in concrete social terms.

The conference studied a variety of social problems from in national relations to alcohol. Not all problems could be inclu but the committee that made a biblical survey, criticized the con ence for omitting the question of property. In the Bible social p lems resolved themselves into a question of property. The comm said: "In view of this biblical concern found both in the Old New Testaments and in view of the obsession of western capita with private property and wealth, is it not strange that twen century affluent Mennonites would have a study conference on so problems and evade entirely the question of property and weal

This is the fifth major General Conference study conference in years. Like the other four it will be a source of revival and gro for all our churches.

COMMENTS Mrs. P. W. Penner died on November 3. A minute change in our plans for the October 31 issue sent us to files for a one-page article. We are glad we were led to the about Mrs. Penner. ¶ In this issue we introduce a series of t articles by E. G. Kaufman on the work of the General Confere These articles were adapted from a paper presented to the center study conference on Christian unity and faith and witness held Donnellson, Iowa, in June 1960. Other papers by Vernon Neu and William Keeney appeared in our September and October iss ¶ In reference to the story of Kornelius Isaak which starts on next page, Andrew R. Shelly, executive secretary of the Board Missions, says: "During August it was my privilege to visit parents and widow of Kornelius Isaak, General Conference miss ary to the Moro Indians. An inspiring part of my stay in Parag was to note the triumphant spirit of Mary Isaak, mother of small children. Her desire is that the Moros and others may k of Christ. May this story inspire all of us to renewed dedicatio the cause of missions."

a MODERN MARTYR

Paul and Alta Erb

"BE THOU FAITHFUL unto death, and I will give thee a crown of life" (Rev. 2:10). With these words Kornelius Isaak closed his address before the annual Bible conference of three Mennonite congregations in Paraguay. Three weeks later he lay dead at that very spot, the martyr victim of the hostile Moro Indians to whom he was trying to carry the gospel.

While visiting in Paraguay we rode for two days in the jeep which Kornelius Isaak and David Hein had used in their contact with the Moros. It was also beside this jeep that Isaak was fatally wounded. We saw the lance that pierced his side. From Hein we received a graphic description of the tragedy and of the preceding and following events. We talked to the Lengua Indian who was with the missionaries during this experience. These men demonstrated by the jeep just where they stood during the various parts of the incident. We feel that this inspiring story of missionary conviction and courage needs to be told again as a part of the ongoing saga of the penetration of the gospel on a thousand frontiers.

Many people were gathered at the Bible conference on August 25, 1958. There it was announced that Kornelius Isaak and David Hein should make an attempt to contact the savage Moro Indians who lived in the Chaco to the north of the Mennonite colonies. The two men stood before the pulpit to be consecrated for this task. Isaak quoted Acts 4:20. "For we cannot but speak the things which we have seen and heard." He said that although the Lord had blessed his ten years of work among the friendly Chulupies, he felt he must make another effort to reach the Moros and to preach the gospel to them. He recognized the danger, and asked for the prayers of the people. Then he quoted the promise of our Lord in Revelation.

An earlier attempt to contact the Moros had been made in 1955. Isaak, Hein, and two other men went to Moro territory. They saw smoke and then a hut. But they found only tracks of the people. They thought that the Moros came to meet them, but hid in the woods when the white men came close.

Then the Pure Oil Company came to the area prospecting for oil. In August 1958 these men opened a road between the Mennonite colony and an old camp of the Bolivian army. On August 21 the Moros attacked one of the Pure Oil camps. Five men were there: three Germans from the Mennonite colony who were working for the oil company, and two Paraguayan cooks. Forty or fifty Indians came yelling and throwing lances, wounding one of the Paraguayans. When one of the men shot in the direction of the Indians, they all ran. The men went for help, one of them riding thirty miles on a bicycle to the central camp.

One can see why on August 25 the Moro Indians should have lain upon the hearts of these good people who for twenty years had been trying to help the primitive people whose neighbors they were. The Chulupie and the Lengua Indians were their friends and many of them had become Christians. But the Moros were still hostile and unevangelized. If some of the colony people could risk their lives to prospect for oil among them, certainly there should be those who would take the same chance to make friends of these savages and bring them the story of a Saviour who loves them.

The day following the Bible conference Isaak, Hein, and one of the Lengua Christians set out in the jeep. They went to the place where the Indians had made the attack five days before. They called out in the Moro language, "Come, friends," a phrase which they had learned earlier from the New Tribes Mission. But there was no response. The tent which the oil people had left had been taken away.

The next day, August 27, the men drove out on an old army road. They had to take off the cloth top of the jeep so that it would not be torn to pieces by the low-hanging branches of the thorny trees. At a water hole in a little clearing they saw smoke. They found a burning tree trunk and some fishing gear of the Indians. There was also a signal: three sticks planted in the ground at an angle, and three lying down. But the Lengua who was with them could not interpret the signal. Isaak and Hein stuck two sticks in the ground and hung three shirts on each one. Then they returned to their base camp.

When they came back the next day, the clothes had not been taken. The men had prayed on the way that the Lord would prosper their journey. When they reached the spot, they all prayed again. When the Lengua had finished his prayer, he said there were Moros around. They went close to the water. But then the Lengua decided there were no Moros there after all, for the birds were singing.

On September 2 the three men made their third trip to this spot. They decided that if the clothes were not taken, they would continue on the road to the location of an old fort. But they found the clothes gone, and the tracks of the Indians covered. They put more clothes on the sticks.

The fourth trip to this spot was on September 4, the Moros had taken the clothes and had left gifts: a feather, a loin cloth, and a wooden dish. They had peeled the bark off the sticks and had painted them brown. This signal the men could not interpret.

Their fifth trip was on September 8. It had rained, but they found no tracks.

Before their sixth trip Isaak and Hein talked to the pilot of the oil company. He had observed huts of the Indians, but thought they were deserted. On the next trip, September 10, the jeep stuck in a mudhole. They worked quite a while to get it out, and they also stopped to pray before they drove on. About four miles from their camp they met the Moros.

Isaak was driving. The Lengua saw the Moros first. They all got out of the jeep. Hein motioned with his cap that the Moros should come closer. The Indians came on the run, with short steps and making murmuring noises. Isaak got a package of gifts from the car, and they all went to the front of the jeep. Isaak gave Hein a shirt, which Hein offered to exchange for a cactus-fiber purse which an Indian held out. But the Indian hesitated to release the purse in exchange for his gift. This made Hein suspicious of the friendly intentions of the Indians.

As the men returned to the jeep to get more gifts, about fifty Moros quickly surrounded them. Isaak had noticed that one of the Indians, a little behind the others, had a lance. The Moros seized the Lengua and started to tie his hands. He called to Hein who was on the right side of the jeep with him, "Help me." (When I asked this dear Indian brother what he thought at that moment, he replied, "Lord help me.") Hein motioned to the Moros to let him go.

At this moment, just as Isaak, on the left side of the jeep, was reaching in to get more gifts, the Indian with the lance thrust it deeply into his left side. Hein did not see the attack, as he was looking at the Lengua. But the Lengua saw that Isaak was injured, and also saw another Indian getting a bow and arrow ready to shoot at Hein. With a great effort he freed himself and seized the gun which was in the jeep. But he made no motion of shooting. Isaak immediately pulled the lance from his body and laid it in the jeep.

The Indians quickly disappeared into the forest. The men called to them, "Come, friends." But because of Isaak's injury they decided to return. Isaak again drove. He turned the jeep around in a very narrow space, and drove about a mile. Hein noticed that he was in great pain, and took over at the

Continued on page 734

Kornelius Isaak

Mrs. Kornelius Isaak

Jacob Franz holds the fatal spear

THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and D ber 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage p North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; ed correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, K**

RUITS OF CO-OPERATION

G. Kaufman

ORE THE ORGANIZATION of the General Conference in), Mennonites in various communities became aware the problem of isolation and the need for finding ie way to promote the cause of Jesus Christ among own members and others. In 1817, under the leader-) of John H. Oberholtzer, the East Pennsylvania ference of Mennonites was organized.

n Ontario a group led by Daniel Hoch became ely associated with the community around Wads- th, Ohio, under the leadership of Ephram Huns- ger. In 1855 these two groups formed the Confer- e Council of the United Mennonite Community of ada West and Ohio. A third community of Chris- n activity developed in Illinois and Iowa. In 1859 congregations in Iowa, led by Daniel Krehbiel and istian Schowalter, organized for "co-operation to port and carry on mission work." They invited oth- to join them at the next meeting to be held at st Point, Iowa, in 1860.

berholtzer in his paper, the *Religioeser Botschafter,* ed that the Iowa invitation be accepted by as many possible. The conference met at West Point on May 1860, attended by a few outside leaders. Their an of Union of All Mennonites of North America" ited those of various shades to "extend to each er the hand of fellowship." Resolutions regarding ne and foreign missions, the need for an education- institution, and a publishing house were adopted. hus the General Conference Mennonite Church was nched. At Wadsworth, May 20-23, 1861, eighteen gregations from Pennsylvania, Ontario, Ohio, Illi- s, and Iowa were represented. At each succeed- meeting, new congregations joined. In time, Con- ence work fell into four divisions: missions; publi- ion and education; Christian service; and Confer- e admnistration.

arly mission efforts were limited to visitation ong scattered Mennonites. In 1884 J. B. Baer of mmerfield, Illinois, a Union Theological Seminary duate, entered this work on a full-time basis. For elve years, with little interruption, he gave him- f to this work with great results in Conference ty and growth.

ncreasingly, home mission work shifted toward rch extension, especially among Mennonite immi- nts to Canada after World Wars I and II. The rapid wth of Conference membership has largely been a ult of united efforts in this area.

udies in Church Unity VI

For many years the Conference has had a Committee on Church Unity which now works under the Board of Missions. Applications for admission into Conference membership are referred to this committee for approval.

It was a big step toward unity when in 1945 the Central Conference of Mennonites affiliated with the General Conference. Originally of Amish background, the Central Conference in time had undertaken publication, mission work, hospital work, and higher education. In joining the General Conference it retained its identity as a district. Since the Middle District Conference covered approximately the same general territory, it was natural that in time these two districts should merge in 1957. In the new name "middle" was dropped and "Central" retained for the Central District Conference.

In 1880 the General Conference began mission work in Oklahoma among the Arapahoes, among the Arizona Hopis in 1893, and the Montana Cheyennes in 1904. The work in India began as a result of relief work in 1899 when a field was selected alongside and in co-operation with the (Old) Mennonites who had arrived there a year earlier. Co-operation between the two groups throughout the years has been on a friendly basis.

Among Mennonites who had begun independent work in China by 1910 were the H. J. Browns, both members of General Conference congregations. In 1911 they were granted permission to register China Mission property in the Conference name. In 1914 at their request the work was taken over by the Conference. The missionary interest steadily grew: work was begun in Africa, South America, Japan, Taiwan, and Mexico greatly strengthening and unifying the Conference.

Since 1958 the executive mission board secretaries of some nine different Mennonite branches have annual informal meetings to share common concerns, problems, and programs.

Publication and Education

Conference publication, has been a great means to unity. Official Conference papers, Sunday school supplies, hymn books, young people's material, and Christian literature of various kinds have been printed in both English and German. thereby stimulating interest and participation. Private publications such as *Mennonite Weekly Review* and *Mennonite Life* have also done much to promote inter-Mennonite understanding.

The need for higher education was already discussed before the Conference was organized, and at the second session in 1861 it occupied major attention. A building was erected at Wadsworth, Ohio, and school opened January 2, 1868. Because of various difficulties the institution was closed in 1878.

Bethel College has also had a troubled history. After a teachers' and ministers' meeting in 1877, the Emmental school, Goessel, Kansas, was opened in 1882 and moved to Halstead in 1883. Due to dissension the Conference favored a special corporation to promote higher education. So Bethel College was incorporated in 1887, but school did not open until 1893 when the Halstead school was merged with it.

The charter provided one vote for every $100 contributed by a Mennonite. This drew together those interested, but virtually excluded others—giving some assurance for success but also providing a cause for college-church contention. Repeated efforts have been made to bridge the gap. A charter revision is currently under consideration.

In 1931 a determined effort was made by opponents of the school to close it as a liberal arts college and in its place establish a Bible school, already having secured a charter for the same. After a day of bitter debate, the corporation, by a small majority of 149 to 131, decided not to close the college but to carry on more aggressively. Repeatedly the question of Bethel College's orthodoxy has been made an issue and was warmly debated.

In spite of "stormy seas" Bethel College has steadily grown and in 1938 became the first Mennonite college to be accredited by the North Central Association. Through the years, even under difficulties, Bethel College has been a very important unifying influence in its diversified constituency.

Bluffton College was founded by the Middle District in 1900 as Central Mennonite College. In 1914 it was reorganized as Bluffton College and Mennonite Seminary, in the hope of securing wider support.

Bluffton College also had its difficulties. Some congregations had not been inclined to support the school mainly because they would prefer a Bible school to a liberal arts college. The depression caused serious financial problems. In 1929 a pamphlet, issued by the deacons of one of the larger churches, was widely circulated, charging the school with unorthodoxy. Slowly the storm subsided, however, and Bluffton College continued stronger than ever and was fully accredited by the North Central Association in 1953. Throughout its history, the college has served as a major unifying factor for its entire constituency.

Mennonite Seminary was begun as a part of the reorganized Bluffton College in 1914. In 1921 it was incorporated as Witmarsum Theological Seminary. In 1931 its doors were closed until 1945, when it reopened as Mennonite Biblical Seminary in affiliation with Bethany Biblical Seminary in Chicago. In 1959 it was moved to Elkhart, Indiana, to operate in an associated arrangement with Goshen College Biblical Seminary. In spite of its checkered history, the seminary has been and will increasingly become a unifying influence as its graduates assume pastorates and other leading positions in the Conference.

Space permits only mere mention of other General Conference schools and the date of their founding: Mennonite Collegiate Institute, Gretna, Manitoba, 1889; Freeman Junior College, South Dakota, 1903; Rosthern Junior College, Saskatchewan, 1903; United Mennonite Educational Institute, Leamington, Ontario, 1945; and Canadian Mennonite Bible College, Winnipeg, Manitoba, 1947. All these likewise have a history of struggle, but are also making a contribution toward unity of their constituencies.

Christian Service

In the general area of relief, Mennonites of all branches have come nearer forgetting their differences and uniting in an organized way to meet the challenge more effectively. This was already true during the 1873 Mennonite migration to America, but it cam fuller fruition in answer to the great suffering World War I, when the Mennonite Central Comm was officially organized in 1920.

Besides emergency relief the Mennonite Central mittee also took over Civilian Public Service ca voluntary service; assistance to 1-W men; prom of the peace witness; disaster service; Menn migration and colonization in Canada, Mexico, South America; Pax reconstruction work abroad; pitals; mutual aid of various kinds; children's ho work camps; etc. World War II gave new impet these efforts. Contributions ran into millions dollars while thousands of individuals voluntarily dertook service for longer or shorter periods. general Christian service, challenged by great and gent suffering and need has not only promoted in individual Mennonite conferences but has also se as the spearhead of inter-Mennonite co-operation unity which gives promise of a future united Me nite church.

Conference Organization

The smooth functioning and united co-operatio the Conference depends in part upon its organiza The steady growth required repeated reorganiz and constitutional revision. The General Confer budget alone for 1960 called for over $2,000,000.

In view of growing needs, the Conference constit was revised in 1956. Stress is placed on the democr congregational form of church government. The ference is to be a deliberative body, recommen not legislating. Conference work is supervised by executive committee, the officers, and the boards. R lar Conference sessions are to be held every three y Member congregations have one vote for every t members or fraction thereof.

The executive committee consists of eleven mem composed of Conference officers and two representa from each of the four boards: missions, education publication, Christian service, and business admini tion. All boards and elected committees meet ann in a Council of Boards to review the work, clear mon problems, make future plans, and decide on budgets. Presidents of the six district conferences also voting members of the council.

District Conferences are expected to co-operate set themselves up in parallel organization with mittees on missions, education and publication, C tian service, and finance. A similar organizatio also recommended for each congregation. The W en's Missionary Association, the Young People's U and the Mennonite Men, have integrated their ex sive projects with the Conference program as s

For many years the Conference had no central of At present the Central Office is housed in a two-s building in Newton, Kansas, with records, secret work, and treasuries integrated and an operating of over thirty people. Each board has its own ex tive secretary, headed by the executive secretary the Conference. In recent years this concentratio the name of efficiency has come very rapidly. far, Conference organization and efficient headqua have contributed much toward Conference unity. can this also be overdone?

Harold Mehling

A Smoker's Letter to His Son

DEAR RODDY:

UT THE PROPOSITION you offered
r mother and me the other day
le deal about smoking. It de-
es a better answer than it got
ing dinner when you said:
f you'll stop smoking, I'll prom-
never to start."
hat was the best deal we've ever
n offered. It would give us some-
ng we'd like very much. And
you ask in return is that we
smoking.
errific deal. Everybody gains,
ody loses.
ell, I'm sorry to say that we
e to turn you down. We're
amed of our decision, but we're
ng to go right on smoking. (And
smoking right now, as I'm writ-
.)
ou'd heard something on televi-
about smoking and lung can-
, and you asked a couple of questions. In that direct and simple way of yours, you asked: "Is smoking good for you?" And we said, no, we guessed it wasn't. And so you sprang the trap by asking: "Then why do you smoke?" And we said "Well, because it's a habit, we suppose."

What a deal! Here we had a chance to make sure that a fourteen-year-old boy—our own son—would never suck all this poison into his body. We could have bought piece of mind knowing that you were cutting down the chances of suffering and dying from what Arthur Godfrey called "this terrible thing."

But we can't pay your price. We find we don't have the strength to give up our pleasure. Despite what anyone tells you, there is pleasure in smoking. We've come to rely on it for relaxation, or to get a lift. And there are times—that first long drag after dinner, for instance—when smokers get a tobacco sensation that we feel deep down in our bodies. Smoking is somewhat intoxicating, and we enjoy it.

No matter how I try to explain all this to you, I doubt you'll be able to sympathize. You should, because—believe me—we need sympathy. Criticizing us won't help, and neither will ridiculing us.

You see, we're trapped. All children whose parents haven't been able to give up smoking might as well understand this and start getting used to it. Their parents are trapped just as surely as if they were addicted to narcotics.

I started smoking for the same reason most kids do—to feel like a big shot. I wasn't much older than you are now, and they weren't talking about smoking and cancer then. But they are now, and now I can't stop.

You won't believe that we adults are that hooked? But we are! We prove it every day, in thousands of outlandish ways.

We go to a play and can't sit through it because the poison sets up a craving in our bodies. We hurry to the lobby and drag a few deep frenzied puffs.

We catch the train on a crowded night and would rather stand in a stinking smoke-car than sit down with the non-smokers. Sometimes we don't smoke, but we can't take a chance an getting trapped in a nonsmoking car in case we do want to smoke.

If breakfast is delayed, we light a cigarette on an empty stomach, knowing that a moment later we'll be feeling that raspy gnawing, and tasting that hot rawness. But we do it anyway.

We go to a party and find that we can't chat for ten minutes without lighting up. So we smoke ten cigarettes between 10 p.m. and midnight, and wake up the next morning with sludge in our mouths.

We rise hacking and spitting, like sick people. We light up another chemical bonfire and draw its contaminating by-products to our lips, teeth, tongue, and throat, and down into our air tubes. Sometimes that first cigarette causes a slight dizziness—but the second one straightens us out. We smoke, sometimes, without even wanting to smoke. We light up without conscious de
We do it without thinking or
ing.

We switch brands each time a
arette manufacturer jingles or
gles us with a new dodge—a fi
gimmick, a paper twist, an "i
pendent laboratory" chart. We l
forward eagerly to the next r
lutionary announcement, beca
each announcement helps us
ourselves a little more.

That's not a respectable pict
but it explains why we're going
keep on listening to a lot of
bage about filter traps and men
and porous paper. Our brains
firm and our lungs are fully pa
and we can't do a thing abou
Don't you see it now, Roddy?
are hooked! We're on and we c
get off.

In our shame, we'd like to o
a suggestion of our own. The L
knows we have probably lost
right to make suggestions in
matter, but listen anyway, chari
ly.

Why don't you tell all y
friends to turn the heat on? W
don't all the kids let their pare
have it at dinner tonight? They
all make the same proposition
did. They can say:

"If you'll stop smoking, I'll pr
ise never to start."

Now that I think about it,
kids could start a campaign t
just might prove me wrong. I
an item in the paper the other
that said most kids pick up
smoking habit from their pare
Maybe you kids could pull a swi
Maybe you could start a trend
other way—by not picking up
habit from us and, instead, sham
us into quitting.

Maybe America's children can
complish what their folks can't
can see ten or twenty million
you, putting down your forks, s
ing your parents in the eye,
laying it on the line.

"If you'll stop smoking, I'll pr
ise never to start!"

If you shamed or badgered
thousand parents into quitting, m
be ten thousand of us would t
heart and give it a try. And t
maybe a million adults would
along. And soon—you can't te
maybe we'd kick the habit and
our self-respect back.

We'd be mighty indebted to
kids if you could do it. Love, D

Father, We Bow in Thanks

For garnered store, for bounteous yields
Of meadows, woodlands, orchards, fields,
For wind and rain, for sunny gleams,
For birds and flowers, for mountain streams,
For the moon aloft, and the star-parade,
For all the beauty Thou hast made
Father, we bow in Thanks to Thee.

For Thy love so great it covered all
When man rebelled in Adam's fall,
For Jesus our Lord who came to save
The dead from a doomed, resurrection-less grave,
For a Christ on the Cross to set sinners free,
For our hope of a Heaven eternally
Father, we bow in Thanks to Thee.

EDWIN C. GRABER

Youth React to Minister Shortage

Why is there a shortage of ministers in our Conference? Why don't more young men decide to go into the ministry? How do young people regard the ministry as a vocation? This is what the Western District youth leaders wanted to know. They asked fifteen youth fellowships from the district to discuss the question at home and then send representatives to share in a panel discussion at the district conference—which was held the week end of October 21 in Kansas City.

Milton Harder

WAS YOUTH NIGHT at the con-
rence. The auditorium in Kan-
City was filled with young peo-
their pastors, parents, other
ch leaders, and visitors. All
were focused on the large pan-
f twenty-six young people in
of the assembly. An element
suspense and some anxiety
ed to prevail in the audience.
ld the young people really
n up" on this question!

/hat makes you hesitate most
t going into the ministry?"
the first question directed at
panel by the moderator. He
not have to beg for responses,
were freely volunteered.

Iinister's salaries are quite low
ministers are criticized quite
ily," was the first reply. "I
ld hesitate because of the great
onsibilities which ministers car-
and because of the public pres-
to which I would be subjected
had made a mistake," said an-
r. "The duties of a minister
so overwhelming that I would
qualify." It was apparent im-
iately that the young people
prepared to talk no matter
was listening.

ne person honestly admitted
young people fear the reac-
of their peer group if they
ld start talking about going in-
he ministry. They do not want
be considered as having the
dy-goody complex."

Seven years of education beyond
school takes a lot of time and
s a lot of money nowadays, and
to work for a low salary after
." "A minister has to be a good
or but not talk over people's
ds." Ministers have to move
nd too much, this is rough on
kids."

here were also some penetrat-
observations. "The minister no
er has the status in the church
community which he once had."
reason given was that "many
people are now educated and
figure things out for them-
es." Another questioned whether
hristian can make the most im-
ant contribution to society by
g a minister, because in our day
church no longer makes the
ortant decisions. The race is-
was cited as an example where
government is leading out rath-
han the church.

there was some anxiety at the usefulness of such a panel discussion, this anxiety had increased by this time. After all, it was hoped that this discussion would encourage young people to consider the ministry as a vocation rather than discourage them. Some wondered, "Are young people actually this negative about the ministry?" "Are they this materialistic when considering vocation?"

"Why do you feel drawn to consider the ministry?" was the second question raised by the moderator. Again the response was prompt and enthusiastic. "The ministry is one of the highest callings that God can give a person. A minister through his work can experience the rich full life in Christ," said one. "If it is the highest call, then it is also the most challenging call.

He is a shepherd, minister, and representative of God," added another.

"Christ's love for me and for all people is the greatest thing that ever happened to man, and the minister has the high calling to proclaim this good news." "The work of the ministry is a response to the love God has shown us."

"A person who speaks well and has a great love for Christ should consider the ministry." "The ministry is the most wonderful way to reach people in the community." "The ministry is one of the happiest vocations." "The church needs ministers and we should seriously consider responding to the need in the church." Each of these remarks was made by a different young person.

The financial aspect of the ministry also received some positive notes. Said one, "Salary is not so important, the minister will get his reward when his time comes." Another saw the reward as being more immediate and subtle when he said, "The minister is by financial circumstances forced to live the simple life, and this is real living."

The same person who earlier criticized the church for having lost its position as a decisive element in society, now countered by saying that the church can again become the creative and decision-making body in society if it has good leadership. This presents a challenge to young men with strong Christian convictions and a deep concern for our present day society.

By this time the tension in the audience had somewhat relaxed. Youth had not lost its idealism. These Christian young people had demonstrated their concern for the church and the cause of Chris the world. But it was very evid that young people do not hav blind idealism about the minis They were being realistic. To discomfort of their adult audie the panelists were obviously refl ing some of the unkind criticism which ministers are sometimes jected in the home and commun They had also keenly observed status of the minister in the c munity and in the minds of t own friends.

On the other hand, their ideal for the ministry seemed to surp that of some of the adult respon which came in the later open cussion period. The call to ministry was viewed as a high holy calling of which few are w thy or for which few are quali The task of the minister was c sidered to be very important, c lenging, and overwhelming in sc

Why then do not more yo men decide to enter the minist "What can the local church, conference, or the seminary do help more young people decide the ministry?" was the final q tion raised by the moderator.

Here again response was u hibited and varied but it seen that the basic question was, H can I know if God wants *me* to a minister? How can I know wh er or not I am suited for this manding vocation? The vocat al guidance program in high sch does not give much help whe comes to the ministry. "We not confronted with the minis in the same way other vocati make their appeal," was the one person put it. One of the pa ists suggested that "people in church ought to encourage cer young men to enter the minis and let them know that they sider them capable for this ta

Perhaps the climax to this wh encounter came when an adult f the audience asked the ques point blank, "If a congrega gave you a call to become a m ster, would you consider it as a from God and respond?" The pa ists had been put on the spot, there was honest reply. "I co not say 'yes' or 'no' right a but after having had time to th it over and pray about it, in end I would probably say 'ye Another one said, "At first I wo

---

CHURCH OFFERS DIFFICULT ASSIGNMENTS

QUALIFICATIONS: good health, stability, poise, social awareness, spiritual alertness, broad education. Must be prepared to go wherever there are people, for that is where the church is needed. Must be prepared for a lifetime of hard work.

JOBS AVAILABLE: Future and immediate, long term and short term vacancies within the full service of the church as ministers, teachers, doctors, dietitians, engineers, nurses, agriculturalists, student workers, administrators, editors, artists, personnel for residence directors, secretaries, directors of Christian education, children's workers, camp workers, laboratory technicians, home economists, social workers, physiotherapists, etc., etc. Visit or write your pastor or your church headquarters.

BENEFITS: Some financial assistance for training. Large salary is not promised. Limitless opportunities.

---

bly consider it a bit of non- or someone's idea of a prac- joke, but I could not escape g the question. I would have k myself, 'Why was I called not someone else?'"

r WOULD YOU have replied if had been on the panel? It is mpossible to think that some- you may need to face the call e ministry in one way or an- . Some feel the call of God tly; others may be called of through the church. The con- ce speaker summed up the l discussion when he said, se young people have quite geously asked us to recruit ." Later during its business ons the Western District Con- ce passed a resolution sug- ng that churches encourage promising young men to consider the ministry as their calling in life.

Our church has not been ordaining women to the pastoral ministry, but this does not mean that girls are therefore not involved. The panel also included girls and they carried their share of the load. As the moderator put it, "A girl in a real sense also enters the ministry when she marries a minister or a potential minister." A minister needs an equally dedicated wife to undergird him in his ministry. She also has abundant service opportunities of her own.

A direct challenge to our Christian girls is the fact that when a young man is struggling with the call to the ministry, the encouragement or discouragement he receives from a girl friend can make the difference in his decision.

W.D. YOUTH CHOOSE OFFICERS

At their business sessions in Kansas City (October 21), the Western District young people elected four important officers: Clyde Goering of Moundridge, Kansas, is the new first vice president (president-elect); LaVerle Dirks, Turpin, Oklahoma, was chosen to be the new secretary, succeeding Dorothy Galle; Verda Epp from Hillsboro, Kansas, and Evelyn Schmidt from Canton, Kansas, are the new members of the program committee.

James Juhnke, Lehigh, Kansas, moved up to the office of president of the organization, succeeding Arlo Kasper. The other officer is Verlin Bartel, second vice president from Goessel, Kansas. Elmer Ediger serves as adviser.

lking to the Pastor

Donald Wismer

church teaches we should not : because we are supposed to our enemies. Well, aren't we osed to love our families and ds, too? If we don't fight our ies and they attack us doesn't mean we are responsible if our lies are killed or captured?

u are right. We who are paci- have to be willing to bear that onsibility.

member, it was Christ who ht us this Way. He wasn't ive dreamer. I think He was re of the dangers of loving. because He loved did not mean le *had* to respond by loving . He knew that. But He left self open to attack.

cause we love our enemy does mean that they *have* to lay n their arms. They may not, we'll be undefended.

ill Christ practiced love. And victory of the Cross was the ry of that love. People who hated Him before the Cross onded to Him after the Cross use then they realized how tly He loved.

u might say Christ "took a ce" that love would work. He ved it was God's will, yet it never been tested completely in He was under pressure to not carry through. He saw death right ahead of Him, and the disciples were still fickle and misunderstanding of His teachings. For Jesus Christ to die, when He saw He must, opened up the possibility that His whole ministry would be lost. Yet through His death, His disciples and others understood.

It seems we, too, have to take a chance that love is *the Way.* We have to be willing to pay the price. But, because of Christ's example, we can hope that if we do what we believe is God's will, perhaps through our death others might find life.

What is the best thing to do when you are in a group and they want to do something that you know isn't right—speak up or shut-up?

I don't feel there is a strict rule that speaking up or shutting up is always right. Sometimes the silent witness by a firm action of your own is best. Sometimes it is best to help your friends see what is involved in what they want to do. What you do depends on how well you know your friends, what they think of you, what kind of situation you are in, and what the issues are.

But we don't have to leave the answer so indefinite. There is an answer that puts a lot of responsibility on you, and it is harder than just going by a rule. If you are sincerely interested in the individuals in your group and if you want to be helpful to them, you will be sensitive to their feelings and their needs. You will not embarrass them; you will not offend them by appearing "holier-than-thou"; you will not carelessly anger them. You will in love speak up or in love shut up according to how you sense you can be most helpful at that moment.

One thing is sure: if you sincerely care for them they will sense it. No matter what your position, they'll respect you for it. Then whether you speak or act they'll know you care about them, and that's what counts.

The pastor who writes this column welcomes your questions and comments. His address: Donald Wismer, 10102 West 64th Place, Arvada, Colorado. Your letter must be signed but your name will not appear in print.

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

the reader says

WITNESS FOR PEACE

To the Editor: As an individual and as 1-W director for our Conference I share the frustration of purpose in our "peace witness" in 1-W, as suggested in the Joan Claassen and Marian Franz article "Who Cares?" I ask myself and have asked my advisers "What are we doing of significance for peace through our 1-W program?" I don't have a clear answer. I know a few of the things we are doing:

We are building Mennonite congregations in Kansas City, Topeka, Denver and Indianapolis. These congregations witness for peace just like your and my congregation witnesses.

We are giving an acceptable working hour's performance in the institutions where 1-Ws serve. Hospitals and Selective Service have been satisfied.

We have found locations where the pay is good and where we minister to physical, mental, and social needs of people of our country. The government expects no more. This is what the men and their families have asked for.

But the General Conference Mennonite Church has not given us the mandate to send men into areas of real tension, conflict, and need for a "peacemaker" witness. I think the reasons are that we as a church are not prepared nor willing to have our youth or the church serve in such locations. We have not made available the financial resources to send all 1-Ws into Pax or Voluntary Service as the writers suggested. Probably our youth are not Christian enough to all qualify for overseas duty. When the church is ready to pay the cost in finances and lives for such a peace ministry, we will be ready to give it leadership in exploring suc witness. *Wilfred Unruh, Nev Kansas.*

COVER PICTURES

It's a shame to have such a dis ed crazy picture on a church p as you had on the Septembe issue, and our Conference sh not waste any money paying artist for any work like that. is not the first time you had offending pictures like that. I d like those distorted pictures. *H. Newton, Kansas.*

To the Art Director: Again again I have been impressed your cover pictures in *The Me nite* and other pictures that l appeared there from time to t Now I am wondering whether of the originals are ever for or any of your other pictures. *M. S., Buhler, Kansas.*

Yes, certain items are available purchase. Editor.

our schools

GRADUATE FELLOWSHIP

The Mennonite Graduate Student's Fellowship will hold its fourth annual meeting in Iowa Memorial Union, East Lobby Conference Room, on the campus of the State University of Iowa City, Iowa, from Wednesday evening at 7:30 to Friday afternoon at 4:30 p.m., December 27 to 29, 1961. The theme will be "Christianity and Creativity." The program will consist of formal paper on various facets of the theme, followed by discussions. The meetings will be open to all interested background. The purpose of the meeting is to explore how Christianity and the fine arts relate to each other.

Following is a list of the speakers and the papers they have consented to give. "Some Issues in the Relation of the Church and the Arts" by Margaret Meyer Irwin, Richmond, California; an art exhibit, performance and discussion by Val and Sylvia Bubalo, Chicago; "An Historical Survey of Mennonite Art" by Irvin Horst, Harrisonburg, Virginia; "Theology and Creativity" by Edward Stoltzfus, Princeton, New Jersey; "Philosophical Aesthetics and Religion" by Paul Wiebe, Chicago; "Creativity and Discipleship" by John Miller, Evanston Illinois; "Heresy as a Criterion for Literary Criticism" by Maynard Kauffman, Chicago; "A Christian Philosophy of Performance" by Nancy Bender Kosteck, Ann Arbor, Michigan; an art exhibit by Paul Friesen, Hesston, Kansas, and Robert Regier, North Newton, Kansas; "Architecture and Our Faith" by Gerald Musselman, Brandford, Ontario; "American Hymnody" by John Ruth, Cambridge, Massachusetts; "Opportunities in Higher Education in Eastern Nigeria" by Frank Bishop.

Four worship devotionals are being planned by Leroy Kennel, pastor of the Mennonite Church at Lombard, Illinois. As in previous years, papers will be duplicated and offered for sale.

The cost of lodging will be $1.50 per day. This low cost is made possible by a special arrangement with the university; however, we are asked to send in by Decembe advance reservations for housin you are reasonably sure of att ing, you need not send in any mo but notify John Bixler, RFD 3, I City, Iowa, that you want a re vation before December 1. For ther information write immedi ly to Victor Stoltzfus, North Li Ohio.

Members of the program com tee are Victor Stoltzfus (chairm Harold Moyer (General Confere representative), and Harry Lefe

FRIEDMANN LECTURES

In preparation for the H. W. huizen lectures on "Menno Sim and the Truth" which are sched for November 6-8 at Mennonite lical Seminary, Robert Friedman leading authority on early Ana tism, gave a historical prese tion in student forum on Octobe on the relationship of Anabapt and Spiritualism. Friedmann, is the author of *Mennonite P Through the Centuries* and nu ous articles in the *Mennonite Q terly Review* and *Mennonite* *pedia,* pointed out that both the alistic, legalistic and spiritual- approaches to Christian truth their pitfalls. "What we need," Friedmann, "is a biblical spir- ism. The word without the t is dead and the Spirit with- he word is empty."

iedmann, a member of the th Street Mennonite Church in ien and Professor of Philoso- at Western Michigan Univer- at Kalamazoo, Michigan, was sted in the presentation by fac- members Clarence Bauman and nd Harder.

ER LIFE WEEK

week following the opening ram was designated as Deeper Week at Canadian Mennonite e College. During this week a icular emphasis is placed on the ening of the Christian experi- as it relates to college life. ing the first three days J. J. ssen of Saskatoon was present peak to the student body during morning chapel periods. Rev. ssen also took time to counsel students. In the last two chap- eriods Henry Poettcker brought messages.

ew features of the Deeper Life k program this year were the ing periods of prayer, devo- , and sharing conducted in the el for all members of the col- family. During these evening tings David Schroeder spoke on victory of the Christian faith in various phases of our life. At time also students were given opportunity to testify of victo- of faith in their personal lives. helped to strengthen not only r own faith, but also that of w students and friends.

IR ACTIVITIES

t year, for the first time, the adian Mennonite Bible College ir was augmented by ex-stu- ts and friends of the college to n an oratorio choir. This choir presented Mendelssohn's "St. ." Because of the favorable re- on to this venture the decision made to continue to work with augmented choir this year. The r formally organized on Octo- 17 with most of the student y in attendance as well as about y persons from outside of the student body. This choir plans to present several smaller numbers at the Christmas program in December, and will again sing the "St. Paul" in March. This time the entire oratorio is to be performed.

MCC news

HARDINGS GO SOUTH

Vincent and Rosemarie Harding, Chicago, Ill., left for their MCC assignment in Atlanta, Ga., on Oct. 24, following a period of orientation at Akron. The Hardings have been appointed by the Peace Section to serve in a witness of Christian reconciliation between racial groups in the southern United States. Their assignment also includes development and leadership of a Voluntary Service project through which VS workers will be assigned at various places in the city. This interracial unit will thus become a center for the extension of a Christian peace witness.

ORIENTATION SCHOOL

An Orientation School for outgoing workers began at Akron headquarters on October 25, with twenty-four persons enrolled. MCC staff members and guest instructors conduct classes on the philosophy and service program of MCC and on practical aspects of assignments. Guest instructors for the school are: Grant M. Stoltzfus, Eastern Mennonite College, Harrisonburg, Va.; Roy Harnish, Brook Lane Farm, Hagerstown, Md.; Glenn Esh, Akron, Pa.; J. C. Wine, Millersville State Teachers College, Millersville, Pa.; and Carlton O. Wittlinger, Messiah College, Grantham, Pa.

HURRICANE EMERGENCY

"All workers safe" said a cable from the four MCC workers in the British Honduras following Hurricane Hattie.

The hurricane, one of the most vicious to hit Central America in several decades, struck the colony early on November 2, with winds which were estimated to have reached 200 miles an hour. Belize, the capital, was hardest hit. By Saturday the list of Hurricane Hattie's known victims had grown to 204 and many more were listed as missing.

The Mennonite Central Committee workers in the British Honduras are Mr. and Mrs. Chester Denlinger of Columbia, Pa., stationed at Belize and Ada Smoker, R.N., of Gap, Pa., and Paxman Jacob Thiessen, of Austin, Manitoba, stationed at Orange Walk. The cable from the unit to MCC headquarters went on to say: "Building stood equipment spoiled."

Paul Landis and Norman Shenk, members of the Eastern Mennonite Board of Missions and Charities and officers of the Lancaster Conference Mennonite Disaster Service Unit, and Adam Martin, representing the MCC, are now en route to the British Honduras to assess the damage and to discover the best possible ways to lend aid to the victims. (The Eastern Mennonite Board of Missions and Charities has a special interest in Central America, having a number of missionaries stationed in Honduras, a country lying to the south of the British Honduras.)

The MCC and EMBMC are planning to undertake a joint emergency relief program after the three men report their findings. MCC, prior to the hurricane, had a shipment of relief goods en route to Belize. These goods will now be used for disaster relief.

The British Honduras is one of the least-known of the Caribbean countries. It lies immediately south of Mexico and east of Guatemala. It has about 90,000 inhabitants.

into the beyond

SIMON BERGTHOLD, Montrose, Iowa, was born October 26, 1886, and died October 17, 1961. He was a member of Zion Mennonite Church, Donnellson, Iowa, and is survived by his wife, two children, and seven grandchildren.

RUDOLF H. ENSZ, Aberdeen, Idaho, was born March 16, 1896, in Hillsboro, Kansas, the son of Henry Ensz and Maria Jantzen Ensz. He died while attending a Sunday morning service at the First Mennonite Church, Aberdeen, Idaho, of which he was a member.

WILLIAM P. JANTZ, Larned, Kansas, was born in Pawnee County, north of Larned, on April 1, 1901, and died October 20, 1961, at the age of sixty years. He lived with his aged mother, Mrs. Anna Jantz. He was a life-long member of the Bergthal Mennonite Church of Pawnee Rock, Kansas. He is survived by his mother, three sisters, and three brothers.

Grete Siemens Kaethler, Fernheim, Paraguay, was born September 26, 1921, and died September 12, 1961. She was the mother of six children, the youngest eight years old.

Raymond Klassen, infant son of Mr. and Mrs. Orville Klassen, Canton, Kansas, was born September 23, 1961, and died September 24, 1961. His parents are members of the Goessel (Kansas) Mennonite Church.

Henry H. Nickel, Inman, Kansas, was born September 25, 1882, in South Russia, and died October 12, 1961. He was a charter member of the Inman Mennonite Church, and the father of one son and three daughters.

David Penner, Saskatoon, Saskatchewan, was born June 19, 1874, in New Kronsweide, South Russia, and died September 30, 1961. He was ordained as a minister in Russia in 1923 where he had also served as a teacher and farmer. He came to Canada in 1948 and preached periodically in the First Church, Saskatoon.

Mary Hiebert Schroeder, wife of David I. Schroeder, Goessel, Kansas, was born January 1, 1889, and died September 27, 1961. She was a member of the Goessel Mennonite Church, and the mother of two children.

Katharina Klassen Weir, Vineland, Ontario, was born April 3, 1877, in Friedensdorf in the Molotschna and died October 1, 1961.

Oliver S. Bieler, East Greenville, Pennsylvania, was born April 1878, in Upper Hanover Townsl Pennsylvania, and died October 1961. He was a farmer and a m ber of Hereford Mennonite Chu Bally, Pennsylvania.

Mrs. Susan Good, oldest resid of Bluffton, Ohio, was born Ma 20, 1864, and died at the Mer nite Memorial Home on Septem 13, 1961. She and her husband, A mon (who died in 1927), moved Bluffton in 1900. Mrs. Good is s vived by two daughters, Mrs. F Wenger and Mrs. Harvey Beid four grandchildren, and ele great-grandchildren.

Lester Risser, Metamora, Illin was born at Washington, Illin July 14, 1894, and died October 1961. He was a member of the vary Mennonite Church, Wash ton, Illinois.

A MODERN MARTYR, continued from page 724

wheel. He asked the Lengua, who was in the back seat, to support Isaak. When they approached the mudhole where they got stuck on the way out, Hein prayed that God would help them. Sure enough, the jeep went right through.

Isaak was unconscious by the time they reached the camp. They carried him to the dispensary and gave him an injection of penicillin. The pilot prepared the plane to fly him to the hospital at Filadelfia. Isaak regained consciousness and on the flight pointed out another old fort. In Filadelfia Mrs. Isaak came to her husband at the hospital. No one thought his injury to be as serious as it proved to be. The doctor was gone, and it was some hours before another doctor could be called from Neuland. An operation showed that the spleen and the lung lobe were badly injured. There had been much internal bleeding. The next morning this hero of the gospel died.

Hein returned in the plane to the camp, thinking that all would be well with Isaak in the hospital. The plane flew over the place of attack, and they saw only one Indian near the place. Perhaps he was the one who killed Isaak, and was hanging back in fear of consequences. The others had gone to the camp and said that this one was ill.

The oil men gave shirts to the Indians in exchange for various trinkets. The Indians, naked except for loin cloths, put the shirts on. The Indians felt well dressed in the shirts, and felt no need of trousers. The Moros now seemed very friendly. They met the airplane, and some even crawled into the jeep to take rides. A German reporter who was present took pictures of them in all kinds of dances. Some of the Indians stayed at the camp for a while. Later there was another attack on the camp. The oil company has now left the area.

The funeral of Kornelius Isaak was held on September 12. Although he belonged to the General Conference Mennonites, the service was held in the Mennonite Brethren Church, the largest building in Filadelfia. More than two thousand people attended. Two Indian leaders, a Chulupie and a Lengua, participated in the service, and many Indians attended. The Chulupies especially, among whom Isaak was a much-loved worker for ten years, were heartbroken by his death.

The sequel to this story cannot yet be written. For the Moros are still a hostile, unevangelized tribe. It is reported from the New Tribes Mission, which is trying to reach the Moros from the Bolivia side, that the man who killed Isaak is the son of the chief. Whether is true or not is unconfirmed. someday by the grace of God incident, failure that it seems be, may accomplish its inten purpose. The blood of martyr still the seed of the gospel.

The death of their co-laborer done a lot for the other miss aries to the Indians. They have secrated themselves anew, and t preach with greater convict More people are being conver Younger people have been challen to fill the gap. The brother of nelius completed the semin course at Montevideo last Nov ber and is giving himself to B teaching in Filadelfia. Since beginning of work with the Indi of Paraguay was by the Menno Brethren, the activity of Isaak this work has helped the co-op tion and the good relations am the three Mennonite groups in F delfia.

We heard no one express reg that the hand of interest and l had been extended toward the M os. Everyone seems to have cepted the death of Kornelius Is as a part of the sacrifice that Ch tians make for their faith. T sacrifice we are sure, in the pr dence of God, will not be in v He who is gone will continue speak.

r conference

Y CONFERENCE REPORT

ovember 3 the General Con- ce Mennonite Church complet- n intensive four-day study on hurch's witness to human and l relationships. The conference ht to clarify the underlying ogical and biblical ideas for l service and programs.

e Conference has had many in- ements in social welfare proj- through the overseas relief rehabilitation programs of the nonite Central Committee. Its ion programs, though prima- evangelistic, have been deeply ersed in programs of social ge. Mennonite congregations ne United States and Canada, gh often accused of traditional modified patterns of social isola- have probably been as active forts of social reform as other ps.

spite of this, Mennonites have a need for clearer understand- of the Christian responsibility social reform. Much time was n to a theological and biblical y. In order to discover the prob- faced in programs of social ge eight specific social prob- were studied closely by six rent commissions. Each of the ty delegates served on one of e groups. Areas chosen for y were: underdeveloped na- s, civil defense, labor-manage- t relations, race, state and ch, capital punishment, alco- and urbanization-agriculture.

ne conference was moderated by er Ediger, North Newton, Kan- administrator of Prairie View pital. Planning for the program been initiated by the Executive mittee and entrusted to the rd of Christian Service with iam Keeney, Bluffton, Ohio; o Loewen, North Newton, Kan- and Leo Driedger, East Lans- Michigan, taking leading roles. ders of the commissions includ- Virgil Gerig, Pandora, Ohio, rnational relations and civil de- e; J. Winfield Fretz, North ton, Kansas, labor-management tions; Stanley Bohn, Kansas , Kansas, race relations; Paul ring, Wichita, Kansas, state- ch and capital punishment; Jacob T. Friesen, Bluffton, Ohio, alcohol; Calvin Redekop, Hesston, Kansas, urbanization. Jacob J. Enz, Elkhart, Indiana, served as chairman of the findings committee that developed a theological statement for the conference.

Resources on all these problems were prepared by regional study groups who met during the last year to prepare position papers for the conference. Chairmen of these groups were: William Klassen, Elkhart, Indiana, biblical and theological implications; Robert Kreider, Bluffton, Ohio, underdeveloped nations; Peter Ediger, Elkhart, Indiana, civil defense; John Sawatsky, Toronto, Ontario, labor-management; Vincent Harding, Atlanta, Georgia, race; Esko Loewen, North Newton, Kansas, church and state; David L. Habegger, Allentown, Pennsylvania, capital punishment; Nickolas Dick, Toronto, Ontario, alcohol; David Schroeder, Winnipeg, Manitoba, urbanization, Harley J. Stucky, North Newton, Kansas, agriculture.

Special addresses were brought to the conference by Erland Waltner, Elkhart, Indiana; Albert Meyer, North Newton, Kansas; and Elmer Neufeld, Akron, Pennsylvania.

The study conference sessions were held in the YMCA Hotel, 826 South Wabash, Chicago.

LENA PETERS IN TAIPEI

Lena Peters (Winnipegosis, Manitoba), who returned to Tiawan in August for her second term of missionary service with the Conference Mission, will study language in Taipei until Christmas.

CONFERENCE MINISTER ITINERATES

Elmer R. Friesen, conference minister for the Western District Conference, is presenting the work of his conference in Colorado, Kansas, and Oklahoma churches during November and December.

He is scheduled as follows: Vona and Arvada congregations and the 1-W unit in Denver, Colorado, November 10-13; Johannestal, Hillsboro, Kansas, November 19; Hydro, Oklahoma, November 25-27; Bergthal, Pawnee Rock, Kansas, December 3 and 4; and First, McPherson, Kansas, December 10 and 11.

Where he is scheduled for Sunday mornings, he preaches the sermon in the worship service. Other meetings include a presentation of the work of the Western District Conference by means of a flip chart and slides. He also meets with the church boards to discuss their relation to the conference and to help them analyze their organization for more effective work.

BOOKMOBILE IN CONGO

Harold Graber (Pretty Prairie, Kansas) operates a bookmobile in Tshikapa, Congo. He reports that "people are buying Bibles and other literature as never before."

PAGEANT PRESENTED

The pageant, "The Edge of the World" which was staged at the Western District Conference in Kansas City on October 22, will be presented on November 17 in Memorial Hall, North Newton, Kansas, at 8:00 p.m. Written in honor of the Kansas Centennial, this drama recalls some typical scenes from Mennonite history in Kansas.

THIESSEN DESCENDANTS SOUGHT

Hermann Thiessen, Breslauerstrasse 3, Burgdorf/Hannover, Germany, is preparing the family histories of four Mennonite families: Thiessen (Tiessen), Bench, Heidelbrecht, and Maekelborger (Mekelburger). He is searching for information on the descendants of the following who were born in Russia and came to the United States after 1870: Peter Thiessen (May 26, 1832-February 26, 1873); Abraham Thiessen (November 1, 1838-); Johann Thiessen (September 7, 1860-); Peter Thiessen (August 6, 1862-); Jakob Thiessen (November 5, 1859-); Peter Thiessen (November 26, 1864-); Heinrich Thiessen (August 9, 1882-). Information is also sought on the descendants of Johann Bench who left West Prussia in 1839 for the Molotschna South Russia. Persons having information or family records that can be loaned should contact Brother Thiessen at the address above.

MISSIONARY'S SUFFERING ENDED

Mrs. P. W. Penner died on November 3 at the age of 82. She had been ill for many years, severely ill for more than a year. At home in Hillsboro, Kansas, she had lived at the

Second class pastage paid at North Newton, K

Bethel Home for the Aged in Newton, Kansas, the past year and entered the Bethel Deaconess Hospital a few days prior to her death.

With her husband, who died in 1953, Mrs. Penner served as a missionary in India since 1908, retiring in 1949. Her adopted daughter, Nellie Asna Penner, is principal of a girls' school in Ratlam, India.

INDIA MISSIONARIES RETURNING

Nine Conference missionaries will be returning to the United States and Canada from India for a furlough in 1962. They are Lubin W. and Matilda Jantzen, Paso Robles, California; Melva R. Lehman, Berne, Indiana; Helen Kornelsen, Watrous, Saskatchewan; Paul I. and Lois Dyck, Didsbury, Alberta; Joe and Mary Lou Duerksen, Newton, Kansas; and Emma Ruth, Reedley, California.

ORPHAN WORK DISCONTINUED

Orphan work as such has been discontinued in India, Orlando A. Waltner, associate executive secretary of the Board of Missions, has announced. Funds received by the board earmarked for this fund from now on will be placed in the general missions treasury.

The Annie Funk Memorial Girls School at Janjgir, Madhya Pradesh, was closed a year ago; the boarding, however, continued operation until recently. The girls who had made this their permanent home have been transferred to the Wesleyan Methodist boarding in a neighboring mission.

SASKATCHEWAN CONFERENCE

Sessions of Saskatchewan Conference of Mennonites took place at Herbert, Saskatchewan, October 25 and 26.

Motto of the conference was Revelation 3:10 "Behold, I come quickly: hold fast that which thou hast, that no man take thy crown." Under this motto two papers were presented. The first, "What Does the Scripture Say Regarding Christ's Return?" by J. C. Schmidt. The second, "The Significance of the Second Coming of Christ for the Individual and the Church" by Irvin Schmidt.

The conference executive elections for 1962 resulted in H. T. Klas president; Henry Wiens, vice-p dent; and J. J. Wiens, secretar

The boards presented their ac ties of the past year. Discus followed in all cases. Reports our Canadian schools were pres ed. The seminary too sent gr ings and information. We were of the progress toward buil Saskatchewan Mennonite Me Home.

The M. B. church graciously fered their church for the eve program which was rendered Swift Current Bible School that just begun classes earlier in week. A good selection of so were sung under the direction Waldemar Regier and Peter Le man had a message on true wisd This was followed by a film, " Night."

The last day's sessions w brought to a close with He Wiens reading Philippians 1:2 emphasizing "Stand fast, and st up, fearless."

Arthur Re

CONFERENCE ON WOMEN IN CHURCH VOCATIONS

A group of people interested in church-related vocations, especially as they apply to women, met at Mennonite Biblical Seminary, Elkhart, Indiana, October 27-29, 1961.

Women in Church Vocations (the program under the Conference which instigated the meetings) was begun five years ago and has served to encourage women to enter church vocations. Consideration is being given to have WCV function not so much as an organization as a channel through which to minister to women working for, or interested in working for, the church.

Among the twenty-one persons attending the conference were seven members of Women in Church Vocations, five students from Bluffton College, four additional students from Mennonite Biblical Seminary, three members of the committee, and two campus counselors.

Three members of WCV are students at Mennonite Biblical Seminary: Jane Herstine Friesen from Quakertown, Pennsylvania; Gladys Siebert from Henderson, Nebraska; and Loretta Hilty from Versailles, Missouri. One member, Eleanor Loewen, from British Columbia, is a student at Canadian Mennonite Bible College, Winnipeg, Manitoba. Three members are presently employed by the church: Hedy Sawadsky (Vineland, Ontario) as assistant to the pastor of the Kitchener-Waterloo United Mennonite Church, Waterloo, Ontario; and Cornelia Lehn (Sardis, British Columbia) and Muriel Thiessen (North Newton, Kansas), doing editorial work at the Central Office of the General Conference Mennonite Church, Newton, Kansas.

Four members of the organization not present at the meetings are serving overseas: Martha Giesbrecht Janzen (Waldheim, Saskatchewan) and Virginia Claassen (Whitewater, Kansas) in Japan; Mary Epp (Hanley, Saskatchewan) in Congo; and Marion Keeney Preheim (Freeman, South Dakota) Algeria.

The five students from Bluff College were Bertha Mae Reiff, legeville, Pennsylvania; Sara Kr North Wales, Pennsylvania; Wa Lehman, Berne, Indiana; Lyn Schmidt, North Newton, Kans and Fern Woolner, Kitchener,

Seminary students who atten one or more of the meetings w Anne Epp, Clearbrook, British lumbia; Sara Claassen, Beatr Nebraska; Nancy Wismer, town, Pennsylvania; and Katie K ler, Abbotsford, British Colum

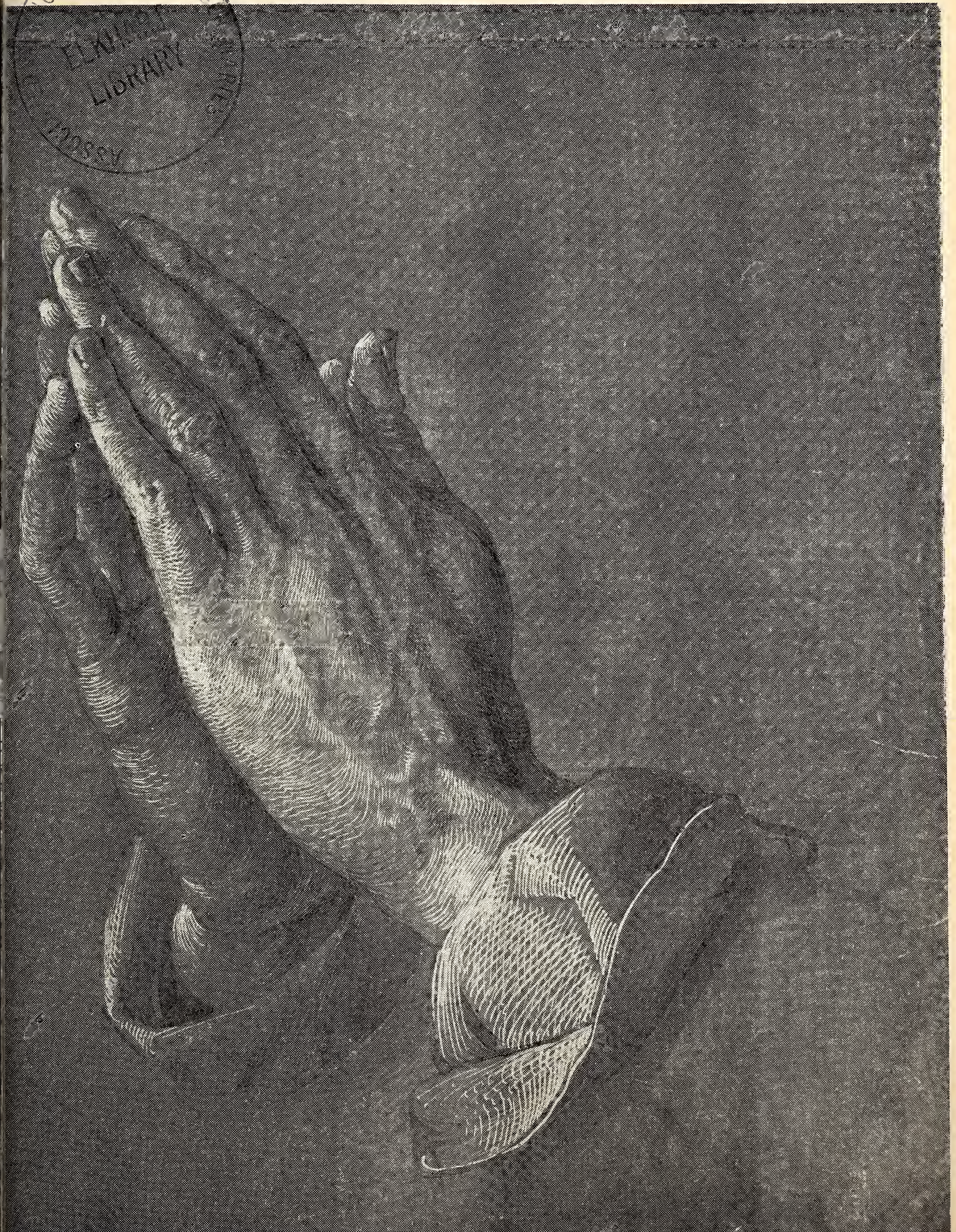
The three members of the C mittee on Women in Church V tions were Edith Claassen Gra Buhler, Kansas; Marvin Ew Newton, Kansas; and Wilfred ruh, Newton.

Bertha Harder from Menno Biblical Seminary and Paul Shelly from Bluffton College w the two counselors present at meetings.

HE MENNONITE

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

ONITE BIBLICAL S
LIBRARY



VEMBER 21, 1961

in this issue

COVER
Lord, with glowing heart I'd praise Thee/ For the bliss Thy love bestows,/ For the pard'ning grace that saves me,/ And the peace that from it flows. —Francis Scott Key, 1843

CONTENTS

Editorial 738
A New Prime of Life 739
Chant 741
Why We Differ 742
A Way to Thank 744
Youth News 746
Words from a College President 746
The Reader Says 746
Our Schools 747
MCC News 747
Our Churches 748
Our Conference 750

CREDITS
Cover, "Praying Hands" by Albrecht Durer, Fonds Albertina, Austrian National Library; page 739, Hays from Monkmeyer; page 740, Muriel Thiessen; page 752, Willard Claassen.

CONTRIBUTORS
Arnold J. Regier is chaplain of Bethel Deaconess Home and Hospital, Newton, Kansas. Thomas Merton, Trappist, Kentucky, regards the unity of man in peace and love as the greatest and most pressing of causes. E. G. Kaufman is president emeritus of Bethel College. Enola Chamberlin is a free-lance writer. L. L. Ramseyer is president of Bluffton College.

of things to come

Nov. 23—Thanksgiving (U.S.)
Nov. 23 - 25—Young People's Union Council, Chicago, Ill.
Nov. 24—Bethel College Corporation.
Nov. 29-Dec. 2—Council of Boards, First Mennonite Church, Newton, Kan.
Dec. 27-29—Graduate Student Conference, Iowa City, Iowa.

THE MENNONITE

Editor: Maynard Shelly. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. **Editorial Assistant:** Muriel Thiessen. **Art Director:** Robert W. Regier.

VOLUME 76 **NUMBER 46**

IS THE FALLOUT SHELTER NOAH'S ARK? In the
few days my soul has been in communion with a man named N
I had almost forgotten about him. The man on the radio was
ing, "After a nuclear war, the people in the fallout shelters will c
out to discover that they are the only living creatures left on
earth." And then Noah appeared to me. I asked, "Is this Ge
6 all over again? Instead of flood will it be fallout?"

I asked my visitor, "Shall I build a fallout shelter as you b
the ark? People will laugh at me, I suppose, but then they laug
at you. But what about the animals and the plants? You had
active concern for all of creation. I do too. But I don't k
whether I can do it. If you were in my place what would you c

Noah's answer hasn't come to me yet. He received his comm
from God. What do we hear from God? Has God been speal
and we haven't heard? Our situation is much like Noah's.
world stands under judgment. We believe in a final judgment.
will a nuclear war be that judgment? Do we have a responsib
to preserve not just ourselves, but the fragile thread of the human r

The wickedness of man is great in the earth. Should God be s
that He has made us, we could not blame Him. But the world
changed since Noah. We have a new covenant with God made
Jesus Christ. In Him our final destiny is secure. Our responsibi
however, for creation and future generations is much the same a
was for Noah.

But God is not threatening us with destruction. Man is.
offers salvation in Jesus Christ. Man threatens to end it all, ei
in one quick big bang or a slow tampering with our genes that c
turn the human race into a collection of freaks in several generati
If we were only dealing with God, we would stand a chance. W
we deal with man, history is not reassuring.

Noah had a divine commission to take gopher wood and build
ark. Do we have a similar call to build gopher holes? No
seems to know. Charles Foulkes, former chief of the Canac
General Staff says: "Make peace with your Maker now; fo
about the shelter."

To this I would add the words of Jesus in Matthew 5:25: "M
friends quickly with your accuser." The peacemaking role of C
is our Noah's ark and it is our response to the fallout shelter hyste
As dying men, let us preach the peace of Jesus Christ to a dy
world while there is still time. Let us call men to repentance.
us raise our voices in our home towns. Instead of putting our mo
into the ground, let us put our money into the program of the chu
—to teach, to evangelize, and to witness.

Growing old is an achievement rather than a problem.

A NEW RIME OF LIFE

rnold J. Regier

In Dürer's engraving, "The Knight, Death, and the Devil" we see a knight in full armor riding through the dark valley accompanied by the figure of death on one hand, the Devil on the other. Fearlessly and confidently he looks ahead. He is alone but not lonely. His personal relationship with his God supports him in his trials.

There are times when our older people feel very alone in this world. Often they are plagued with feelings of despair. It is not easy for them to find understanding and acceptance in this busy world.

We have been eager to improve medical and nursing care for the aged so that many extra years have been added to life expectancy. To some this is a horrible prospect. While others enter the afternoon of life with great anticipation. Can the good of added years still be found?

Expectations and duties for the earlier years of life are more fully defined by our tradition. A young man knows fairly well what is expected of him. But this is not true of later life. There are but few guide lines. No society has ever known this great lengthening of life and increase of leisure which now prevails. We have embarked on an unchartered sea, on a new phase of activity with little accumulated understanding.

Our older people are pioneers of a new prime of life. They may not only add a new dimension to their own lives but also a new dimension to our civilization. Growing old is an achievement rather than a problem. Planning for it can be made much easier.

Our older friends can give us a new sense of time. We speak indiscreetly of freedom and yet are slaves to time—it is time to shave, time to eat dinner, time for an appointment. Our whole day is blocked off into sections of space. We have forgotten that there are other kinds of time than that which is determined by the sun. There are months, years, days, and hours. There is a biological time determined by the rate of living which may be slower for one person, faster for another. The rate of living is affected by the use, misuse, or by the abuse of physical functions. Waiting for a doctor in a hospital seems much longer than chatting with a friend next door for the same length of time. Then there is also a spiritual time element which is unique in itself. Tensions are not measured by chronological time but by the intensity of inner trials and struggles.

Though physical capacities decline in later years we are aware that this is not true of psychological and spiritual life. Studies have shown that a person of seventy is still as capable mentally as at fifty, of eighty as at twenty, and of ninety as in the teens. In later years when man has finished his functions of procreation, he is free to expand his fields of interest, his mind has matured until it becomes a tool of great strength. Many older people retrain their minds and take up new areas of study and interest. This may require some discipline and practice but it is surprising how soon older people can regain these skills. Some enter another labor market with great success.

In Cleveland, Ohio, there is a Live Long and Like It Library Club. Its motto is, "I am still learning." The group meets regularly in the city library to hear lectures and see films on many subjects. A

In later years, a man is free to expand his field of interest.

Older people love to watch youngsters and thus enter into the spirit of childhood.

booklet called "Easy on the Eyes" is published monthly highlighting publications with large print.

Other older people find much adventure in travel. It usually does not take long before someone will introduce himself to Grandpa and Grandma, thereby helping them to enjoy their trip to a greater extent. My grandfather traveled a great deal until he was ninety years of age. He made many friends and had stories to tell after each trip.

Age is particularly kind to a woman in later years. She can speak to anyone she pleases without offense. If she can bring charm of mind and manner into her conversation, people will soon adopt her as a part of their family circle. Many such adoptions are made each year by adventuresome travelers in our society.

A New Use of Leisure

Some of our senior citizens would like to make some meaningful contributions to society. They could help us think through problems related to leisure time. Too often this time is given only for amusement or escape rather than using its activities creatively.

The material wants of life can be reasonably satisfied in a short space of time—approximately forty hours per week. A larger portion of time can be used to provide for the other needs. The supreme human achievement is not just doing things, but doing things to embrace breadth, depth, and variety in life. Today it does not require as much effort to earn a good living as to live a good life.

Some of our older Mennonite people feel that playing games is a waste of time. Others feel that visiting with a neighbor is unproductive. They have not learned to incorporate these things into their daily lives. But we who are younger have not cultivated many of these arts of gracious living. In the rush of everyday life we have not even learned to be sympathetic listeners.

I envy those who are in the I-am-too-old period of life. It is a good time to shun tasks which are not interesting. It gives them time to draw near to those whom they like. They are no longer bound to many inhibiting social pressures. These folks live the future of their youth. They look back over those years pleasurably, skipping the dull parts and counting only the exciting hours of life. It is the best time to uphold the treasures of life.

Working with older people in the hospital and home for aged, I have learned to admire their courage to accept themselves as they really are. Some feel that their lives have not been productive and that they have failed in many ways. They are forced to face themselves very realistically. It is not possible to cover weaknesses with activity.

To work through these feelings at the eventide of life, when strength is waning, is not easy. To walk through these lonely valleys of despondency with them gives one much to think about. To accept
God's acceptance and forgiv
after a life of struggle requires

The grace of God is the co
stone of our Christian faith. W
lieve that God will forgive our
and accept us as His children.
do our days give evidence of
fundamental tenet of our fa
They seem to be filled with n
ingless activities. We throw
selves into our daily routine
though we are afraid of God's
taining grace. Do we fear tha
might not have the courage t
cept God's provisions in the
ner in which our fathers and r
ers are now doing it? Do we s
times shun our elders becaus
this fear?

One of the most difficult prob
of aging is the wall of separ
which isolates them from their
ilies and friends. They fee
Dürer's knight riding through
valley of eventide with the figu
death on one hand and the
on the other. Many are confuse
to why they feel so alone.

Older people are not sure a
what they have done to create
social division of age groups. T
is nothing which they crave
than to be with younger pe
especially with children. They
to watch the youngsters play
thus enter into the spirit of c
hood. It seems as though they
derstand the ways of children
ter now than they were able t
in their middle years. There is a
ship between these two genera
which is vital and good. This
tionship needs to be fostered fo
sake of both grandparents
grandchildren.

Can the good life be found?
life expectancy has been incre
and possibly will be increased in
future. This may be a blessin
it may prove to be an impositio
the younger generations. Life
take on deeper meanings and
tionships if we are to make it g
Old age does not change a man
just becomes more (or less)
man as he grows older. I hope
those of our older people who
filled their lives to overflowing
share more of themselves so
we younger people too may see
good that God has intended
each of us.

THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and D
ber 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage p
North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; ed
correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, K**

ant to Be Used in Processions Around a Site with Furnaces

we made them sleep and purified them

we perfectly cleaned up the people and worked
heater

s the commander I made improvements and
lled a guaranteed system taking account of
an weakness I purified and I remained decent

I commanded

ade cleaning appointments and then I made the
elers sleep and after that I made soap

s born into a Catholic family but as these
le were not going to need a priest I did not
me a priest I installed a perfectly good
hine it gave satisfaction to many

n trains arrived the soiled passengers received
intments for fun in the bathroom they did not
s

as a very big bathroom for two thousand people
waited arrival and they arrived safely

e would be an orchestra of merry widows not
he time much art

ey arrived at all they would be given a
ting card to send home taken care of with good
wishing you would come to our joke

ther improvement I made was I built the
nbers for two thousand invitations at a time
naked votaries were disinfected with Zyklon B

dren of tender age were always invited by
on of their youth they were unable to work
were marked out for play

y were washed like the others and more than the
rs

y frequently women would hide their children in
piles of clothing but of course when we came
ind them we would send the children into the
mber to be bathed

I often commanded and made improvements and
ed the door on top there were flowers the men
e with crystals I guaranteed always the crystal
lor

uaranteed the chamber and it was sealed you
ld see through portholes

y waited for the shower it was not hot water
t came through vents though efficient winds
e full satisfaction portholes showed this

satisfied all ran together to the doors awaiting
arrival it was guaranteed they made ends meet

How I could tell by their cries that love came to a
full stop I found the ones I had made clean after
about a half hour

Jewish male inmates then worked up nice they had
rubber boots in return for adequate food I could
not guess their appetite

Those at the door were taken apart out of a fully
stopped love for rubber male inmates strategic
hair and teeth being used later for defence

Then the males took off all clean love rings and
made away with happy gold

A big new firm promoted steel forks operating on a
cylinder they got the contract and with faultless
workmanship delivered very fast goods

How I commanded and made soap 12 lbs fat 10 quarts
water 8 oz to a lb of caustic soda but it was hard
to find any fat

"For transporting the customers we suggest using
light carts on wheels a drawing is submitted"

"We acknowledge four steady furnaces and an
emergency guarantee"

"I am a big new commander operating on a cylinder
I elevate the purified materials boil for 2 to 3
hours and then cool"

For putting them into a test fragrance I suggested
an express elevator operated by the latest
cylinder it was guaranteed

Their love was fully stopped by our perfected
ovens but the love rings were salvaged

Thanks to the satisfaction of male inmates
operating the heaters without need of compensation
our guests were warmed

All the while I had obeyed perfectly

So I was hanged in a commanding position with a
full view of the site plant and grounds

You smile at my career but you would do as I did
if you knew yourself and dared

In my day we worked hard we saw what we did our
self-sacrifice was conscientious and complete our
work was faultless and detailed

Do not think yourself better because you burn up
friends and enemies with long-range missiles
without ever seeing what you have done

Thomas Merton

WHY WE DIFFER

E. G. Kaufman

Studies in Church Unity VII

VARIOUS THREATS to Conference unity have always been present. Some of these things come from within, while others come from outside influences. There are cultural, linguistic, and geographical differences; differences in church practices; differences in Bible interpretation; differences about the ecumenical movement; and the lodge question.

The (Old) Mennonite and Mennonite Brethren conferences are composed of groups with a similar cultural background. The General Conference is more varied in its make-up. There are congregations of (Old) Mennonite or Pennsylvania Dutch background. Quite a few congregations have Amish background. Some congregations came directly from South Germany with a more progressive outlook. A large group came directly from Switzerland; others migrated from Switzerland to South Germany and after some generations came to America; still others originated in Switzerland, migrated to South Germany and France, then to Austria and Polish Russia, and finally came to America. Some congregations originated in Holland, migrated to North Germany and then to America; others from Holland to Prussia to South and Polish Russia finally finding their way to North America. Although taking the same route, some congregations arrived in America generations later and settled in different areas.

Due to long isolation—whether in Europe, Russia, or America—differences in language, dress, and social customs, Bible interpretations, church practices, and general outlook gradually developed. In earlier years of General Conference history, the differences between East and West; in more recent years, the differences between the United States and Canada; have given concern as a serious threat to unity. On the whole, however, the heterogeneity has made for wholesome cross fertilization and mutual stimulation.

Of the questions raised because of the varied church practices we can list only a few. Concerning baptism: Does believer's baptism call for immersion, pouring, or sprinkling? Or is the form not important? Is catechetical instruction a prerequisite? What is the proper age? Is rebaptism required when a person from another denomination practicing infant baptism wishes to join a Conference congregation?

There is Communion: Should ministers person examine church members as to their spiritual dition before allowing them to participate in the C munion service? Is foot-washing a necessary par Communion service? Should single or individual c wine or grape juice, be used? Is Communion ser closed or open to members of other Mennonite gregations or other Christian denominations?

And there is the ministry: Should there be on more ministers serving a congregation? Should t be chosen by lot or vote? Should the one chose fully ordained at once, or only after experience evangelist or minister and later be ordained as el Is he chosen for life or a term of years? Is service to be on a voluntary or salary basis? are there educational requirements?

Other practices raise questions: Should there dress regulations? What about engagement and ding rings and other jewelry, young people's par dancing, courtship, and wedding and funeral c monies? What about regulations on women's h covering, hair bobbing, voting in congregational public elections, speaking in public and serving ministers? How about men or women smoking, att ing theater or moving pictures? What is proper ch music—part singing allowed, organ, or piano?

For the General Conference the principle from beginning has been "unity in essentials, freedom nonessentials, and love in all things." But it has always been easy to tell the difference between es tials and nonessentials. Occasionally, variations church practices became something of a problem some congregations. However they never develo to such proportions as to seriously threaten Cor ence unity.

Interpreting the Bible

The original Plan of Union provided that the B rather than tradition, was to be regarded as autho In time it became evident that there was no unanin in biblical interpretation. Increasingly it was felt the Conference should have a statement of faith co ing various points, especially the Bible.

The 1941 Conference session, at Souderton, P sylvania, after lengthy discussion, approved a st ment "accepting the full Bible and Apostolic Cr covering nine points in all. Point four reads: ' believe in the divine inspiration and the infallib of the Bible as the word of God and the only tr worthy guide of faith and life." But even that allo for different interpretations of "inspiration" and fallibility." Older Conference leaders, thinking thro the implications of the nonresistant peace princ had long come to regard the Old and New Testan as not on the same level. Believer's baptism meant personal acceptance of Jesus Christ as Saviour Lord—Lord, not only of the Sabbath but also of Scriptures. Had He not said, "to them of old it said . . . but I say unto you"? Had He not urge "search the scriptures . . . for . . . they testify me"? Hence, the standard and guide for interpr tion of Scriptures was Jesus Christ and His Sp Anything not in line with Him and His Spirit not for us.

unger men, however, coming back from Bible utes insisted on a literal verbally "dictated" intion, putting all parts of the Bible on the same . Others having attended some of the larger estant theological seminaries came back with more n "illumination" theory of inspiration, easier to cile with the Mennonite position on war and ber's baptism, accepting Jesus Christ not only as ur but also as Lord. In short, the Fundamentalistrnist controversy also affected the General Conce and became a threat to its unity. Some would that Bible interpretation was the real reason for ounding of Grace Bible Institute.

e Bible issue was again raised at the 1959 Conce session at Bluffton, Ohio. Certain individuals d the resolutions committee to recommend an rate statement on the Bible for Conference adop- To this the committee did not agree. So at the close of the Conference session the statement presented from the floor. After some discussion as referred to the executive committee for further y. The statement is a full typewritten page of paragraphs. Only a part of the fourth parah is quoted here: "*Be it resolved*: that . . . we leclare . . . that the Bible in its original autographs ithout any discrepancy and error, and therefore, reliable . . . accurate and trustworthy in every ect."

e 1959 (Old) Mennonite Conference in session at t the same time at Goshen, Indiana, adopted a ment on "biblical inspiration" containing the folng paragraph: ". . . since the Bible nowhere fully inates the mystery of the precise relation of the e and the human factors in the production of pture, as it also does not do in the case of the reven of the divine and human aspects of the Person hrist, we should, therefore, seek to understand meaning of inspiration by careful examination of facts provided by the Bible itself."

hy should not the General Conference also adopt (Old) Mennonite statement and in this way clarify wn position on biblical inspiration and also bring two bodies closer together? Given time and pace, there is hope that by the grace of God the stion of Bible inspiration and interpretation will become a cause for aggravated disunity in the eral Conference.

menical Contacts

artly because of past persecution, Mennonites have culty in overcoming the idea that other denominas are a part of the world. This is evident in the eral Conference attitude toward the former Fed- Council and the present National and World Counf Churches. Although in 1905 the Conference dissed and approved "The Plan of Federation Recnended to Constituent Christian Bodies" and arged to have delegates at the organizational meeting the Federal Council of Churches, it remained a nber only until 1917, when a study committee recnended (five to two) continued membership to the ference in session at Reedley, California. The ority of the committee recommended severing reons with the Council, and after warm debate this adopted.

The fear of contamination by "worldly" churches, the suspicion of "higher criticism," and the Council's stand on war convinced the majority Conference delegates that it was time to sever all connections. The minority argument of better opportunity to witness to the Mennonite faith by belonging to the Council than otherwise carried little weight. The fear that the Conference belonging to the Council would be an offense to other Mennonite groups and hinder closer fellowship with them was also a reason for terminating the affiliation.

When later the Inter-Church World Movement came on the scene, there again was considerable sentiment in favor of co-operating with it, especially since it was essentially a missionary enterprise. In more recent years, the Conference, on recommendation of the executive committee, in 1953 adopted a statement concerning the National and other councils, indicating that although "we avail ourselves of some of the services and benefits which such organizations offer, we have felt that for the best interests of the Conference we can render a more clear-cut . . . testimony by not affiliating with any of these bodies." That is where the matter officially rests at present; although, at the World Council of Churches assembled at Evanston, Illinois, in 1954, some two dozen General Conference and (Old) Mennonite observers attended.

The Lodge

The lodge question has long been an issue threatening unity in the General Conference. Already in 1850 the Oberholtzer group took a position against lodges. The East-Pennsylvania Conference repeatedly took action reaffirming this position. At the second session of the General Conference, 1861, at Wadsworth, Ohio, a resolution was adopted, prohibiting membership in secret societies. Somehow, to many Conference people, the lodge gradually became the embodiment of "evil and the world spirit" itself. However, the Conference has never been able to rid itself altogether of this problem. In 1926, in 1929, and in all constitutional revisions the Conference reasserted its position but finally decided to leave action on the question to individual congregations to handle as best they could. In general, congregations of the East and those of the West do not altogether agree on this question. There have also been leaders in the West who openly expressed doubts as to the validity of the Conference position on this point.

Seemingly, one feature of the lodge that had special appeal was security in the form of insurance that went with membership. Gradually, mutual aid societies were organized in Mennonite communities. Although they also were questioned at first in some quarters, they spread rapidly and soon permeated the entire brotherhood, partly in the hope to decrease the lodge temptation. Recently, Mennonite mutual aid societies of various kinds have organized themselves into a general Association of Mennonite Mutual Aid Societies. At this writing, 103 such societies hold membership in this larger association. Meetings are held annually for the purpose of hearing reports, discussion of common problems, and various matters of mutual helpfulness.

A Way to Thank

Enola Chamberlin

"The escalator is in the other direction," I said to my new friend as we entered a large department store.

"We are going only to the second floor, let's take the stairs, please," she said.

I was polite enough not to argue as I followed her up the stairs, but I was slightly resentful.

At the top she turned aside to some courtesy chairs and we sat down.

"I certainly owe you an explanation and perhaps an apology," she said. "But I do thank you for climbing."

"It is rather unusual for a person to climb stairs when he doesn't have to," I said.

"I know. But my mother was a cripple. Early in her life she lost all but the toes and the ball of her left foot in an accident. The heel was gone. The ankle was gone. She had to limp all her life. She could not climb stairs at all." She paused, turned her face toward me. Her eyes seemed asking me to understand. I nodded a little.

"Ever since I have been an adult," she went on, "I have thanked God for my two good feet by walking when I am going up only one flight of stairs. When I am going farther than that, I take the elevator or the escalator and thank God for them."

Although I did understand my friend's point of view it seemed rather fantastic at the time for a person to show his thankfulness for feet by climbing stairs. Later, however, when I had thought about it more, it came to me that this friend was thanking God in a way far greater than in words for something which most of us take for granted. In consequence I began to wonder if I were thanking God enough.

First I looked at my hands. They are strong and capable. I had never uttered a word of prayer for them especially, much less dedicated some act of theirs as a prayer of thankfulness for their wholeness, their healthy condition. Instantly with this revelation pictures came into my mind of people with maimed hands, crippled, swollen, painful hands. A prayer of thanks for my own hands surged through me. A few days earlier that would have been enough.

I had intended to buy something to take to our church sale. I rushed to my sewing basket and drew out a pair of stamped pillow cases. I set to work embroidering them. Every stitch I put into them was a prayer of thanks for my healthy, eager hands.

Next came my eyes. I offered up a special, heart-felt prayer for them as I had for my hands. Then I set about to find some act in the doing of which I could dedicate them to God. I did not have far to seek. On my street there lives a blind lady. I had never visited her, fearing to intrude. It was late afternoon. The sun was just setting. Her husband took me to her. She was sitting in front of a western window, the red reflection lighting up her face.

"I've been trying to tell her how the sunset looks," her husband said. "She has heard it so often from me. Won't you try?"

Would I try! I think God must have blessed my tongue as well as my eyes, for never before have such words come forth from me as came forth in the next few minutes. That sunset became something out of
this world. At the last it
touched with rainbow colors. W
I stopped talking and looked at
blind woman, she was crying
"Oh, thank you," she whispe
"That was the most beautiful
set the world has ever known.'

She and I became close frie
Never a week passes but that I c
in on her several times if only
a few minutes. I thank God for
eyes by reading to her, by desc
ing the scene from her windows
by telling her of a corner of
husband's flower garden.

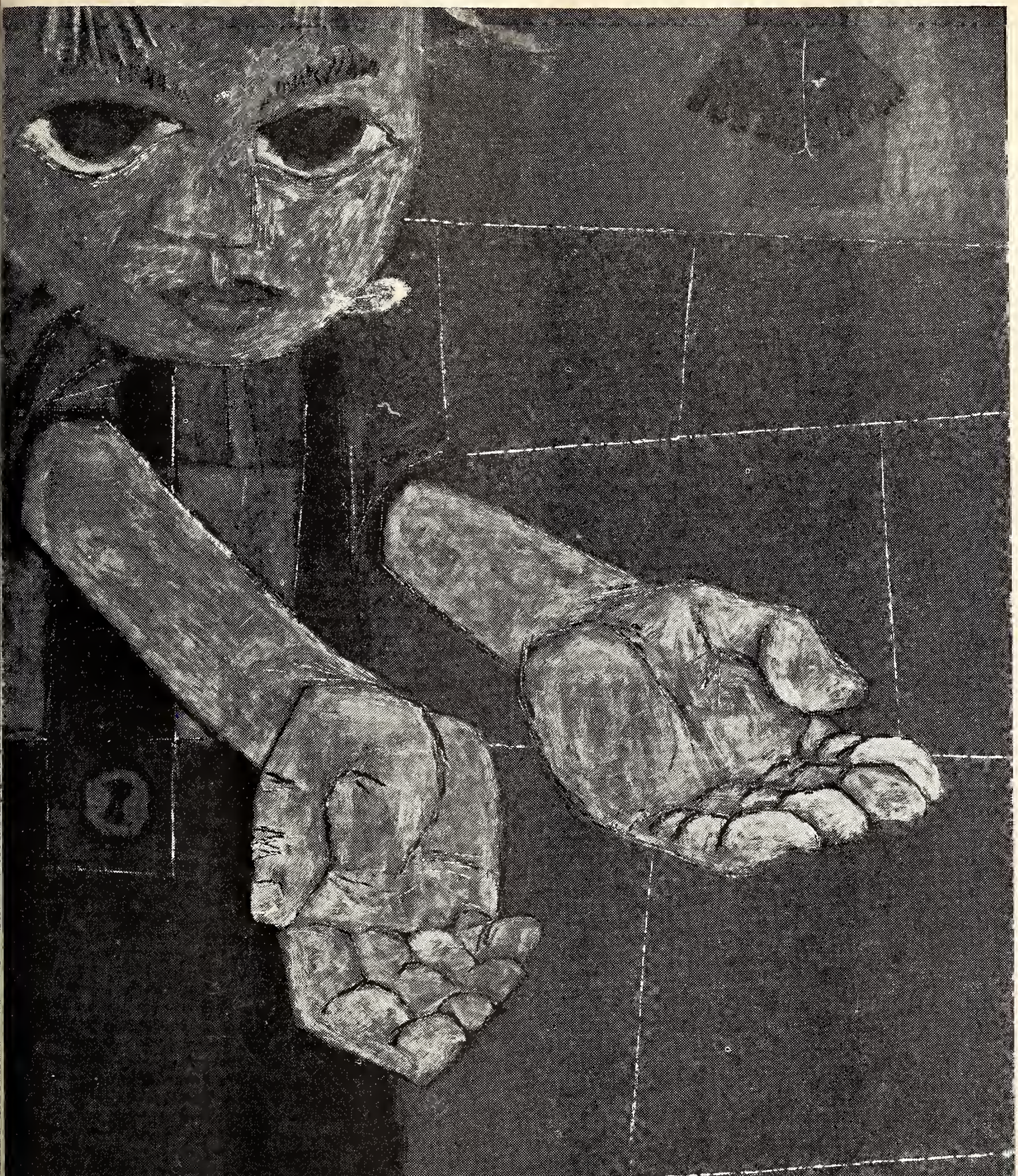
Although I am rather deaf
have to wear a hearing aid, I
not hesitate to thank God devo
for the hearing I do have. I
thanked Him for the instrun
which lets me hear well enoug
enjoy conversation, music, and
mons. And I kept my thankful
in action. It came as things do w
you hunt for them earnestly
God on your side.

My sister wrote me that her
band had become entirely deaf.
said it grieved him terribly tha
could no longer hear the Sun
sermons. I began listening more
tentively to our own preacher. T
I rushed home and wrote down
main points of the sermon to s
to my brother-in-law. Althoug
was not like hearing for him
both he and my sister wrote
these bits brought him great

The things I am doing as
of thankfulness so include the
of my feet that I have not t
to find anything special for th
I do pour out my thankfulness
they take me down to my b
friend's house, and as they h
me home to write to my deaf
ative. But I find that I am becon
more thankful-conscious for ev
thing every day. A drink of w
lifts me to a thankful prayer
its refreshing coolness. A mocl
bird trilling from a tree in the y
the scent of candytuft, stars i
blue-black sky all cause a wav
thankfulness to surge through
And my life is so much fuller
much richer that I never ceas
thank God for the friend
taught me to act a prayer by cl
ing a flight of stairs.

Opposite: "Incomplete" by Arthur I
a teen-ager from New Orleans, Louis
Winner in a teen-age art contest spons
by the Presbyterian church.

youth



Youth News

WEEK-END TRIP

One of the more isolated congregations in the Western District is the one in Ransom, Kansas. The first week end in November, this youth group (eleven members) with their sponsors (Pastor and Mrs. Vernon Lohrentz) did something about it.

On Friday afternoon they drove the approximately 150 miles to Inman where they gave an evening program—the one on Menno Simons from the current issue of Program Helps. That night they stayed in homes in Inman. The next day they toured the Central Office in Newton, Kauffman Museum and Historical Library on the Bethel College campus, and took in Bethel College's homecoming football game (which, incidentally, Bethel won).

SERVICE IN DRAMA

"Where Love Is," a play written by Leo Tolstoy, was given by the Souderton Youth Fellowship using puppets for the Vesper Service at the Home for the Aged, Frederick, Pa., on October 22, 1961. Special music was supplied by the Souderton, Upper Milford, and Allentown Youth Fellowships.

Words from a College President

I am thankful for young people. I am thankful for the challenge which they present. We adults know so many things which cannot be done, but along comes some young person, unacquainted with these unsurmountable obstacles, just foolish enough to do successfully what we were sure couldn't be done.

I am thankful for the irritation of young people. They are constantly stirring us up, jarring us out of our complacency, forcing us to rethink our positions.

I am thankful for the almost limitless energy of youth. To be sure it is sometimes misdirected, and sometimes it causes me to lose a night's sleep, but it is much more frequently directed into useful channels.

I am thankful that in spite of the bad examples set by their elders, and the efforts of adult vested interests to corrupt them for financial gain, young people are predominantly wholesome and idealistic. They make me ashamed of my pessimism.

I am thankful that we can all have a part in shaping the future through influence on young people. For some this is a full time vocation. We all, however, have a share. There is not an adult who is not in some way influencing youth. It is a heavy responsibility, but a challenging one. Each of us is responsible to help provide the best in church facilities and Christian schools.

I am thankful for young people. To be sure, they sometimes bother me, but they are our most prized asset. May God bless them! *L. L. Ramseyer*

the reader says

PROTESTANTS FROM OUTSIDE

To the Editor: Regarding "P
tive Protestants" (October 24),
may be interested in comments
a recent committee meeting at
St. Rita's School of Nursing, Li
Ohio. The chaplain, just recen
out of the seminary, deplored
lack of interest among Catholic
dents in his class on religio
(Protestants do not enroll.) "T
think they already know it, w
as a matter of fact they do
even know the names of the bo
of the Bible, and know almost n
ing about the Old Testament. P
estants are better informed. T
know what they believe."

Naturally, my ears are big
saucers whenever I hear someth
like this, although I usually rem
noncommittal. This time, howe
having just read the article, I
ferred to its contents. He liste
thoughtfully, then replied: "At
top echelon, I would say he is ri
The Catholic Church is much m
concise and definite than any P
estant denomination, in its
trine. But I still believe that
Protestant laity is better inform

Some years ago, I overheard
other chaplain tell his class: "
Protestant friends give the tithe
their religious obligation, 10
cent without question or press
Their church does not always h
to be after them for money.
thought: "How nice" and wishe
were really true.

I came to this school five ye
ago as a special counselor
about forty Protestant stude
Within one year, I was made co
selor for the entire school. It
been interesting and often gra
ing. The students tell me confid
tially why they find religion u
teresting. I have come to susp
that a religion which claims to
infallible can appear static to
more casual student. If one
already arrived, if all the questi
have already been answered,
else should not be asked, t
what is there left to learn?

I was surprised at times, to r
that Catholics seem almost afr
of Protestants, as if we were go
to hurt them. In fact, some
them feel that in our country

e Protestants who persecute Catholics in subtle, diverse .

me of the faculty are Jewish, h has been a most interesting gle in operation, trying to with the problems of our stu- s. There *are* walls, which in personal relationships might rmidable, and even in profes- l relationships, one can stub toes; but working together, soon realizes that we all live by same grace of God. This in it- is a deeply gratifying, religious rience.

may be unimportant, but cur- teaching is that sincere Prot- its or Jews, who truly seek Lord, are no longer eternally but join the Catholics in what- cleansing experience is nec- y after death. As education to higher intellectual levels, e is not quite as white, nor as black.

has been good to learn to know of "other folds," to work them and appreciate them. I the more grateful for the Prot- it faith, which gives to each the privilege to find for him- the answers to his questions, to for truth as he may himself rience it. Sometimes we de- , or even get lost, but this per- l privilege and responsibility is, me, a vital and indispensable of religious liberty. *Mrs. Ella uter, Pandora, Ohio.*

r schools

E LECTURES

fton College's Bible Lectures held on November 12-17 with leigh M. Rosenberger, pastor of Jefferson Ave. Baptist Church etroit, Michigan, as speaker for week.

r. Rosenberger was born in ern Pennsylvania. He gradu- from Bluffton College in the s of 1939.

LEGE DRAMA

gers' and Hammerstein's "Car- l," a tragi-comedy musical was ented at Bethel College, Novem- 9, 10, and 11.

e musical was designed and di- ed by Norman Lofland with David Suderman in charge of vocal direction. The entire cast included about twenty-five members in addition to a chorus of about thirty voices.

The story begins in ordinary surroundings, proceeding realistically for a while, then turning tragic and ending in a flight of fantasy.

The Play Production Class at Bluffton College was responsible for putting on the full length drama, "The Firstborn," the same week end.

An experimental scheme of staging, one which seemed to suit the mood and setting of this play, was evolved. The settings were kept simple so as not to draw attention from the virile poetry of the author, Christopher Fry, nor from the character studies drawn.

The audience was seated on risers on the gymnasium floor of Founders Hall in a semi-circle facing the large stage. The action shifts, scene by scene, from the palace of Seti the Second to the Israelite tent of Miriam, sister to Moses.

MCC news

PORTABLE CANNER TRAVELS

The MCC portable canner began its annual meat canning tour in Mennonite communities on Nov. 7. From the beginning date until Dec. 5 the canner will be in Kansas, starting in Hillsboro and continuing in the following areas: Moundridge, Hutchinson-Yoder, Pretty Prairie-Kingman, Inman-Buhler, Walton, and Emmaus.

After Dec. 5 the canner will be available to communities in Nebraska, South Dakota, Minnesota, Iowa, Illinois, Indiana, Ohio, Missouri, and Oklahoma.

In 1961 the largest quantities of canned meat were sent to Hong Kong, Vietnam, Korea, and the Congo.

MATERIAL AID SENT TO LAOS

A short term program of material aid for Laotian refugees is being undertaken by MCC through its Vietnam unit. The first relief shipment, consisting of meat and blankets, utilized supplies on hand in Saigon.

It is estimated that there are about 50,000 refugees in Laos, mostly in the northern part of the country. Many of them are in resettlement villages. The U.S. government has supplied the basic needs of these refugees, primarily through the distribution of rice. However, there is a need for additional food, especially for high protein food to supplement the rice. There is also a need for more bedding and clothing.

The aid in Laos was recommended by Relief Director Robert Miller after conferring with MCC workers in Vietnam. Miller is presently visiting MCC units in the Far East and Middle East.

Rudolph Lichti, director of the MCC program in Vietnam, and Everett Metzler, Lancaster Conference Mennonite missionary in Saigon, visited Laos in September to evaluate the need for assistance and the possibilities of working there. The decision to begin the program was based largely on their findings.

The material aid shipments are being administered by Vietnam Director Lichti from Saigon. MCC will be temporarily represented in Vientiane, Laos, by T. J. Andrianoff, a missionary of the Christian and Missionary Alliance.

Because there are few roads in the area, all relief goods must be delivered by airlift. MCC supplies are being flown to Vientiane free of charge by the U. S. government.

REUNION IN HOLLAND

Over the week end of October 28 and 29, Dutch Mennonite Voluntary Service workers held a reunion at the Y.M.C.A. conference center in Arnhem in The Netherlands. Though it was primarily intended for Dutch volunteers there were representatives from England, Germany, and America. A total of seventy-seven persons participated in the reunion.

The reunion began Saturday afternoon with tea. During this time participants from the various camps gathered to renew acquaintances. At supper welcomes and introductions were made. After supper the Mennonite Voluntary Service film "The Bridge" was shown. Following the film the volunteers were divided into three groups for a work project. One cut and sanded blocks, another group sewed bags, and the third made puppets. These toys will be distributed among children of Mennonite families who are coming back to Germany from Paraguay. At present there are over five hundred such persons living in Germany.

After the work project, slides were shown from several of the camps of the previous summer. This was followed by group singing and games. After a devotional the group "walked-a-mile" under the starry sky of a dark night.

On Sunday morning Alle Hoekema, a volunteer who is studying for the ministry at the Mennonite Seminary in Amsterdam, led the group in worship. The morning offering of about twenty dollars was to be used to send persons to Germany to deliver personally the toys made the evening before and at other such week ends. After coffee the group took a hike through the woods near the conference center.

In the afternoon eight groups met to discuss the topic, "How can I use my work camp experience at home?" They considered questions such as: "Has your work camp experience given you some new duties with regard to your own congregation and the people among whom you live? If so, what do you do about it?", "Was there a unity between the Bible study and the work done by your camp?", "How can you perform voluntary service in your own community where you now are?", "What is the best way to offer service: as a congregation, as an individual, as a community?"

The interest to relate the voluntary service experience to the life of the home church was furthered by the presence of Klaas van de Wijk, president of the Dutch Mennonite youth organization. He challenged the young people to become active in the organization, both in their home churches and as a national group. This year the youth organization has taken as a theme "An Offering of Service." The work project which was done on Saturday evening is a part of the larger project being done elsewhere by Mennonite youth groups.

The meeting was closed by a farewell for LaMar and Adele Reichert, Bremen, Indiana. He has been director of Mennonite Voluntary Service in Europe for two years and they are now returning to the States. The group gave them a gift of three Dutch tiles made in the 16th century. James Rem, Krommenie, Holland, was introduced as the successor to LaMar Reichert. A closing devotional was led by LaMar.

In this week end one was impressed by the enthusiastic inte
of the Dutch young people in
ticular. Many remarked that
had gone into the VS program
ly because it was a cheap and
teresting vacation. The deep
nestness about relating their e
rience to their present life sho
that they had received a m
deeper, Christian motivation
continued service as a result
their participation in the VS
gram. *William Keeney*

MCC WORKERS REUNION

A reunion and fellowship mee
of past and present MCC wor
will be held Saturday, Noven
25, 1961, at the Hesston (Kan
Mennonite Church. Elmer Neu
of the MCC Peace Section will sl
his vision of MCC service. (El
with his family, is slated to g
Africa in the near future fo
term of service.)

All MCC personnel who
served in relief, CPS, VS Pax
Akron, mental health, and all
eign students are invited.

The basket dinner will begi
5:00 p.m. The menu is casse
sandwiches, salad, pie. Bring
own table service. Coffee will
provided.

The program, to which the pu
is cordially invited, begins at 7

our churches

MISSIONARY SUNDAYS

Pine Grove Church, Bowmansville, Pennsylvania. During September and October we observed missionary Sundays with Hulda Myers speaking on Sept. 19th, Harvey and Ella Bauman on October 8, and Kenneth and Mary Bauman on October 22. Missionary offerings were received for needs on the various fields represented. On September 24 approximately 70 from the East Swamp C. E. traveled to Bowmansville to give us an evening program. Our Sunday school recently was engaged in an attendance contest between four competing teams. Our highest attendance reached one hundred and ten. Our Triple B (Children's Bible Club) meets every Tuesday with approximately seventy in attendance. Recently Curt Claassen spoke to the group. Our youth fellowship planned a hayride and progressive luncheon for Saturday evening November 11. Layman's Sunday was observed on November 5 with one of our members, Darrel Lane, a premedical student at Temple University, as main speaker. The church council is studying the preliminary building plans drawn up by the architect. J. Herbert Fretz of Freeman, South Dakota, will present three of his illustrated lectures on the Holy Land in our church November 13-15. *R. Landis*

PULPIT EXCHANGE

Hereford Church, Bally, Pennsylvania. David Hillegas was in our pulpit for pulpit exchange. Pastor Henry Grimm was in the pulpit at Deep Run. A class is under instruction at this time. Mr. Walter Temple was at our Sunday school session recently and presented the work of the American Bible Society. Our choir presented an h
long broadcast over WSAN, A
town, on Sunday afternoon, C
ber 29. The Men's Brotherhood
cently presented a program at
Montgomery County Prison.
and Mrs. John J. Klassen gav
talk during the Sunday school
his potter's wheel as the added d
onstration to his talk. Curt Claa
spoke to us of the work of the
sion field in India. Again we
to give up two of our faithful m
bers by death in one week; Ol
Bieler of East Greenville and
Truesdale (head of the Latin
partment at the Germantown A
emy). The fall fellowship m
was on November 5. *Mae Lats*

FAMILY CHURCH NIGHT

First Church, Bluffton, O
The first weekly meeting of "F
ily Church Night" was on Octo

ıis series ends with Bible Week ;luffton College November 12- 'he general theme for this year Christian Home." There are adult groups and three chils meetings separately. Hulda rs, missionary on furlough from mbia, has spoken to two womgroups. In order to accommothe increase in membership the many college students it found necessary to hold two hip services each Sunday. The service starts at 8:30 and the ıd at 10:40. Most of the time, attendance has been the same ıe two services. Sunday school : 9:30. Recently the "Melody" · has been organized with the ren from the second and third es. Mrs. Ray Heiks is the conɔr. The children's choir, under direction of Mrs. Richard Pancker, includes grades three to Gary Lora, senior at Bluffton ·ge, directs the youth choir conıg of grades seven through ·n. These three choirs sing at first service alternately while adult choir under the direction arl Lehman sings at the second ce. The ladies of the church ared a special number of music h was given at the Women's 'erence held on the campus ·mber 15 and 16 during the Biectures. *Mrs. Mary E. Smucker*

DREN'S HOUR

ᴇᴅ Cʜᴜʀᴄʜ, Rᴏsᴛʜᴇʀɴ, Sᴀsᴋ. lren's Hour has again begun approximately one hundred ren in attendance ranging in from two and a half to twelve s. Children from different deinations attend these services. mission project for this year is ·nd offerings to the Mennonite eer Mission of Northern Can-A Sunday school convention be held here from November ; with Harold Buller of Beat-Nebraska. Martha Jane Baland Peter Lesser were married he Langham Zoar Church on ber 14. *Helena Lesser*

TENNIAL PROGRAM

ᴛʜᴀʟ Cʜᴜʀᴄʜ, Pᴀᴡɴᴇᴇ Rᴏᴄᴋ, sᴀs. Eight delegates representur church at the Western Dis-Conference. Oct. 21-24 at Kan-City, Kansas. A group of laof the church attended the Kansas All Mennonite Women's meeting at the Alexanderwohl Church, Goessel, Oct. 2. The Men's Fellowship gave a Centennial Program at the site of the replica of the old church. The whole congregation was invited to this program. Fifteen of our young people attended the various retreats at Camp Mennoscah this summer. Pauline Sawatzky is in Voluntary Service at the National Institutes of Health at Bethesda, Md. The Youth Fellowship gave an exchange program for the Tabor Church at Goessel on Sept. 17. *Mrs. LaVerne Unruh*

CONGO WORK PRESENTED

Iɴᴍᴀɴ Cʜᴜʀᴄʜ, Iɴᴍᴀɴ, Kᴀɴsᴀs. The Arnold Priebs with their family presented the work in the Congo at our Christian Endeavor in October. Presently they are in the process of preparing radio broadcasts which will be aired over station ELWA in Africa when they return. Our youth group shared an evening of worship and fellowship with our neighboring West Liberty Church. Loris Habegger, of Elkhart, Indiana, representing the Mennonite Biblical Seminary, challenged us concerning the will of God in our lives. He showed the film, "This Day." A one-act play, "At the Grass Roots" by Anna Kreider, was presented at the October meeting of the Women's Fellowship. Laverne Neufeld and Dennis Wiens went to Texas to offer assistance to those struck in the hurricane disaster. *Mrs. John Klassen*

BAPTISM

Wɪʟʟᴏᴡ Cʀᴇᴇᴋ, Pᴀsᴏ Rᴏʙʟᴇs, Cᴀʟɪғ. The following were baptized on September 24: Donna Lee Pohler, Kathleen Bergman, Helen Scantlin, Gary Leroy Tyner.

MEMBERS COME AND GO

Nᴇᴡ Hᴏᴘᴇᴅᴀʟᴇ, Mᴇɴᴏ, Oᴋʟᴀʜᴏᴍᴀ. Four young men were baptized since Pentecost and joined our fellowship: Virgil Esau, Ronnie Jantzen, Verlyn Koehn, and James Buller. Among those who recently transferred to other congregations are Virgil Esau to Burns Mennonite, Burns, Kansas; Mrs. Paul Penner to Bethel Mennonite, Inman, Kansas; Paul Becker to First Mennonite, Allentown, Pa.; Mrs. Arlin Ratzlaff to Calvary Mennonite, Liberal, Kansas; Jerry Koehn to First Nazarene, Enid, Oklahoma. On the evening of October 29 the Ladies' Mission Society sponsored Harry Isaac, teacher at Oklahoma Bible Academy, who showed pictures of his work in Labrador. He also challenged our young people to take up similar work under the Mennonite Central Committee. *Mrs. H. J. Becker*

THREE IN VOLUNTARY SERVICE

Fɪʀsᴛ Cʜᴜʀᴄʜ, Hɪʟʟsʙᴏʀᴏ, Kᴀɴsᴀs. Sixty-two Christmas bundles were taken to North Newton. Virgie Hiebert and Elaine Klaassen were in the high school Voluntary Service program this summer on the mission station in Ashland, Montana. Lenore Blair served again in a camp for crippled children in California. On June 11 we welcomed Mr. and Mrs. Harold Schmidt as new members into our fellowship. Our congregation was invited to the M.B. church on October 1 to hear the Bienenberg Choir from Switzerland. Loris Habegger, representing the Mennonite Biblical Seminary, spoke to us on October 22. He visited many homes of our members the following days. The funds solicited for the seminary were $815.00. Quite a few of our members attended the conference at Kansas City; our choir brought the music for the Sunday morning worship. Missionary Samuel Entzes gave a very interesting report on the Congo on Sunday evening October 29. Jeanette Nickel, daughter of Huldrich Nickel, and Lawrence M. McMinn were married in July. *Mrs. Jacob E. Klassen*

HARDER IS SPECIAL SPEAKER

Fɪʀsᴛ Cʜᴜʀᴄʜ, ᴏғ Cʜʀɪsᴛɪᴀɴ, Mᴏᴜɴᴅʀɪᴅɢᴇ, Kᴀɴsᴀs. Our harvest festival on November 5 was followed by a week of special meetings for which Leland Harder of Mennonite Biblical Seminary was the speaker. His theme was "John's Gospel of Truth." *Mrs. Eli Stucky*

KENNETH BAUMAN SPEAKS

Sᴛɪʀʟɪɴɢ Aᴠᴇɴᴜᴇ Cʜᴜʀᴄʜ, Kɪᴛᴄʜᴇɴᴇʀ, Oɴᴛᴀʀɪᴏ. Kenneth Bauman, missionary on the staff of the Yeotmal Seminary in India, was our guest speaker on September 10. In the evening service the installation of officers of the Young People's Society was held. Our Sunday school staff was invited to attend a Sunday school workers conference at United Mennonite Church in Waterloo on September 15. Mrs. Paul Erb was the guest speaker. Pastor Wilfred Ulrich is conducting a series of Bible Studies at the Vesper Circle Meeting. At the September 26 Brotherhood meeting, two members each gave an illustrated talk on recent trips they took this summer: Sidney Shantz to Europe, and Max Becker to Paraguay. The Homemakers recently had J. W. Dyck of the University of Waterloo speak on Russian educational methods compared with our own. At their annual Thanksgiving service, the women of the church brought food and canned goods for the House of Friendship. This is a place where transients of the city come to find food and shelter and are also given spiritual food. The annual meeting of the Historic Peace Churches was held at First Mennonite Church on October 28. On October 28 the Stirling Homemakers had as their guest speaker Harvey Taves, director of Canadian MCC. He showed a new sound film prepared by the MCC on refugee work in Hong Kong. Our Fall Bible Conference was held November 10-12 with Erland Waltner as speaker. *Myrtle Moss*

into the beyond

John Flickner, Sr., was born in Russia on December 22, 1864, and died November 4, 1961. His wife preceded him in death in 1937. He was a member of the Bethany Church, Kingman, Kansas. Survivors include three sons and three daughters.

Ida Becker Jantz, Meno, Oklahoma, was born June 2, 1887, near Moundridge, Kansas, and died October 26, 1961. She was a member of New Hopedale Mennonite Church. She and her husband, Henry, celebrated their golden wedding anniversary in September 1960. They were the first couple to be married in the West New Hopedale Church, Ringwood, Oklahoma.

Ezra Markley, Zieglerville, Pennsylvania, a member of the Eden Mennonite Church, Schwenksville, Pennsylvania, died suddenly at his home on September 27, 1961, at the age of seventy-three years. He was financial secretary of the church for more than 27 years.

John Miller, Normal, Illinois,
was born August 4, 1891, in
vers, Illinois, and died Nove
4, 1961. He was a member of
Normal Mennonite Church.

Mrs. Lena Mishler, Normal,
nois, was born Oct. 9, 1898, at R
oke, Illinois, and died Novemb
1961. Her husband, Ivory Mis
survives. She was a member of
Normal Church.

Sarah Klassen Peters, Ha
Saskatchewan, was born Marc
1892, in Nikolaifol, South Ru
and died October 2, 1961.

Mrs. Anna Stucky was bor
South Dakota on September 3,
and came to Monroe, Washin
with her husband fifty years
She was a charter member of
First Mennonite Church of Mo
and leaves five children.

Daniel J. Stucky, McPhe
Kansas, was born April 15,
near Moundridge, Kansas, and
October 27, 1961. He was a m
ber of the Eden Mennonite Ch
His wife and four children sur

Carl J. Truesdale, Barto, P
sylvania, was born July 10,
in Spencer, New York, and
October 22, 1961. He was a me
of the Hereford Church, B
Pennsylvania, and was head o
Latin Department at German
Academy.

our conference

HOUSEPARENTS FOR CENTER

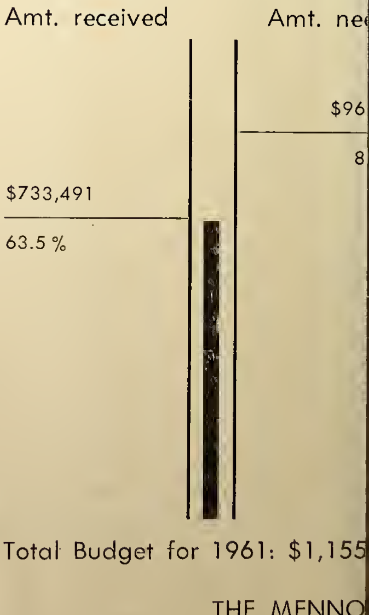
Mr. and Mrs. Peter P. Buhr of Mountain Lake, Minnesota, assumed duties as houseparents of the missions-service center in Newton, Kansas, on November 6. Retired from farming near Mountain Lake, the Buhrs until recently served in Mennonite Central Committee's Heifer Project at Gettysburg, Ohio. Last year they served in MCC's relief center in North Newton for a short term. They plan to remain at the center until February.

The missions-service center is being rented from Prairie View Hospital jointly by the Board of Missions and the Board of Christian Service. Located at 201 East First Street, it accommodates transient missions and voluntary service personnel as well as visitors to the community. Arrangements for lodging may be made through the Central Office, 722 Main Street, Newton, Kansas, or directly.

RETIRED MISSIONARY TRAVELS

Martha Burkhalter (Berne, Indiana), retired missionary from the India field, is back in India for a three-month visit. She accompanied her foster daughter, Dilasie Ramlal, who returned to her homeland after studying in the United States for two years. Miss Ramlal will attend the Union Biblical Seminary in Yeotmal the second semester. Miss B
halter will return to the U
States in February.

CONFERENCE STEWARDSHI
January to October



Total Budget for 1961: $1,155

DSTOCK SCHOOL NEEDS

principal of Woodstock School dia has released a list of staff faculty requirements for the two years. Located at Landour, oorie, U. P., Woodstock is an ntary and high school attend- y children of missionaries in .

mediate needs of the school de a purchasing agent, matrons irls' dormitories, and teachers usic, biology, and general sci- Teachers in music, science, ematics, home economics, his- typing and bookkeeping, and cal education will be needed ring and later on.

alified persons may apply to Board of Missions, 722 Main t, Newton, Kansas.

TER SERVICE APPLICATIONS

y A. Fast, in charge of Winter ce for the Board of Christian ce, reports having received applications than he has job rtunities. The applicants and however, are not always com- le. For instance, he needs more cations from nurses to fill posi- available.

r information write to Board hristian Service, 722 Main St., ton, Kansas. Conference institu- requiring help on a volun- service basis are invited to ter their needs.

TZ COMES TO WALTON

ey Jantz of Hesston, Kansas, responded to a call by the on Mennonite Church in Kan- to become its minister. He be- his service there at the begin- of November. Previously he d for seven years in the Men- te church in Eureka, Illinois.

IONS CHAIRMEN MEET

chairmen of mission boards ve Mennonite conferences oper- in Manitoba met in October to ss their mutual concerns re- ing mission work in that prov-

nferences represented were gelical Mennonite Mission, nonite Brethren, Evangelical nonite, and the Conference of nonites in Canada. George ning, who is also a member of the Board of Missions of our Conference, is the missions chairman of the Conference of Mennonites in Canada.

A recommendation was made to form an inter-Mennonite missions committee with the following aims: to serve as an advisory body, to seek to avoid unnecessary duplication of extension work, and to direct the conferences concerned to areas of neglect. This recommendation will be acted on by the five conferences during the coming year.

MISSIONARY LIST

A list of all Conference missionaries is available in the board office and may be had for the asking. Write to Board of Missions, 722 Main Street, Newton, Kansas.

STUDY CONFERENCE DELEGATES

Seventy-five people attended the Study Conference on Church and Society in Chicago, October 31 to November 3. Others attended single sessions. Following is the list of those attending:

Canadian Conference: Nickolas Dick, William Dick, Milton R. Good, Ramon Jantz, Waldemar Janzen, David P. Neufeld, David Rempel, Peter G. Sawatzky.

Central District: Howard Baumgartner, Gordon Dyck, Delton Franz, Jacob T. Friesen, Virgil Gerig, H. N. Harder, Vincent Harding, Leonard Kingsley, Jacob J. Enz, Carl Lehman, Jack Purves, Howard Raid, Carl Smucker, Burton Yost.

Eastern District: Alvin Beachy, David Habegger, Howard Habegger, Elmer Neufeld, Richard Ratzlaff, Delmar Stahly, Wilfred Ulrich.

Northern District: Orlando Goering, Paul Goossen, James Regier, William Unrau, Malcolm Wenger.

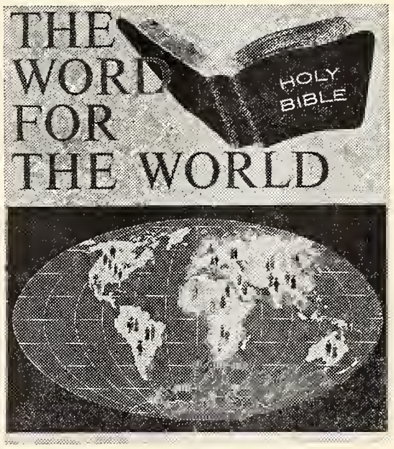
Pacific District: Norman Bergen, George Dick, Harry Howard, Lester Janzen, Marvin Linscheid.

Western District: Floyd Bartel, Stanley Bohn, J. Winfield Fretz, Paul Goering, E. G. Kaufman, Walter Neufeld, Harley Stucky, Richard Tschetter, Ralph Weber, Edward Wiebe.

Boards, Committees, and Staff: John Bertsche, Willard Claassen, Peter Ediger, Carl Ens, Henry A. Fast, Wm. L. Friesen, Erwin Goering, Alton Shelly, Andrew R. Shelly, Maynard Shelly, Fred Unruh, Erland Waltner, Orlando Waltner.

Steering Committee: Leo Driedger, Elmer Ediger, Esko Loewen.

Guests and others: Marvin Hein, Helmut Harder, Guy F. Hershberger, David H. Janzen, Albert Meyer, John Miller, Paul Peachey, Calvin Redekop, Ralph Smeltzer, Menno Wiebe.


THE WORD FOR THE WORLD
HOLY BIBLE

NOVEMBER

23 Thanksgiving	Psalms	100:1-5
24	Exodus	20:1-20
25	Romans	12:1-21
26 Sunday	Genesis	1:1-2:3
27	Psalms	1:1-6
28	Psalms	8:1-9
29	Psalms	19:1-14
30	Psalms	23:1-6

DECEMBER

1	Luke	10:1-24
2	Acts	4:13-21
3 Advent Sunday	Matthew	5:1-16
4	Matthew	5:17-48
5	Matthew	6:1-15
6	Matthew	6:16-34
7	Matthew	7:1-29
8	Luke	4:16-30
9	11 Timothy	4:1-8
10 Universal Bible Sunday	Luke	8:4-18
11	Joshua	24:1-18
12	Psalms	27:1-14
13	Psalms	46:1-11
14	Psalms	91:1-16
15	Psalms	103:1-22
16	Luke	1:39-56
17 Sunday	Luke	1:57-80
18	Micah	6:1-16
19	Luke	10:25-37
20	Luke	15:1-24
21	Luke	17:11-19
22	Matthew	1:18-25
23	Matthew	2:1-12
24 Sunday	Luke	2:1-20
25 Christmas	Philippians	2:1-11
26	Matthew	2:13-23
27	Matthew	3:1-17
28	Matthew	4:1-11
29	1 Corinthians	13:1-13
30	Ephesians	4:1-24
31 Sunday	Ephesians	1:1-23

CHICAGO STUDY CONFERENCE

Second class postage paid at North Newton, K

It was called the Study Conference on the Church and Society. It met in Chicago at the YMCA Hotel from October 31 to November 3. About eighty people attended from almost every section of the General Conference.

We like to *do* things. But doing isn't enough. We must know where we are going and why. This isn't always easy to find out, especially when the question involves a conference with many congregations and many members.

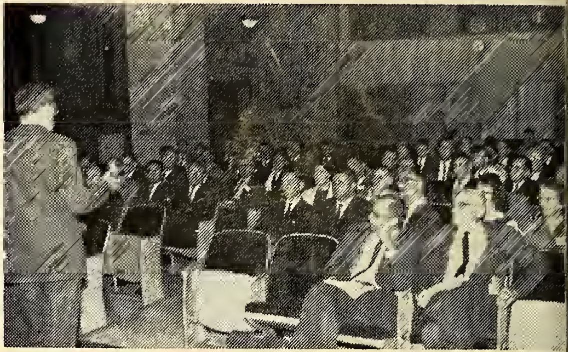
Meetings in the past have discussed peace, the church, evangelism, and church unity. This one was about the church and society. What can and should the church do about race problems, alcohol, labor, and civil defense? There are different plans of action and different reasons for action. The study conference tried to understand the problems of society. The conference looked for the teaching of the Bible and Christian thought on all these matters. Not all questions were answered, but it is safe to say that everybody got more understanding.

Ten studies on various problems were read, questioned, and discussed. Nine different statements were prepared. No one article can catch up all the material that was presented and all the statements that were written. During the months ahead some of these materials will be presented in *The Mennonite.* Other study groups will take up the discussion of this subject. It will take a lifetime to respond to the clear calls that the conference gave when it said: "Indeed, we often deny the Incarnation by our method of evangelism. Should our ministers act in the same manner in which Christ did and seek out sinners in the local saloon they would most likely receive from their congregations the same condemnations that were heaped upon Christ himself. What we ask for is not evangelism and social service but getting through to humans in their need with one gospel."

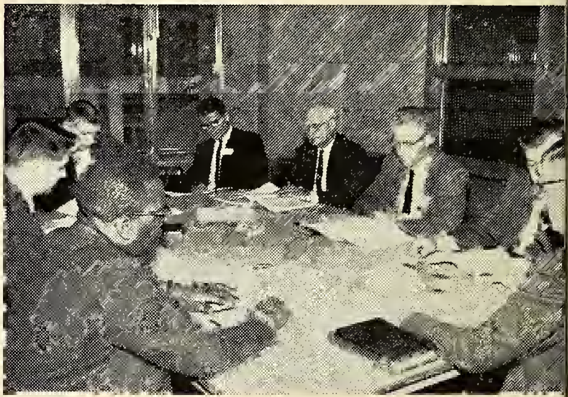
The possibility for a bold witness to society rests in the risen, exalted, and glorified Lord who is *Christus Victor.* The hostile powers of the world have already been decisively, though not finally, defeated. The exalted Lord is also Lord of the world as well as of the church. He is the second Adam who has released a new power that will spread until finally there is a new heaven and a new earth.

Identifications

The full group listens to a report by Jacob J Enz, Elkhart, Indiana. On the front row are Elmer Ediger, conference moderator; and E. G. Kaufman. Around the table is the commission on race, one of six groups (clockwise from lower left): Vincent Harding, Atlanta; Stanley Bohn, Kansas City; David Janzen, Whitewater, Kansas; Leo Driedger, East Lansing, Michigan; Henry A. Fast, North Newton, Kansas; Paul Goossen, Carpenter, South Dakota; Richard Ratzlaff, Holland, Pennsylvania; Malcolm Wenger, Mountain Lake, Minnesota. In the hall, Jacob T. Friesen, Bluffton, Ohio, spoke to Peter G. Sawatzky, Saskatoon, Saskatchewan. And afterwards many like Henry A. Fast, toiled on.

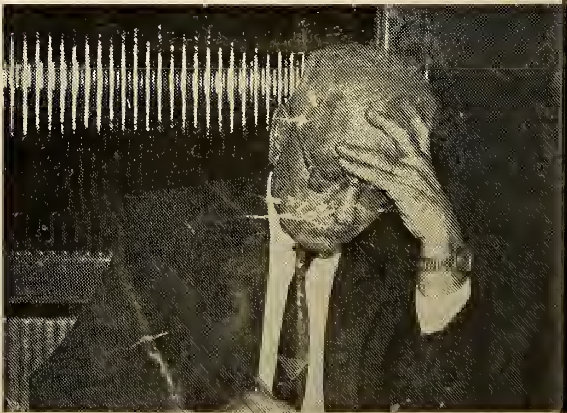


The ideas presented,



were studied,

studied,



and studied.

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

VEMBER 28, 1961

HE MENNONITE

in this issue

COVER
In Taiwan the rice is harvested. Here also Christians witness to their non-Christian relatives and friends. Those who sow in tears shall reap in joy.

CONTENTS

Editorials 754
The Christians in Taiwan 755
Preaching in the Market Place 756
Repairing Broken Fellowship 758
Mennonite Men 760
Ready to Go Steady? 761
Reader Says 764
Our Schools 764
Our Churches 766
Our Conference 767

CREDITS
Cover and 755, courtesy of the Board of Missions; 756, Robert W. Regier; 757, photos by John Taylor; 761-763, Religious News Service, Harold Lombert, H. Armstrong Roberts, Frink from Monkmeyer, Shelton from Monkmeyer. Article on 761 is taken from the book, "The Art of Dating" published by Association Press, N. Y. 7, N. Y.

CONTRIBUTORS
Paul Lin, our only Taiwanese elder, is the minister of the Ta-Tung Mennonite Church in Taipei. He joined the Mennonite Central Committee staff in 1949. Though a Christian before, it was here that he decided to go into full-time Christian work. In 1953 he entered the Taiwan Theological Seminary (Presbyterian) from which he graduated in 1959.

Delton Franz is pastor of the Woodlawn Mennonite Church in Chicago. E. G. Kaufman is president emeritus of Bethel College. Evelyn Millis Duvall is a family life specialist and author of numerous books; Jay Duvall Johnson is her daughter. Harold Vogt, psychologist at Prairie View Hospital, Newton, Kansas.

of things to come

Nov. 29-Dec. 2—Council of Boards, First Mennonite Church, Newton, Kan.
Dec. 27-29—Graduate Student Conference, Iowa City, Iowa.

THE MENNONITE

Editor: Maynard Shelly. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. **Editorial Assistant:** Muriel Thiessen. **Art Director:** Robert W. Regier.

VOLUME 76 **NUMBER 47**

THE ROOT OF JESSE For us in the northern hemisph the days grow shorter. As we return from the day's work, the is setting. The night is long and dark. And the darkness this y seems more than seasonal. Our short memories can recall no ot period when there was more dread and fear of the future. Lat no one has argued with the proposition that these are the latter d

The signs of life and hope are few, all too few. The leaves h gone from the trees. But the trees are not dead. That there is below the surface came forcefully to our attention the other when we called the plumber. An ambitious root had expanded activities in our drain pipe. All of our household activities came t halt. Even during the winter the roots are growing.

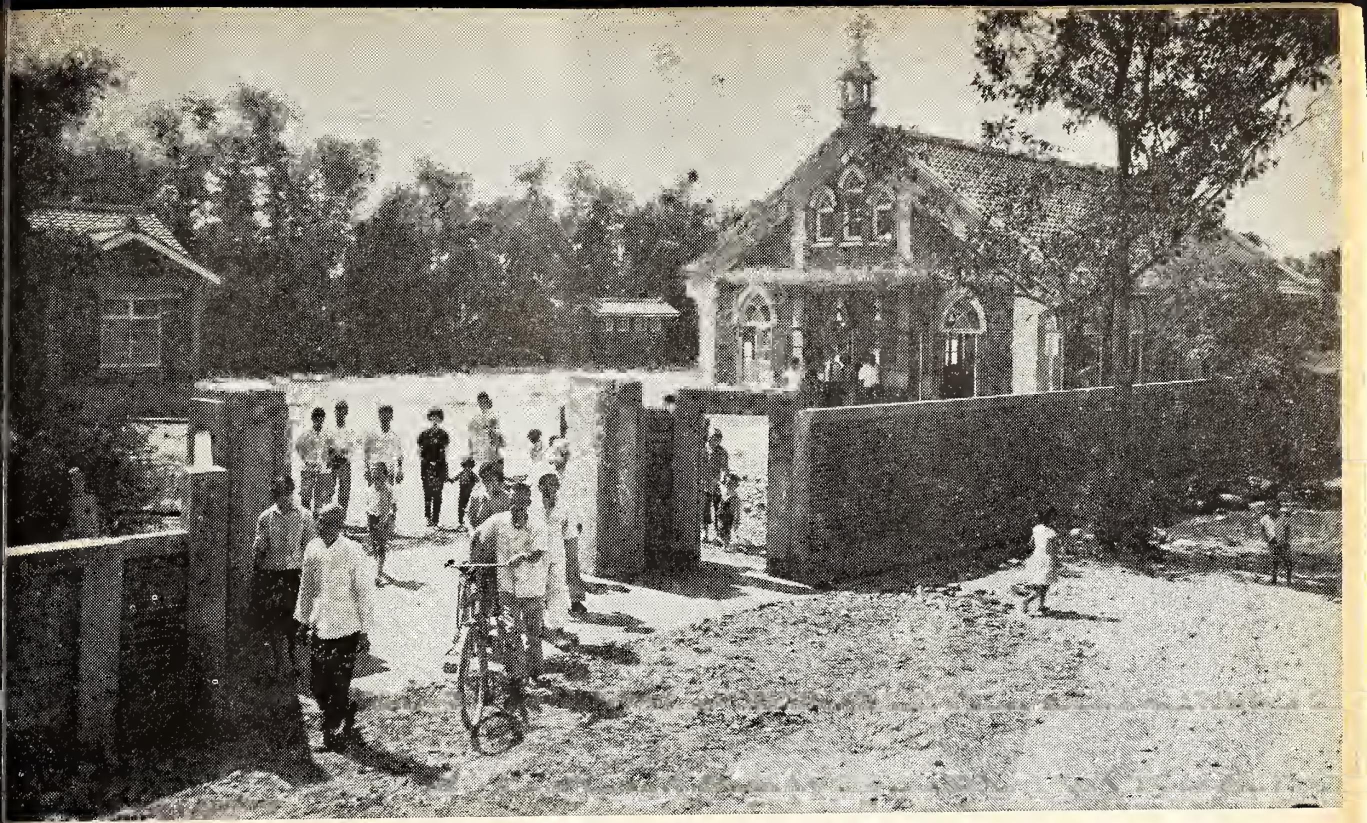
Our history has come to a dead dark period. It has happe before. Once it was said, "The root of Jesse shall come" (R 15:12). And He did. He came in the form of a servant. showed us the truth of God, a God who keeps His promises beca He is the God and Father of our Lord Jesus Christ.

Because Jesus Christ has come, utter and absolute darknes no longer possible. No night, no matter how dense the nuc clouds, can be completely black. There is a root and there is h for man and his kind. No longer need our hearts fail us for f Our redemption is here. It is nearer than we believe.

The circle of deadness and darkness turns constantly. It come each one of us in due course. The Advent season that begins Sunday is our time to renew our hope. There is a God of steadf ness and encouragement. And the source is Jesus Christ. Her God's Son who freely accepted the role of a servant. He came fr outside our history, but He grew up into our world. He was root of Jesse and Jesse was the father of David whom we all kn So also God can come again into our lives and take us and lift us

PRAYER FOR BERLIN The Berlin Mennonite Church been using Menno Heim in West Berlin as a meeting place for w ship and church activities. Most of its members live in East G many. On Sunday, September 17, the church had a special day prayer. A letter from Wilhelm Kohnert, chairman of the cong gation asks for support in these words: "The Berlin Menno Church asks for your prayers. Bearing in mind: the wall of c crete and barbed wire which was erected in our city, the wall wh separates us from our congregation and our dear relatives; a w divided into two parts which cannot understand each other and not wish to; the horrid danger created by the human eager to invent; and the immense responsibility resting on the shoulders those who govern out of our enclosure—we ask all the members our world-wide Mennonite brotherhood to unite with us in the pra for a peaceful solution of the conflicts which forebode evil.

"Don't stop praying! Join your hands in minutes of reflect and implore God the heavenly Father for His mercy to give peace to the world. Then the power of our prayers will overco barbed wire and concrete walls. It will console and strengt those who are hit hardest at the moment. 'Be constant in pra (Rom. 12:12)."



Paul Lin

The Christians in Taiwan

T SPRING THERE was a festival l at a temple near the Ta-Tung nnonite Church in Taipei. Ac- ling to the newspapers, 100,000 sons—a number equal to approx- tely one-half the total number Christians in Taiwan—attended celebration. The procession of s and worshippers ran more n two and a half miles. Chinese mas were offered day and night these worshipers, for the bene- of the gods, for more than three nths.

he church in Taiwan is not mere- in the midst of a non-Christian ple; but it is, in fact, among the then. Many Christians here must e the tragic fact that often these ne heathen are their own par- s, brothers, or sisters.

n this situation we urgently need r prayers, first for our mission- es here in Taiwan. Only the mis- naries can know the extent of ir difficulties. Even we Taiwanese cannot fully know or understand their problems. We do know, however, some of the trying problems they face.

Language and Etiquette

In order to have real contacts with the Taiwanese people it is necessary for the missionaries to learn the Taiwanese dialect. The Taiwanese language has eight tones in addition to pronunciation. For example, the word "kau" if spoken in eight different tones can have at least seven different meanings; in the first tone it means hook; in the second, dog; in the third, religion; in the fourth, roll; in the fifth, monkey; in the sixth as in the second, dog; in the seventh, thick; and in the eighth, black. Thus it is easily seen that although a word may be pronounced correctly the slightest variation in the tonal inflection will result in an entirely different meaning. As a result, whether or not the missionary has a talent for language, he must persevere until he can speak correctly.

Another difficult problem is that of understanding and observing Taiwan courtesy. We Taiwanese pride ourselves as "the nation of courtesy." This does not mean that we have better etiquette than western nations, but that we have our own definite forms of courtesy. For example, when we are invited to some special dinner or feast we must refuse several times before finally accepting the invitation. This means that we are unworthy or humble people. If we accept at once, we will be thought to be gluttonous persons. Or, when we give a gift of money to some person the amount must be in some even number such as $60 or $80, never in an odd number such as $45 or $75. The missionaries who live in the midst of such a different social etiquette

continued on page 765

Preaching in the Market Place

Delton Franz

THE QUIET PLACE stands near a busy corner in a crowded neighborhood. Hundreds of people on their way to work, to and from the corner bus stop, the newsstand, the drugstore, the tavern, or the grocery, meet at the corner of 47 Street and Woodlawn.

This reading center and book shop reminds the miling throngs, of our need to "come away by ourselves to a quiet place and rest awhile." Here is a place to which the hurried and tired can retreat from the rush of the day and the noise of the streets. Here he can withdraw to find strength—through the reading of an inspirational book or a helpful pamphlet, by quietly listening to the music in the reading room, or in a chat with a friend.

The vision for the Quiet Place came from members of Woodlawn Mennonite Church. Members began to discuss ways in which they might be able to offer some spiritual resources to the people of their community. Realizing that many people never come within the sphere of influence of the Christian church, a great need exists for the church to go to people.

In June we learned that the store formerly used as a Chinese hand laundry was vacant. Soon after, the congregation met and agreed to sponsor a reading center as a project of the church. Many hours scrubbing walls, painting, and remodeling by voluntary help from members and friends changed the store into a place of brightness and simple beauty.

The Quiet Place takes its name from the Gospel according to Mark, in which it is written, "Jesus said to them [the apostles], 'Come with me, by yourselves to a quiet place where you can rest awhile.' (For they had not time even to eat, so many were coming and going.) Accordingly they set off privately boat for a quiet place. But m saw them leave and recognized t and came round by way of l hurrying from all the towns tow the place. When Jesus came ash he saw a large crowd; and his h went out to them, because they like sheep without a shepherd, he had much to teach them. the day wore on, his disciples proached him and said, 'This quiet place . . . send the pe away . . . to buy themselves s thing to eat.' 'Give them somet to eat yourselves,' Jesus answer

You remember the rest of story. With only a meager su of two fish and five loaves of br Christ made it possible for the h ger of that great multitude to satisfied.

That need has not changed in these years. The hungry multitu are still with us. Our commu is that multitude. We are in strange position again of having feed the five thousand with only loaves and two fish, as it w When we consider the 3,000 pe per square block surrounding we know that what we have is enough. But perhaps, if the m tudes can once again come a to a quiet place, their souls

THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and De ber 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage pai North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; edit correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, Ka**

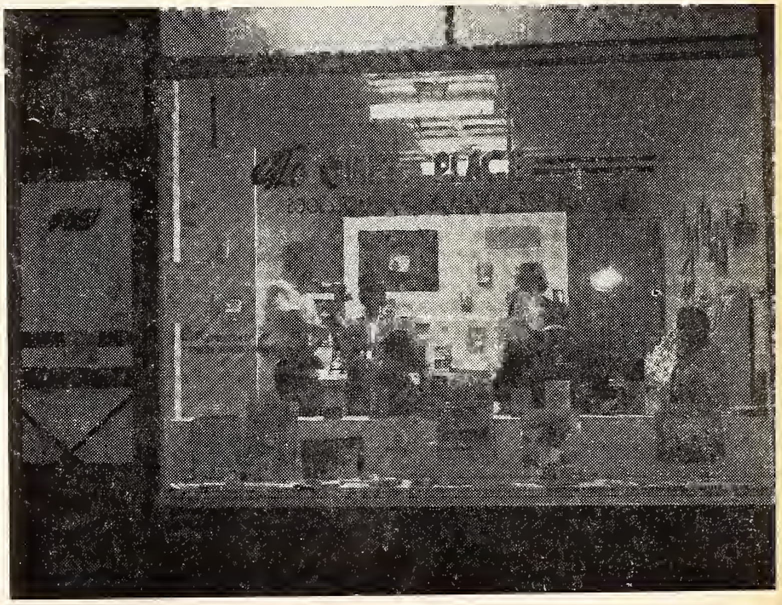
again be fed. Even the small
urces of the Quiet Place, and
e who serve here, can, like five
es and two fish, be multiplied
hrist's love for the masses who
our streets.
rtainly there is a dearth of good
ing materials in this communi-
In fact, there is nothing more
the daily papers and girlie
azines in the neighborhood
ket place. The appetite for
l literature will need to be quick-
l. Television has been a greedy
ster in swallowing up a would-
eading public.
ne Quiet Place is an effort on
part of the Woodlawn Church
timulate people to read, to think,
earch for truth, to grow as crea-
s of God's creation should.

ies, Records, and Talk

ith a serious degree of social
rganization and human need ex-
ng within this inner city neigh-
hood and a minimum of re-
rces with which to combat these
s, it is rewarding when a house-
comes into the Quiet Place and
chases *How to Help an Alcoholic*
cause she wants to help an alco-
c husband), or to place *A Chris-*
Handbook to Marriage into the
ds of a young woman about to
e that important step, to see a
-ager pick up *Sex and the Chris-*
Faith instead of buying some
it magazine at the corner news-
nd.
pportunities of a varied and ex-
ng nature lie ahead for this quiet
e in the market place. Various
iods of time will be set aside as
y hours especially for the chil-
n of our community. Members
friends of the church will read
the children in the reading room
tion of the center. Parents are
ited to bring their children to
reading center for those weekly
ding periods. Outstanding chil-
n's books will also be available
children or parents to purchase.
tle do we know how great can
the value of time spent in read-
Christian books to our children
we mold their future.
usic plays an important role in
lives of people, especially for
teen-ager. He finds a means
expressing his own inward feel-
s in listening to music. Music,
be most helpful in life, should be
understood. A teen-age record club, a new kind of "jam session," is being planned to introduce our young people to various kinds of music. Comparisons of jazz, symphonies, and the great religious masterpieces will be heard and discussed.

Adults will be encouraged to participate in discussions of topics of special interest to all in our community. Announcements will appear from time to time calling attention to discussions in the reading room on problems and questions we face in everyday life. The reading room will also be open for early morning meditation and prayer for those who might wish to stop for a few moments before catching the bus for a day's work.

The Quiet Place is an effort on the part of the Woodlawn Church to stimulate people to read, think, and search for truth.



REPAIRING THE BROKEN FELLOWSHIP

E. G. Kaufman

WHILE UNION OF ALL Mennonites is desirable, in this discussion we are thinking mainly of the two largest bodies, the General Conference and the (Old) Mennonites. The present atmosphere in some circles of both groups is indicative that perhaps the time is near when even closer union between them might be given serious consideration.

Present Situation

Reference has been made to various inter-Mennonite efforts, such as the Mennonite Central Committee, the Congo Inland Mission, the Associated Mennonite Biblical Seminaries, the Association of Mennonite Mutual Aid Societies, and the Council of Mennonite and Affiliated Colleges. To complete the picture, other co-operative efforts should be mentioned. From 1913 to 1936 an All-Mennonite Convention met every two or three years in different parts of the country and provided opportunity for various groups to get better acquainted with each other. Altogether, nine such meetings were held. The proceedings were published in booklet form.

After the convention ceased to function, a group of Mennonite graduate students at the University of Chicago in the early 1940's arranged for a small conference where a few scholarly research papers of special interest to Mennonites were read and discussed. Out of this grew the present Conference on Mennonite Educational and Cultural Problems, meeting every two years and sponsored by the Council of Mennonite and Affiliated Colleges. The thirteenth meeting of this organization was held at Hillsboro, Kansas, in 1961. Proceedings and papers read are published in booklet form. At present there are over thirty former Mennonite college presidents living and arrangements are in process for them to also have their biannual meetings in connection with the above organization.

Besides the Associated Mennonite Biblical Seminaries at Goshen and Elkhart, Indiana, mention should also be made of the Yeotmal Union Biblical Seminary in India, a co-operative effort for the training of native mission workers; and the Seminario Biblico Menonita at Montevideo, Uruguay, for Mennonites in South America. For some years the General Conference (Old) Mennonites have co-operated in the publica of Sunday school material. At present considera is being given to the publication of a common hym There is also in existence an inter-Mennonite me health association as well as one of physicians nurses. All such efforts augur well for the future

What might perhaps be considered the growing e of inter-Mennonite interests are three younger m ments: the Mennonite Concern Group, initiated Europe by young American Mennonite relief work also doing graduate study in European universit the Mennonite Theological Study Group, composed younger General Conference and (Old) Menno scholars; and the Mennonite Graduate Fellowship, itiated by Mennonite students doing graduate work various larger universities. During the 1959 Christ season, all three of these groups met in Chica Illinois, for the better part of an entire week. Mennonite Graduate Fellowship met during the f part of the week with some seventy Mennonite gra ate students and others present. The latter part the same week, the other two groups had a joint sions with some fifty persons in attendance. T decided to merge as the Mennonite Theological St Group, and together continue publishing the Conc pamphlets which heretofore had been the organ only one group.

The Necessary Spirit

All of the above groups are inter-Mennonite are concerned with the future of the Mennonite chu For the present, however, they wish to remain i pendent of any official Mennonite conference. Ann meetings during the Christmas holidays are plan to discuss common problems and mutual helpfuln Considering the caliber, number, concern, and dedication of these young Mennonite scholars,

Studies in Church Unity—V

ntialities for a more effective Christian witness ugh a united Mennonite Church are promising. ıture growth in this general direction depends on readiness of both major conferences to submit to guidance of the Holy Spirit in dedication to Jesus st and His cause. Certain presuppositions must ›rlie further conversations between the two groups rder to carry the dialogue to greater fruitfulness. ıch group must believe that the other group is ere. No frank conversation of a fruitful nature take place with a feeling that the other group ıerely interested in its own advantage. Both have mmon heritage and recognize each other as breth- in Christ, although separated brethren. The Ana- ist views of Scripture and the New Testament rch are considered fundamental by both groups.

ɔme differences still remain and each side should e a clear understanding of its own position. There t be a willingness to articulate each position and e it scrutinized, without watering it down to make ıore palatable. The General Conference, being more ›rogeneous in make-up, may find it more difficult learly state its position on various points than the l) Mennonites. To accept careful examination and ıtiny, however Christian in spirit that might be, ıld be difficult for both groups.

ach group needs a clear understanding of the faith he other. This may only come as a result of long versation. Both groups would do well to do some mework" in this area in advance. Unprejudiced ding of each other's publications would help. Too ıy General Conference members read (Old) Menno- writings only to reinforce their prejudices. The that in both groups there is considerable self- icism going on is healthy. There are plenty sins both sides; and while these should not be glossed r, the best in each group rather than the worst uld be taken as the norm.

ach group in humility and penitence must accept ponsibility for what has been done and is being e to foster and perpetuate division. Both sides need recognize that this more than a century-old divi- ı is not according to Christ's prayer "that they all y be one. . . ." The reasons for continuing separa- ı are not all on one side. Humility and repentance needed in searching out these reasons. Both groups d to pray "forgive us our sins."

Iot only is there need for examination of the issues ich cause continuation of separation, but also those ich would help bring about unity. Differences st be honestly faced, but likenesses should be essed as more important. (Old) Mennonites who ɔe that the General Conference would give up its ıgregational form of government may find the re- ts as distressing as it might be for General Con- ence members who hope (Old) Mennonites would e up "bishops." Delineation of similarities is need-

For creative union, the Holy Spirit is necessary.

f differences on education, publication, missions, d organization were formerly reasons for division, must now be admitted that they can no longer be regarded. Today (Old) Mennonites are better organ- d and comprise a closer-knit group than the General nference in publishing Christian literature, in quan- y and are not behind in quality. In Christian education—on academy, college, and seminary level—in the number of students and the standard of work, their institutions are of the best. In mission work, at home and abroad, both in volume and method, their achievements are outstanding. These differences are overcome, and certainly a united witness in these would be more Christian. Neither are there great theological differences nor extreme variations in church practices that should stand in the way of union.

Suggested Steps

Among the goals adopted by the 1959 General Conference, number six urges "positive steps toward a more united witness with the whole Mennonite brotherhood," and resolution 55 reads: "Whereas one of the primary objectives for the establishment of our Conference a century ago was the seeking of union of all Mennonites, be it resolved that in this spirit and concern our Conference Executive Committee together with the Committee on Church Unity continue discussion with other Mennonite groups on the executive level: 1) to review, extend, deepen, and make firm inter-Mennonite co-operation in areas of relief, peace witness, social concerns, missions, education and schools, Christian literature both at home and abroad; 2) to discuss barriers to, need for, and possibilities of further co-operation; 3) consider the direction in which the Holy Spirit is leading us as denominations in the present historical situation, and to take action in response to this leading of the Spirit."

Is it in place to suggest that perhaps some next steps might be for those in authority in both the General Conference and (Old) Mennonite groups to arrange a series of study conferences, say over a period of years, to be attended by leaders of both groups, with the proceedings and results to be published and brought back to Conference sessions of each group as reports for discussion and further instruction? In these study conferences, prayerful consideration could fruitfully be given to such topics as 1) the nature of the unity we now have; 2) the nature of our present disunity; 3) the nature of the unity we seek; 4) suggestions from recent unions of other denominations; 5) the process by which unity between our two groups might gradually be achieved; and 6) some of the great challenges that Mennonites can meet only as a united body.

Naturally, the final outcome of such honest search carried on in the presence and Spirit of Jesus Christ, must be left in God's hands. If in penitence both groups recognize that it is wrong to be divided, and in hope, faith, and love, allow their heavenly Father to use their imperfect efforts to fashion a more acceptable edifice of the Mennonite church in which the Holy Spirit can dwell more fully, the results, even if not immediate union, will nevertheless help repair the broken fellowship between the two groups and issue in richer spiritual fruitfulness. Surely our heavenly Father would guide and bless such efforts in answer to the prayer of Jesus: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:20, 21).

Mennonite men

Chicago Men Help Boys

For many different reasons, boys in many city communities have no fathers to help them in their growing years. This lack of companionship and counsel from a mature man can lead to delinquency. To meet this problem, the men of the Grace Mennonite Church in Chicago have offered their services to community leaders to offer a listening ear to any boy in trouble. This action has been endorsed by the Inner-Church Council of the Stock Yards District, the community in which the church works. In this venture, the men's group is co-operating with the police, the schools, and other church organizations.

Contacts for this counseling service are to be made through the pastor, Jack D. Kressley, or the chairman of the men's fellowship, Raymond Opletz, 4212 S. Artesian, Chicago 32. The text of the resolution which was passed at the September meeting reads:

"We recognize every growing boy meets problems too great for him to understand. Here his best help is the wisdom and understanding of a father who will listen to his problem and then do his best to guide him through it. Since many boys, for whatever reason, have no father to turn to, we of the Men's Fellowship of Grace Mennonite Church hereby resolve to offer a listening ear with love to any boy with a problem who comes to us. Recognizing our limitations, we further resolve that any such activity be done in co-operation with school officials and/or the Youth Division of the Chicago Police Department. Notice of this resolution shall be sent to necessary authorities so that the above mentioned co-operation can be realized."

MEN BUILD SHELTER

A picnic shelter was built by the Mennonite Men of the Meadows Mennonite Church during the month of August for the Meadows Mennonite Home for the Aged. The shelter is located in a lot across from the home which is being developed as a park area by the home. This park is to be known as Kinsinger Park in memory of Katie Kinsinger, who was very active in the work of the Home Auxiliary.

The 32' x 60' shelter has a white roof, redwood stained pillars, and a concrete floor. Picnic tables, chairs, and two shuffleboards will provide for picnics, visiting, and recreation by the home and groups from the community.

The first function at the picnic shelter was an Ice Cream Social held Labor Day evening, September 4. It was sponsored by the adult Christian Endeavor of the Meadows Church and the residents of the Home were honored guests for the occasion.

MENNONITE BOYS LEAGUE

Organized in 1955 to provide wholesome Christ and church centered activity for boys in the crucial nine to twelve age bracket, the Mennonite Boys League continues to grow as new groups are being organized in General Conference churches.

Some thirty groups in the United States and Canada have in these five years enrolled a total of approximtely 1,000 boys and have done outstanding work in activity programs of crafts, recreation, camping, Bible study, and Christian life projects.

To better meet the needs of existing league organizations and others contemplating an organization, a new and enlarged Mennonite Boys League Handbook is being prepared, with Lawrence Kehler, Abbotsford, British Columbia, as editor.

Requests for literature and information about the league should be sent to Milton Harder, YPU director of the General Conference, at his office at 722 Main Street, Newton, Kansas.

Mennonite Men, under whose sponsorship the Mennonite Boys League was started, will contin to promote, give financial supp and guidance to the program.

Purpose and objectives of t League are (1) to carry out an tensive program of wholesome tivities geared to the interests young boys, (2) to lead boys to saving relationship with Christ, to foster consistent Christian livi and instill a love for the Mennon faith as founded on the word God.

Boys of nine to twelve age gro in our Conference churches eve where are invited to join. *Men Schrag, chairman, Boys Work Co mittee of Mennonite Men.*

PACIFIC SCHOLARSHIP

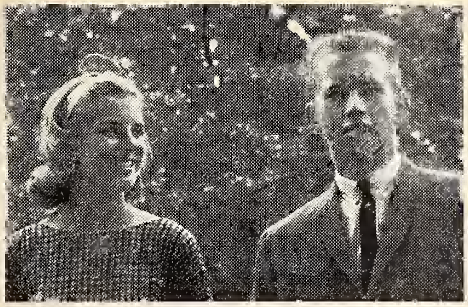
The Scholarship Committee of Pacific District Mennonite Men h been very active during the p year. Recently they announced awarding of the first Christian se ice scholarship of $500. The sch arship this school year has be awarded to Wendell Rempel Reedley, California. Wendell is member of the First Mennon Church at Reedley. He attend Reedley College and Bethel Colle graduating from Bethel in 1960 w a major in psychology. Wendell now enrolled at Mennonite Bibli Seminary, Elkhart, Indiana, wh he is pursuing studies in prepa tion for a lifetime of Christian se ice.

A second Christian Service Sch arship for 1962 is being offered some qualified student who is member of one of the churches the Pacific District, and who is p paring for full-time Christian se ice.

The Scholarship Committee composed by a representative fr each state of the district. Peter Fast of Fresno, California, is se ing as chairman. Other memb of the committee are Dan Mill Marden Habegger, Alvin Funk, a Frank Schmidt.

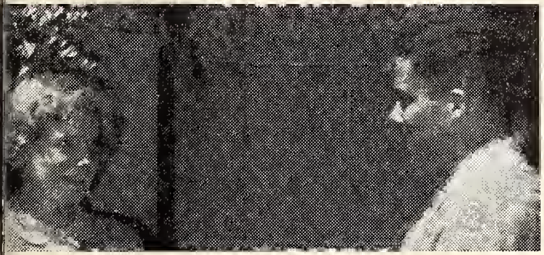
The Pacific District Mennon Men, in addition to the scholars fund, are raising money for Ch tian literature for India and Afri They also support the Paragu Roadway and Boys' League proje that are sponsored by the Gene Conference Mennonite Men.

Editor, Richard F. Graber, Moundridge, K



Loving and being loved is terribly important for each of us—from the infant to the aged. Love is God's way for us. In the teen years, falling in and out of love is a normal part of our growing experience. Sometimes it is painful. But fortunately, the heart does not really break. It merely opens a bit wider for each new insight into our understanding of what real love is.

Are You Ready to Go Steady?



Evelyn Millis Duvall
and Joy Duvall Johnson

When a boy and girl date only each other to the exclusion of anyone else, they are said to be "going steady." In former generations a courting pair might be "keeping steady company," but this usually meant that they were serious enough about each other to be planning marriage.

Going steady nowadays frequently implies no such commitment to the future. It may come very early in a relationship. It may involve "an understanding" before getting pinned or engaged, or it may simply be a matter of mutual convenience with no plans or prospects for the future.

Going steady is a controversial question about which both young people and adults feel strongly. Some openly and vigorously oppose it. Others champion it quite as strongly. Many young people are genuinely confused about it.

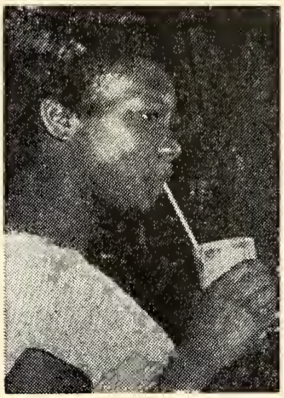
Boys generally agree that it's "just easier" to go steady than to date around. Teen-age boys say that when they date a girl regularly they know what she expects. They're more comfortable with a steady date than with a strange girl every time. They don't have to get up courage each each time to ask a new girl for a date or run the risk of her refusing.

Teen-age girls seem to feel that they're safer dating steadily than when they date around among many boys. They put it this way. "When you date good old Joe, you know what the evening holds and you're sure you can handle any situation that might come up while you're with him. With a strange boy, you can never be sure of what will happen, what he will expect of you, or whether you can manage the situations that may arise with him."

Girls, especially, comment upon the social security they find in going steady. When a girl is not going steady, she may not be able to get a date for the social affairs she wants to attend. She worries for weeks before the big events for fear that she will not be asked. Even a Saturday night date is dubious if she's not dating steadily. Going steady remedies all that—she's more likely to get to the big social affairs, and Saturday night dates are more assured.

A recent study shows clearly that girls who go steady have more dates than those who don't go steady. One simple reason is that the mutual expectation of going out together makes

youth



My definition of love involves two kinds: one of un
standing and the other of acceptance. I think this is w
love is. I don't think love ever feels. It is not an emot
Love is a way of describing a relationship based on un
standing and affection for the other person. This is c
against the notion of romantic love. Romantic love i
biological feeling. It is an emotion. It can be stimulo
by a great variety of things. But love is a relations
apart. Love is understanding the other person, wanting
understand the person, accepting this person as he is. T
is love as far as I am concerned. It doesn't just co
You don't automatically understand another person.
come to accept him as you come to know him. Harold V

it easy for a boy to ask his steady girl friend for a date. It also makes it easy for her to accept, as a matter of course.

In some communities and on some campuses going steady is so well established that it's generally expected of everyone. Social pressures for going steady in such situations means that if you go at all, you go steady.

Here is a fairly typical picture. Joe takes Mary to a social affair on Friday evening; they are seen together on Saturday afternoon. By Monday they are considered to be going steady. Before the two persons have had a chance to decide whether they want to go steady or not, they feel the social pressure so strongly that it's hard to resist.

Of course, sometimes two people genuinely prefer each other's company over anyone else available. When a couple are in love, whether it lasts permanently or not, they want to date only each other.

Both girls and boys tend to feel that it's not wise to go steady just because you're pushed into it. The obvious solution is not to date the same person more than once or twice in succession.

Another way to avoid getting stuck is simply to let all your friends clearly understand that you do not consider yourselves "steadies" that you don't want your names linked together.

Let's face it; when you go steady you have less opportunity for getting to know other persons of the opposite sex. This means you as a girl are limiting your knowledge of the kinds of boys you should know before you can make a wise choice of a life partner. Conversely, the boy who goes steady with one girl doesn't get acquainted with enough other girls in a dating situation to know whether he really prefers his steady to other girls or not.

This is an especial concern of very young teen-agers who need to experience different kinds of dating partners in different kinds of dating situations. After a teen-ager has dated around for some time, he may want to focus on one preferred date, but in the early stages of dating there are many reasons why going steady is not wise.

It is well known that human personality grows in relationship with others. Each of us is different with different people. Each close friend we have draws out a different set of responses from us and has a different kind of influence upon
During the second decade of
most boys and girls are learr
how they feel about members
the other sex to enable them
know their emotional capacities

Two people who go steady se
much of each other that they
apt to get involved before the
ready to marry and settle do
They are likely to become emot
ally sexually entangled before t
have developed the other facet
their relationship which will en
them to live together compati
Sexual attraction between two
ple is a powerful urge that bu
up to impressive proportions,
pecially if the two persons are
ways together.

One of the most frequent reas
that couples quit going stead
that their relationship becomes
emotionally explosive that they
practically blown apart. They ei
go further than they find com
able in their love-making or t
frequent association builds up
sions that induce squabbles
eventually neither can stand.
is why, if you care for another
son, it's wise not to get into
tight and steady a relationship
soon or you will find yourse

ling for a breakup before long. oing steady can result in heart- k when one is more in love the other. That member of pair who takes the relationship e seriously is bound to be hurt n the break comes.

owadays so many young people steady with several persons be- entering a relationship that s to marriage that it becomes ortant for both sexes to learn to break off with a steady n the time comes. Since termi- ng a relationship that has been ningful is apt to be painful, the siderate boy or girl wants to w how to break off without hurt- the other person. "After all, has invested the best months er life in me, and I don't want urt her now," says a college

here are some boys who simply k off a relationship abruptly finally by not seeing a girl in. Such a fellow makes his ac- s talk for him. He stays away. does not call the girl. He avoids places they used to frequent to- er. He sometimes goes out of n without leaving her a for- ding address. Or he is seen t town with another girl or with a group of fellows. By this time the girl realizes that they are not going steady any more.

A girl may not be quite as successful in this approach, because her boy friend is accustomed to coming to her residence, where she finds it difficult to avoid him. Even if she could, she might not want to break off this abruptly.

Young people who are sensitive of other's feelings realize that breaking off abruptly is unnecessarily harsh and hurtful. A thoughtful boy would rather part on good terms with his former girl friend than drop her suddenly. A girl would rather hear directly from a fellow that things are over between them than learn it through gossip. She's humiliated if others are aware before she is that she's no longer going steady.

An increasing number of young people seem to have such good rapport with each other that they can sense when their friendship should shift to another basis. These are usually mature individuals who have learned that friendships change as one develops and that not all relationships last indefinitely. A boy and girl can recognize that although their friendship has been something special, with changed feelings and interests it has become pointless. Then it is that they can break off mutually without hurting one another.

These are the young people who often can help each other get back into circulation after the breakup. Returning to the social whirl is a difficult step for many boys and for most girls, regardless of whether the end of the affair was painful or easy. If they themselves can accept their breaking up fairly well, they can help each other.

If the break has been painful, full of recriminations and regrets, then a couple may have to face the double problem of getting over their emotional scars and re-establishing themselves as best they can without each other's help. Both of them may need a period of relative solitude in which to get back on their feet emotionally. They will devote more time to work, to friendships with members of their own sex, to activities with their families.

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

the reader says

LIMITED LETTERS

To the Editor: It's so easy to keep complimentary criticism to oneself, but I feel I must take a few minutes to share with you how vital and challenging *The Mennonite* is . . . . "A Breath of Spring" (The Reader Says, November 7) was needed. I was somewhat disappointed with the caliber of letters to the editor. I was wishing you would delete more, only giving their feeling (as done in other magazines). Or perhaps it could be suggested the letters should be limited to one or two sentences. A few well thought out words would eliminate all this barrage of character criticism of open-minded contributors. *Name withheld by request, Indiana.*

One of our sister publications heads its readers column with this note: "Letters should be brief and brotherly." Generally, we agree. But we place equal value on honesty and freedom. We try to let the readers speak for themselves. Some can do this briefly, but others cannot. Some speak softly, others sharply. If a reader in his letter errs, we depend on the other members of the brotherhood to provide counsel and understanding to the brother, either privately or publicly. The editor, of course, is a member of this brotherhood, and beyond his specific duties as an editor, shares with other Christians the responsibility of witnessing one to another. If, because we are human, we injure each other in our encounters in the brotherhood, we still believe that because the brotherhood is obedient to Jesus Christ it can also heal. Editor.

CLEAR THINKING ON COMMUNISM

Dear Brother Editor: Out of the discussion of the menace and threat of Communism in the columns of the public press and of *The Mennonite,* I have a growing concern regarding a situation which is consequently developing, both in the nation and in the church, which to my mind is not good. As I see it, it is the result of the failure of persons to clearly and concisely state just what their respective positions are in regard to the issue, particularly as it is precipitated at a time like this in Berlin.

As I see it, there are three possible courses that might be taken in such situation. One is to launch an all-out nuclear attack and put an end to Russian aggression. (Putting an end to Communism might be another matter, but Russian aggression might at least be ended.) The other extreme would be to give way in such situation conceding the resulting advantage to the Communists, but believing that God and time are on the side of right, and if His people meet the threat of (or even domination by) Communism with adequate spiritual resource and stamina, in the end it must fall.

Between these would be yet another course which would be to negotiate such settlement of the crisis as would relieve the tension (with neither side getting all that it had hoped or demanded) and then trying to build stronger ramparts against Communism where such opportunity still affords. As I see it, one of these three courses must be taken: 1) drop our bombs and immobilize Russia; 2) retreat and build spiritual fortitude for whatever comes; or 3) negotiate and make the best of the time so gained.

Now if those who set themselves to discuss the matter and offer their comments would first of all state clearly which of these courses they feel we should take and then give their reasons, they could be readily understood. On the contrary there has been too much vagueness at this point, with the somber results of uncertainty and lack of understanding and confidence. As a case in point, in the October 3 issue of *The Mennonite* two writers present their comments. As I read the one I conclude that he leans strongly toward course number one, but I still can hardly believe it. The other seems to incline toward course number two, but again I am not quite sure.

Again, distinction must be made between basic attitudes toward Communism and proposed methods of meeting its threat. Who does not recognize that Communism is a gigantic evil and ominous threat? But how shall it be combated? Some think one way, and some another. The danger is that those who argue for strong measures or "get tough" (without stating exactly what they mean) are prone to l
anyone who advocates anot
method as being "soft on Comm
ism." Here again if folks w
plainly and concisely state w
they think should be done, and v
understanding clarity would
fostered.

As it is, the result of a lack
clarity and definiteness in both
public and religious press is giv
rise to a lack of understanding
confidence, and contributing t
state of uncertainty and suspic
Indications of this seem to have
ready appeared in the columns
The Mennonite. Such conditio
not good either in church or st
for it is the very kind of fa
ground which the Communists
come and know how to use. C
thinking must always precede c
ty in expression. May we h
more of both. *R. L. Hartzler, Blo
ington, Ill.*

our schools

BENDER RESIGNS

Harold S. Bender, dean of Gos
College Biblical Seminary for ei
een years, has offered his resi
tion according to an announcem
by Paul Mininger, president of
shen College. The date of re
ment was given as Septembe
1962, but in the absence of a
cessor it is possible that Bender
continue serving beyond that d
He will continue to serve the s
nary as professor of church hist

Goshen College Biblical Semin
Goshen, Indiana, is a member of
Associated Mennonite Biblical S
naries along with Mennonite B
cal Seminary, Elkhart, Indiana

In making the announcemen
Bender's retirement, President
inger said: "H. S. Bender, dea
the Goshen College Biblical S
inary, has submitted to me his
ignation as dean of the semi
to become effective Septembe
1962. He named three reasons
this action. He said first of all
next summer he will reach the
of sixty-five and feels it is ap
priate to retire from administra
duty at that age. Secondly, he
pressed an eagerness to have m
time for writing and research.
finally, Dean Bender expresse

ere desire to be relieved of the
in of administrative work after
ing as dean of Goshen College
ical Seminary for the past eight-
years and dean of Goshen Col-
for thirteen years prior to that.

I. S. Bender was called to the
e of dean at Goshen College in
after the untimely death of
n Noah Oyer. Until the admin-
itive separation of the college
seminary in 1944, he served as
ı of both the college and semi-
/. When given the option to
e either as dean of the college
lean of the seminary in 1944,
der chose the seminary. Since
time he has directed the growth
development of that school with
eep sense of responsibility and
cation. Also, during these years
ean, he has held numerous other
tions including the following:
or of the Mennonite Quarterly
iew, editor of the Mennonite En-
opedia, president of the Menno-
World Conference, chairman
he Peace Problems Committee
he Mennonite Church, and as-
ınt secretary of the Mennonite
tral Committee.

The Board of Overseers has ac-
ed Dean Bender's resignation
ı the understanding that he will
inue on the seminary faculty
rofessor of Church History. The
rd of Overseers has also author-
me as president to take steps
ediately to find a successor to
n Bender. It is my intention to
oint an advisory committee to
st in this important assignment.

Since it may not be possible to select a new dean and have him available by September 1, 1962, we are considering asking Dean Bender to continue in office for one year beyond the date which he suggested. He has stated that he hopes a successor can be secured by September 1, 1962, but that he is willing to remain in office for another year if he is requested to do so.

"It is with a deep sense of responsibility that we begin the search for a new dean of the Goshen College Biblical Seminary. This decision is of great importance and will have far-reaching consequences. We welcome the prayers and counsel of the Goshen College family and the entire brotherhood as we undertake this task."

STUDENT ORGANIZATION

During the past month the students of Canadian Mennonite Bible College have reorganized the various phases of extracurricular student activities.

At the last Student Assembly meeting, all vacancies in the Student Council were filled. The council now consists of John Friesen, president; Tony Buhr, vice-president; Alvina Loewen, secretary; Kay Martens, Faith and Life Committee chairman; Wesley Epp, Fellowship Committee chairman; Bernie Thiessen, Missions Committee chairman; John Hiebert, Service Committee chairman; Wallace Collins, first year representative; Helen Fast, second year representative; Edith Kellermann, third year.

At this meeting the decision was made to continue publishing the *College Scroll,* which has been a student-alumni newsletter published bimonthly. The Alumni Association now co-operates with the Canadian Mennonite Bible College administration in the publication of the *Alumni Bulletin.*

The *College Scroll* is now published biweekly as a student paper on a trial basis until Christmas when it will be re-evaluated. It is hoped that *College Scroll* will serve as an avenue of expression for students, while at the same time promoting an interest in creative writing and journalism.

EVENING CLASSES AT CMBC

November 6 marked the beginning of evening classes at Canadian Mennonite Bible College for this year. The classes are conducted on the campus every Monday evening beginning at 7:45 p.m.

The courses taught this year are: the Book of Romans by I. I. Friesen; Training for Leadership by David Schroeder; and the Book of Job by Henry Poettcker. Instruction will continue until Janaury 29, 1962. Those students who complete the required term work may receive college credit for the courses taken.

A total of thirty-nine students enrolled the first evening. Besides Winnipeg, the following outlying points were also represented: Springstein, Steinbach, Glenlea, St. Elizabeth, Morris, Arnaud, and Rosenort.

RISTIANS IN TAIWAN, continued from page 755

etimes find it difficult to adjust
nselves to these differing social
oms. In addition to these so-
adjustments, there are also oth-
roblems to be settled such as the
ng of different foods and a dif-
nt standard of living.

ial and Spiritual Problems

'e also urgently need your
yers for the Christians here in
wan. When they accept Chris-
ity, they must face many social
blems besides their spiritual
s. There were two ladies who
wanted to receive baptism last year at Ta-Tung Church. Both of them had the same problem. They were the only daughter in their families. According to Taiwanese funeral customs, the daughter must hold the third funeral ceremony among the ten ceremonies connected with the funeral. Of course this is connected with heathen worship. If they should refuse to follow custom, they will be accused of being a disobedient family member, and in Chinese ethics (which is based on obedience) to be a disobedient person is to be an immoral one. At last one of the two ladies did not receive baptism. She said that she must delay her baptism until after her parents' death.

Several seekers are attending the church regularly, yet they have not been baptized. The reason is that if they refuse to worship the ancestor tablet they will be considered disobedient children. The people never accuse them of refusing heathen worship, which would be a religious problem; they rather accuse them of disobedience, which is more of an ethical problem. To be a Christian in a heathen family is very difficult. Please pray much for them.

We also expect your prayers for the work of the church. All of the Mennonite churches in Taiwan, except one, are less than five years old. Most of the members are first-generation Christians. Although they would like to be mature Christians, they are sometimes influenced by heathen elements due to their ignorance or miscomprehensions. One day a seeker asked me, "Can I pray to Jesus while looking at a picture of Jesus? It is easier for me to pray that way than without a picture." This person was still being influenced by former heathen practices which make use of idols and pictures. We need wisdom to prevent such heathen elements from entering into the church or controlling the lives of new Christians.

Although the church among the heathen is faced with many
culties, the Holy Spirit is work
Many people, sometimes most u
pectedly, have received Jesus C
as their personal Saviour in spit
the difficulties and are trying to
tate Him by following His
mandments. They have joy
peace in their hearts and wan
bring the gospel of Christ to t
families, relatives and friends. T
who sow in tears shall reap in

our churches

RETREAT REPORT

HANSTON CHURCH, HANSTON, KAN. The evening of July 16, Ronnie Sebes and Pastor King gave their reports on the Conference Retreat they attended the week in June. The young people met at the Kenneth Ewy home the evening of July 23 for a barbecue and devotions, followed by a business meeting at which time Mr. and Mrs. E. E. Hirschler were chosen as the new sponsors. Harry Hunter, 76, passed away after a long illness July 31 and his funeral was held August 4. Mrs. Susie Bamberger, 92, entered the Jetmore Hospital and was dismissed Sept. 9 to recuperate at the home of her niece Mrs. E. E. Hirschler. Several of our members attended the 75th anniversary services at the Ransom Church in August. A group of men rendered a special number for the services. A playlet entitled "The Deadly Dinner" was given by the young people for the C.E. program on September 3. The marriage of Leo Ziesch and Dorothy Sinclair of Jetmore took place September 3. The Mennonite Men's Organization contributed a sizable offering for the Texas Disaster Area. Mrs. W. Harley King, Mrs. M. J. Hirschler, and Mrs. Bert Schnetzer attended the All-Mennonite Women's meeting at Goessel on October 3. Herbert Wiebe, the Bethel College representative, was in our midst on November 1 and 2. Pastor King, Albert Neufeld, and Mrs. Emma Lingenfelder attended the Western District Conference at Kansas City, October 21-24. E. E. Hirschler, a layman, brought a message entitled "God's Gift" on October 21 in Pastor King's absence. Money that joint youth groups of the churches of our community gathered on October 31 was contributed to UNICEF. Our Christian Life Series was held November 5-8. Elmer R. Friesen, Western District Conference minister brought five challenging and inspiring messages. *Mrs. E. E. Hirschler*

GUEST SPEAKERS

FIRST CHURCH, NORMAL, ILLINOIS. Recent speakers in our pulpit have been Isaac S. Corn of Bloomington, Ben Krahn (chaplain at Mennonite Hospital) and Huldah Myers (missionary to Colombia, S. A.), Harold Zehr, Bloomington, who showed pictures of the work of the Mennonite Church in Puerto Rico which was started during World War II. J. J. Hostetler, pastor of the Ann Street Mennonite Church of Peoria, addressed the Sunday school teachers on October 15. A one-day recruitment of ministers was held at our church. This was sponsored by the Ministerial Committee of the Central District Conference. Pastor H. N. Harder attended the meeting of the Committee on Women in Church Vocations on October 30 in Chicago. The rest of that week he was representative at the Conference on Church and Society. Lotus Troyer spoke at the Thanksgiving Missionary Program. Mrs. Merle Schwartz spoke at the children's meeting. *May Mohr.*

NEW PASTOR INSTALLED

FLANAGAN CHURCH, FLANAGAN, ILL. Robert R. Coon was installed as pastor of our church at an inspirational service on Sunday afternoon, October 29. A basket lunch preceded the service. Speaker for the installation was H. N. Harder, pastor of the First Mennonite Church of Nor
R. L. Hartzler of Bloomington,
secretary of the Central Dis
Conference, conducted the inst
tion. Area ministers shared in
service and Edward Yordy,
(chairman of the congregation)
Wilton Ulrich (senior deacon)
tended the welcome from the
gregation. A response was give
Pastor Coon. The Coons come
Flanagan following four years
the pastorate of First Menno
Church, Chicago. The late Earl S
man was the former pastor of
Flanagan church.

WEDEL SPEAKS

GRACE CHURCH, ENID, OKLAHO
Ervin Wedel from Jackson,
sissippi, was our special speake
our fall revival meetings, Septem
24-30. We sent our pastor and
wife, the Albert J. Unruhs, as d
gates to the Western District C
ference. Pastor Unruh gave a v
interesting report the Sunday
lowing their return. Our Mission
Harvest Festival was held Nov
ber 19; P. K. Regier was our g
speaker. *Rubena Mueller*

into the beyond

ANNA P. KREHBIEL, member of
Eden Mennonite Church, Mou
ridge, Kansas, was born Febru
19, 1887, and died November
1961. One brother, Jacob W. K
biel, aged 95, survives.

ERNEST JOHN FRIESEN, membe
the Rosenort Church, Laird,
katchewan, was born November
1878, in the village Nogtei in W
Prussia, and died November 4, 1
He came to Canada in 1894.

r conference

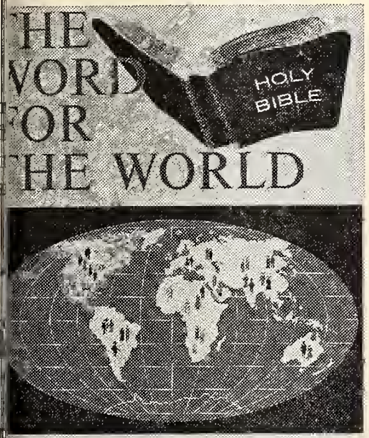
EENTH IN GIVING

General Conference Mennonite
rch, with $103.71, was fifteenth
er capita giving for all causes
960, according to the Office of
rmation of the National Coun-
of Churches. Forty-five denom-
ions were listed in the report.
959 the General Conference was
thirteenth, with $110.26. Figures apply to Conference congregations in the United States only, totaling a membership of 35,491.

Highest on the list of per member giving is the Free Methodist Church, with $271.86 and a membership of 54,906.

Members of forty-seven Protestant and Eastern Orthodox bodies in the United States contributed a total of $2,533,120,871 to their churches in 1960. Benevolence, including home and foreign missions, amounted to $458,441,044, which is 18.1 per cent of the total. For all congregational items and operations the sum of $2,074,479,864 is reported. An additional $199,963 was not specifically classified.

Twenty-three denominations reported figures for new buildings, totaling $369,116,718, 28 per cent of their total giving.



	Romans	12:1-21
Sunday	Genesis	1:1-2:3
	Psalms	1:1-6
	Psalms	8:1-9
	Psalms	19:1-14
	Psalms	23:1-6

ECEMBER

	Luke	10:1-24
	Acts	4:13-21
Advent Sunday	Matthew	5:1-16
	Matthew	5:17-48
	Matthew	6:1-15
	Matthew	6:16-34
	Matthew	7:1-29
	Luke	4:16-30
	11 Timothy	4:1-8
Universal Bible Sunday	Luke	8:4-18
	Joshua	24:1-18
	Psalms	27:1-14
	Psalms	46:1-11
	Psalms	91:1-16
	Psalms	103:1-22
	Luke	1:39-56
Sunday	Luke	1:57-80
	Micah	6:1-16
	Luke	10:25-37
	Luke	15:1-24
	Luke	17:11-19
	Matthew	1:18-25
	Matthew	2:1-12
Sunday	Luke	2:1-20
Christmas	Philippians	2:1-11
	Matthew	2:13-23
	Matthew	3:1-17
	Matthew	4:1-11
	1 Corinthians	13:1-13
	Ephesians	4:1-24
Sunday	Ephesians	1:1-23

JAPAN MISSION NEWS

Among services rendered by S. F. Pannabecker, member of the Board of Missions currently touring the East, was the ordination of George E. Janzen (Mission City, B. C.) in Nobeoka City; and addressing the thanksgiving service audience observing the tenth anniversary of the Japan mission in Miyazaki.

A significant part of the celebration of the tenth anniversary of missions in Japan in September was the taking of an offering for Taiwan. The offering is to pay part of the transportation of Pastor Yamada to Taiwan where he is presently conducting services in Mennonite churches. Besides what was needed for transportation, enough money was received to buy a supply of books for the Taiwanese churches.

Japan workers are planning to begin a bookstore in Nobeoka. Workers at this station are Ray and Phyllis Reimer and George E. and Martha Janzen.

PEACE WITNESS AT CHRISTMAS

The Peace and Social Concerns Committee has suggested a number of ways to witness for peace at Christmas.

One way is to make use of "Christmas for Christ" seals on packages and letters. The seals emphasize the celebration of Christmas in recognition of Christ rather than by drinking alcohol. Using these seals, says Leo Driedger, secretary of the committee, would be "a quiet witness against drink this Christmas." Seals may be ordered for $1.00 for four sheets of 50 each or $2.00 for twelve sheets from the Service Department, 100 Maryland Avenue, NE, Washington 2, D. C.

Persons giving gifts at Christmas may consider books dealing with peace. Several books written by Mennonite authors on this theme are *The Impact of Atomic Energy* by Erwin N. Hiebert; *Jesus and Human Conflict* by Henry A. Fast; and *The Way of the Cross in Human Relations* by Guy F. Hershberger. These and others may be purchased from all Mennonite bookstores.

"Peace on Earth," a sound filmstrip, is especially suited for worship and dedication at Christmas. The filmstrip explores reasons for the lack of fulfillment of the prophecy of peace at the birth of Christ and suggests ways in which individuals and the church may secure peace. The filmstrip may be rented (offering or contribution) from the Audio-Visual Library, Mennonite Publication Office, 720 Main Street, Newton, Kansas.

READINGS FOR 1962

An inexpensive program of daily Bible readings is offered to churches and individuals by the American Bible Society. Copies of the Society's 1962 Daily Bible Reading schedule are now available at 2c each or 60c per hundred. The Society will send a single copy free to everyone who requests it.

The schedule is printed in convenient bookmark form. A passage from the Bible is suggested for each day throughout the year. Special readings are listed for Lent, Ascension Day, Mother's Day, Pentecost, Independence Day, Thanksgiving, Advent, Universal Bible Sunday, and Christmas. Other readings cover the entire Books of Luke and Acts.

More than a million of these schedules are distributed annually. Churches order them in quantity for distribution to their members and to others. Individuals buy supplies of them to give to their friends and enclose in letters. The address of the American Bible Society is 450 Park Avenue, New York 22, New York.

Second class postage paid at North Newton, K

COUNCIL OF BOARDS — 2000 HOURS

During this week about 2,000 hours of free service will be contributed to the work of the General Conference by more than fifty people from various parts of the United States and Canada. Ministers, teachers, administrators, lawyers, businessmen, and others will take time out from their busy schedules to attend the Council of Boards which will be held in the First Mennonite Church, Newton, Kansas. Except for the triennial meeting of the General Conference, there is no other time when so much work for the Conference is done at one place and one time. It costs the Conference little, except for the cost of travel.

These folks, the officers of the Conference and members of its four boards, make a most valuable contribution to the Conference. They contribute their time and wisdom.

What will be done here may influence the Conference position on doctrinal matters. The use and investment of money contributed by General Conference congregations will be considered. By selecting workers for many different areas of work, the Council of Boards will make a special mark on Conference life. Whether the Conference moves ahead in its co-operaiton with other Mennonite bodies and denominations will depend in part on what is done during these 2,000 hours. The boldness of the Conference witness for Jesus Christ in 1962 may well be a reflection of the strength and courage of the folks who will cluster around tables and read reports, talk about new ideas, and vote on routine and not-so-routine resolutions.

The Executive Committee with its eleven members will review plans for the August General Conference sessions in Bethlehem, Pennsylvania. They will study a statement on the inspiration of the Scriptures which has been prepared by a special commission. This statement will probably be presented to the August sessions for adoption. Finding new and better ways for Conference congregations and conferences to work together has been studied by another commission. Another problem that needs study is the way our schools are supported and how they relate to the Conference. A report to the executive committee will analyze the situation which faces us. The catechism has gone through a thorough revision. The executive committee will look over the manuscript and approve it.

The twelve members of the Board of Missions have a large program of witness and evangelism to supervise. Its work involves work on every major continent and absorbs 80 per cent of the Conference budget. With over two hundred workers in the field, this board needs to review progress in each field. Patterns of working with other Christian groups need guidance. This is true in Uruguay where we are establishing a mission program in co-operation with the (Old) Mennonite Church which will use Uruguayan workers. In another mission field the possibility of establishing a Bible school will be explored. Do we start out on our own or do we invite other church groups to join us on an equal basis from the beginning? Patterns of self-help and mutual co-operation with our churches abroad also need a new push.

A new approach to American cities will be discussed. This involves establishing a Mennonite information center in a city which would answer questions about the Mennonite faith and supply a Christian witness on the city streets.

The work of our Conference in the city has been growing. This summer the Board of Missions employed a full-time executive in the person of Peter Ediger to develop a city strategy. At the present time his office has been located at Elkhart, Indiana, rather than at Newton, Kansas. This experimental venture in Conference decentralization will be reviewed by the board.

Other weighty problems await the Board of Christian Service. They also need to work through problems of working with other church groups in relief and service activities. This is particularly true in South America. It is also true in our Voluntary Service programs
which for many years have
largely inter-Mennonite. In re
years our sister Mennonite gr
have been diverting their yo
people to denominational pro
rather than inter-Mennonite end
ors. In the case of 1-W men d
alternative service, they have
trying to cluster these men in
tain communities in order to
velop or support mission chur

The Board of Christian Se
has a major interest in the re
of the recent study conferenc
the church and society. How
we answer the rising call f
ministry to society? Shall we
velop a national association
will initiate action and program
many levels? Shall the emph
be on education with the hope
local congregations will mak
social witness a part of their
istry?

The development of teaching
terials continues as a concern
the Board of Education and P
cation. There is a growing dem
from a number of sources for
terial on the Mennonite herit
Present teaching aids supply s
helps. Three Board committees
proposing that other material
proposed. A manuscript of a boo
that will explain the Christian
as held by Mennonites to
Mennonites is about ready.

Having just completed the
torial work on the thirty-six u
of the Living Faith Graded B
Lessons, the Board of Educa
and Publication will take up p
for a weekday series. This se
materials would not be as exten
as the Sunday school series,
will still require a considerabl
vestment. This would also be
inter-Mennonite venture.

Financial matters will be stu
by the Board of Business Adm
tration. The budget needs of
various boards will be proces
Receipts and expenditures for
past few years will be inspecte
see what can be learned to imp
our present operations. The d
ing off of reserves during re
years to support the Confer
program is being watched, an
new policy will probably be for
Some money needs to be borro
for shorter or longer periods.

TE BIBLICAL SEMINA
ELKHART
LIBRARY
ASSO

DECEMBER 5, 1961

HE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

in this issue

COVER
People with almost no formal education acquire phenomenal spiritual insight under the tutelage of the Scriptures.

CONTENTS
Editorial 770
The Man of the Twentieth Century... 771
Make Us Readers 773
Disaster in Honduras 775
The Man in the City 776
What Does It Mean to Be Saved? 777
Books for You and Christmas....778
Talking to the Pastor.. 779
Reader Says 780
Our Schools 780
MCC News 781
Our Churches 782
Our Conference 784

CONTRIBUTORS
Fredrik A. Schiotz, president of the American Lutheran Church; Oralndo Wiebe, pastor of the Zion Church, Donnellson, Iowa; Leonard C. Wiebe, pastor of the Maplewood Church, Fort Wayne, Ind. Arthur E. Regier, pastor of the Tiefengrund Church, Laird, Saskatchewan; Carlyle D. Groves, manager of Mennonite Bookstore, Newton, Kansas; Don Wismer, pastor of Arvada (Colo.) Church.

CREDITS
Cover, Religious News Service; 771, from the Gift of Gratitude from the German People to the Mennonite Central Committee; 722, Leon V. Kofod; 773, courtesy of Art Institute of Chicago; 774, from the collection of the British Museum; 775, World Wide Photos.

of things to come

Dec. 27-29—Graduate Student Conference, Iowa City, Iowa.
Jan. 7-14—Week of Prayer
Jan. 19, 20—MCC Annual Meeting in Chicago
Feb. 7, 8—Seminar on City Churches, Elkhart
Mar. 1, 2—Mennonite Aid Societies, Chicago
Mar. 9-11—Peace Church Conference, Delaware, Ohio
May 3-6—Eastern District Conference, Souderton, Pa.
June 21-24—Northern District Conference, Freeman, S. D.

THE MENNONITE

Editor: Maynard Shelly. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. **Editorial Assistant:** Muriel Thiessen. **Art Director:** Robert W. Regier.

VOLUME 76 **NUMBER 48**

THE MYSTERIES OF GOD The Bible societies have a sim faith: let the Bible speak for itself. Our first two articles illust in part the work of the unaided Bible. There are many stories. by themselves single individuals have read the Scriptures and c to a saving faith. It has happened more than once. In rem regions of the world, a Christian congregation has been formed men who never saw other Christians. All they had was a prin portion of the New Testament.

But by and large the Bible has a difficult time speaking for it It needs interpreters (though too many interpreters spoil the bro I observed the catechism revision committee at work. Each ite the catechism has three parts: question, answer, and Bible refere It seemed a stroke of genius. Let's simplify and omit the ans All we really need is the question and a Bible reference. But e genius has tough sledding when there is no snow. Take such a se ingly simple question as, What is prayer? Yes, there are many re ences on prayer. We can cite the prayers of Jesus, David, and Mo quote the parables on prayer; and repeat the Lord's Prayer. A s verse like: "Ask, and it will be given you; seek, and you will fi knock, and it will be opened to you" (Matt. 7:7) is a good b definition of prayer. But this doesn't do it. To answer the quest we must say what these verses mean to us. This is interpretat We bring many things together in an answer like: "Prayer is c munion with God and includes adoration, thanksgiving, confess petition, and intercession." Here we reflect our best understan of the message of the Bible. We also record our experience. Ot may say it differently, but this is our statement at this time. Bible doesn't allow neutrality to its readers.

The interpreter of the Bible is a steward of the mysteries of (1 Cor. 4:1). And there are many mysteries—life, death, sin, salvation. The Bible speaks to all these imponderables. Not ev one agrees with its message. Not everyone understands. But st ards have only one obligation—to be faithful to the light.

And our light is diffused; it comes from many sources—the H Spirit, the church, and Christian experience. Few of us come to Bible without background and without help. Even so, not all rea of the Bible agree in every detail (although the body of agreem is often much larger than the body of disagreement). We are ten ed to judge each other and condemn each other in our disputes the message of the Bible. Each of us has light, but at best it small light in a large darkness.

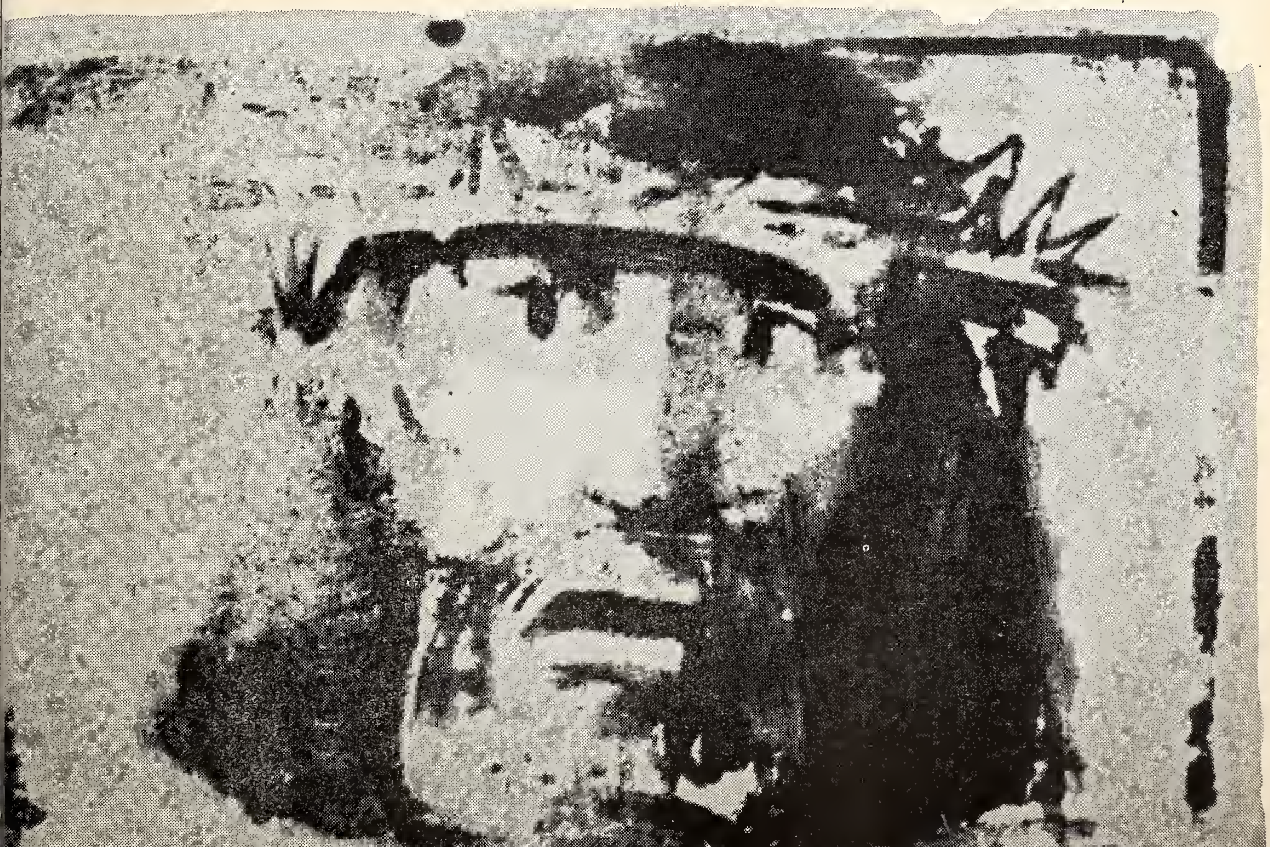
The counsel of Paul in I Corinthians 4:5 seems sound. Le withhold judgment. Christ is coming, "who will bring to light things now hidden in darkness." We interpret the mysteries in light of Christ; though it is light that comes to us through a dark glass. The full light of Christ is strong and will expose much is hidden in darkness, including "the purposes of the heart." other things give us more trouble in Bible interpretation than mixture of our own motives. Perhaps if it weren't for our own fulness and selfishness, the Bible could speak for itself. But we hinder it.

drik A. Schiotz

he Scriptures Make Jesus Christ THE MAN OF HE TWENTIETH CENTURY

LAST SEVERAL decades have witnessed an immense unt of biblical research. The findings have under- ed the dependability of scriptural witnesses. Some s ago in Palestine I called at the American Schools riental Research. Casually I asked the director, at do your findings do with the Scriptures? Do establish the record, or do they compromise their ndability?" Immediately he replied, "They estab- the basic dependability of the Bible." We are united in the promise that God speaks through the Scriptures, and are under compulsion to see to it that the Bible be made available to as many as possible.

The translation and distribution of Scriptures becomes a contemporary projection of the doctrine of the Incarnation. Wesley Sadler of the Africa Literacy and Writing Center at Kitwe, Northern Rhodesia, declared at the All-Africa Lutheran Conference in September 1960, "Under a good program, illiterate adults



"I Thirst" by Peter Kleinschmidt; the Word has become flesh in contemporary form.

God speaks through the Scriptures. We are under compulsion to see to it that the Bible be made available to as many people as possible.

can learn to read almost anything in their own language within three months." When this occurs, Jesus Christ is no longer the Man of Nazareth who lived nearly two thousand years ago. He becomes a fellow countryman.

Two years ago, visiting a congregation of Eskimos at Nome, Alaska, I was approached rather timidly by one of the women. Cautiously she broke the news that her husband had prepared for me a painting of Christ, but wondered whether I would consider it blasphemy that he had given Christ Eskimo features.

Here was a remarkable display of the essential truth of the Incarnation; God had spoken through the Scriptures to this Eskimo. He was under compulsion to show that "the Word became flesh" in a contemporary form. And he expressed his compulsion to show that "the Word became flesh" in a contemporary form. And he expressed his compulsion, even though he feared the white man might stupidly count his work blasphemy.

This making Christ contemporary for every man depends heavily upon the availability of Scriptures in his own language. Superintendent Pakendorf of the Berlin Mission Society in South Africa, speaking of this phenomenon, has said, "This Word of the Bible was not merely brought to Africa; it was brought to every tribe and to every linguistic group, however small and insignificant. Here the Man of Nazareth has become the Man of Africa; to the Mosotho, He speaks Sesotho; to the Zulu, Zulu; to the Movhenda, Tshivhenda. Here He has become Brother, Guide, Friend, and Saviour. He is not a foreigner, part of the white man's religion." The importance of allowing the Incarnation to express all the fullness of meaning God intends is doubly important in Africa while she is in the throes of an emerging freedom.

Recently I met a young man
East Africa who had committe
foul crime. The guilt of his
became oppressive. He came u
a New Testament in his own l
guage, a book new to him.
opened it and began reading fr
Matthew 11. When he encounte
verse 28, he was possessed of a f
ing that this invitation was for h
Today he is an evangelist.

One often discovers that peo
with almost no formal educat
acquire phenomenal spiritual insi
and wisdom under the tutelage
the Scriptures. Some years ag
visited a congregation at Old M
in Tanganyika. After the ser
the pastor called upon the ol
member of the congregation
make a presentation to me. B
foot and dressed in tattered clot
the man carried in his gna
hands a baton carved from eb
wood. Ebony is normally black,
there may be light spots where
branches have grown from
trunk. The baton had a siz
light spot at one end. The old
gripped the unwrapped baton in
two hands and stood before me.
telling part of his presentation
curred in these words: "Her
stand, a black man created by
There you stand, a white man
ated by God. In this baton ther
a light spot. It is not a diffe
wood, but of one piece. So the bl
man and the white man are on
Christ."

In these words the African e
had quickly lifted us up to
ranks of nobility: men redee
by the same Christ.

In this year when the Cen
Committee of the World Counci
Churches has recommended to
Delhi Assembly that there sh
be added to the basis for mem
ship the Nicene formula "accor
to the Scriptures," we are on
threshold of fresh attention for
Bible. And wherever this happ
men are often impelled to dec
with John of old, "And the word
came flesh and dwelt among us,
of grace and truth; we have be
His glory, the glory as of the
begotten of the Father."

THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and De
ber 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage pai
North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; edi
correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. Postmaster: **Send form 3579 to 720 Main, Newton, Ka**

Orlando Wiebe

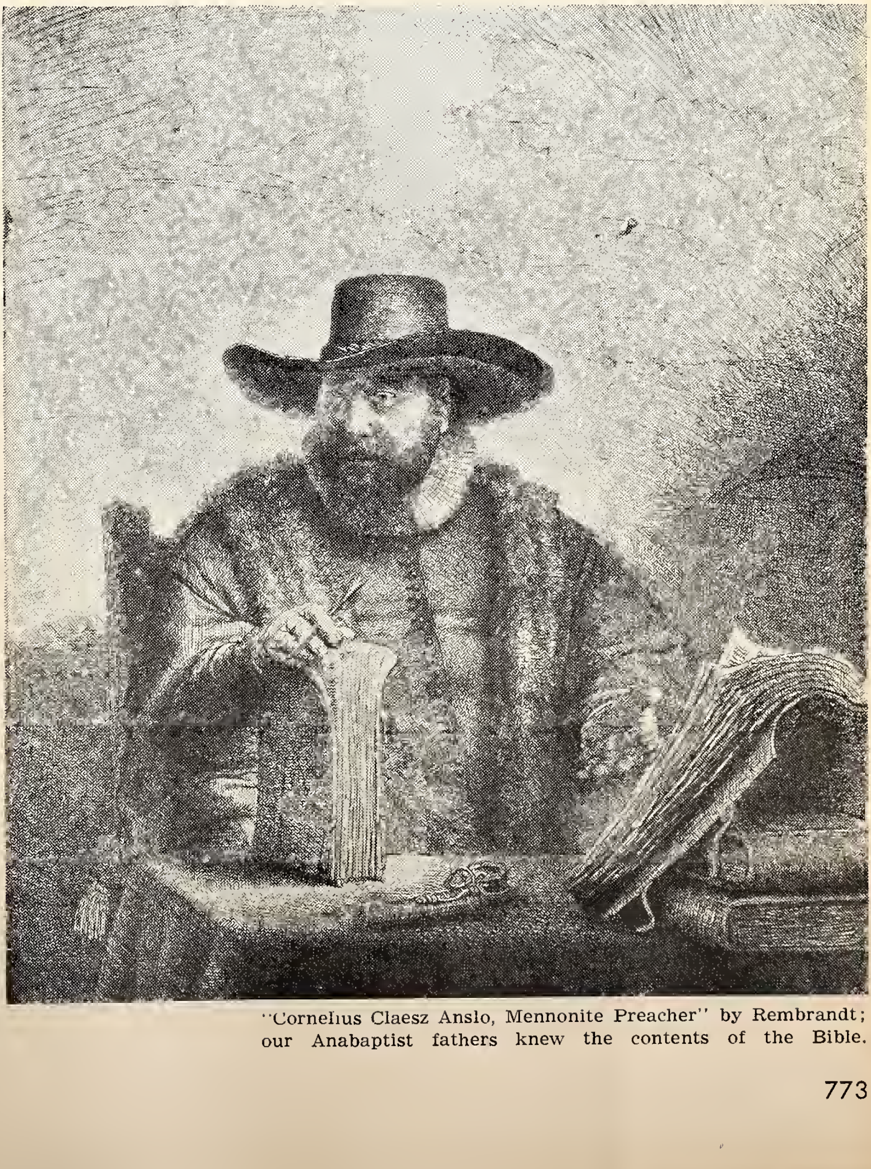
MAKE US READERS

THE BIBLE IS a strange black book to many of us. Many of its pages would sound completely new to us. How many of its sixty-six books could we find without a marginal index or the help of someone else? A number of its truths, basic propositions, and glorious prophecies would amaze us.

While many hands are outstretched today to receive their first copies of a Bible or New Testament, it is pathetically true that many Americans, who have had this word of God in their language and in their homes during their lifetime, have not once in the last months or even years stretched out a hand to pick up that Book from the shelf to search its pages for a message from God. It is not difficult to imagine the look of surprise of a native Congolese, who, in his eagerness to study the Bible, might be told, "People in countries known as Christians don't read it."

"Blessed is he that readeth"—this is the promise and challenge given by John in Revelation 1:3. May it move us to action—the action of picking up the Bible again after having neglected it for too long a time, and letting its light pour in upon our darkened minds.

Blessed were the readers of the word of God in Bible times. Joshua's success depended upon his ob-



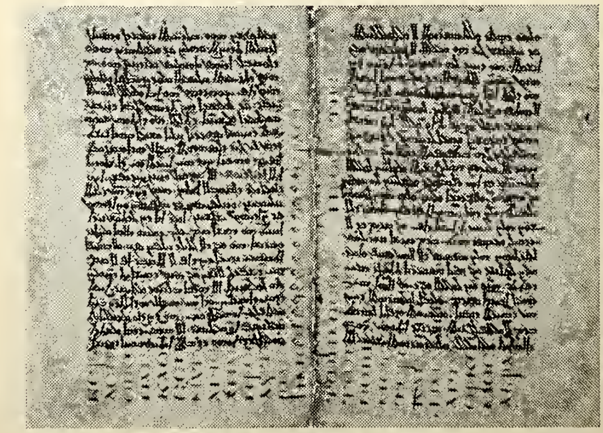
"Cornelius Claesz Anslo, Mennonite Preacher" by Rembrandt; our Anabaptist fathers knew the contents of the Bible.

servance of the truth from God. "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success (Joshua 1:8). David's delight was in the law of God and no doubt was a fruitful and prosperous person because of it. In the process of repairing the temple, the book of the law, lost and apparently not greatly missed for years, was recovered in the reign of Josiah. One of the scribes read it before the king, who rent his clothes in repentance and sorrow at the hearing of the message of God. By means of the reading of the word of God, Nehemiah led the remnant into the paths of righteous living after a long season of backsliding. Who, in our day, is so bold as to say that he is not as weak or sinful as the Old Testament folks and thus does not stand in need of the Bible's message?

Blessed were the readers of the word whose names mark the pages of church history. Erasmus (1467-1536) was so deeply convinced of the worth of the word of God that he devoted himself to the task of giving to his generation and succeeding centuries the New Testament in the Greek with a Latin translation which later became the text used by Luther. Erasmus said, "I wish that even the weakest woman should read the gospels, should read the Epistle of Paul; and I wish that they were translated into all languages, so that they might be read and understood. . . . The Scriptures ought to be read by clowns and mechanics and even by the Turks."

Our Anabaptist fathers knew the contents of the Bible better than any other people during the Reformation period. "Biblicists" they were sometimes called. To these prophets of a new world order, the Bible was the sole source of spiritual authority. Without reference to university faculties, ecclesiastical councils, or writings of the fathers, they relied exclusively, directly, and devotedly upon the Scriptures. This did not mean that they ignored or set aside the fundamental truths of the church, but they sought, by dependence on the teaching of the Spirit of God, to see the truth for themselves and obey it with all their hearts.

It was Johann Arndt (1555-1621) of Germany, who opened the pages of the Bible to investigate wherein true Christianity lies, and came forth with answers that caused many a cold churchman of his day to burst in anger. But Arndt's meditations and expositions started a fire of devotion to God which has not gone out until this day. In a sense he can be called the forerunner of modern missions, since it was through his writings that the first stirrings were felt to spread the gospel to heathen lands. Pietism, as expounded and lived by men like Spener and Francke, moved men mightily.



Erasmus: "I wish that they were translated into all languages; the Scriptures ought to be read by clowns and mechanics and even by the Turks."

No forward movement in the h tory of the church, no enlarged sion of service, no revitalizing spiritual life has ever taken pla apart from a fresh look into t Book, and a new commitment to

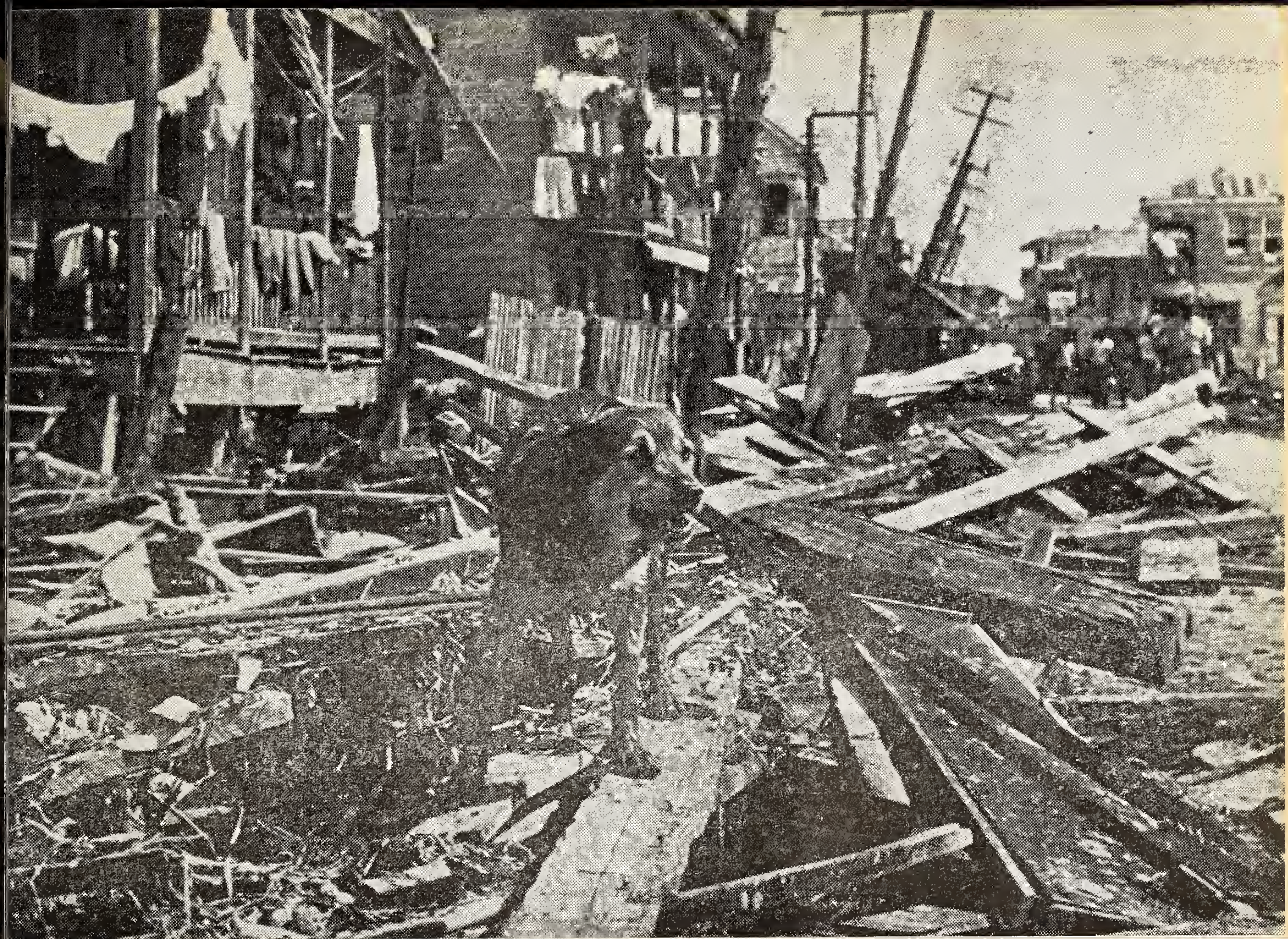
Blessed will our lives be if read and obey the Word. Pressi spiritual needs among us call a return to the word of God wh alone can supply what we la With our dirty feet we need to h ry to its cleansing stream. Our s souls will be healed by its ba Both conversion and growth grace become actual by means the truth. Jesus prayed to the ther, "Sanctify them through truth." Paul affirms, "Faith com by hearing and hearing by the w of God."

In hard times we need to s help in the Bible. A crisis m be part of our soul's history j now, and it ought to drive us to presence of our Lord who has sp en through the prophets, by His S and through the Apostles. For so it may mean a shamefaced adm sion that they should have read a heeded the word from heaven long time ago.

What can preserve us as indiv uals and families from utter mo ruin when the filth of carnal c ruption is upon us like a flood? vid has the answer: "Thy word h I hid in mine heart that I might sin against thee."

We are living in the peril times of the last days. Where we going? What hope has m kind? What promises has the chu of Jesus Christ? The last twen five years have been described as age of rampaging progress m radical than anything ever ex rienced before. But these have a been years of unprecedented deg eration morally and spiritually. us comes the message of Peter: " have also a more sure word prophecy; whereunto ye do well t ye take heed, as unto a light t shineth in a dark place, until day dawn, and the day star a in your hearts" (1 Peter 1:19).

Are we a blessed generation Christians? We can be if we termine now to take seriously word of John: "Blessed is he t readeth, and they that hear words of this prophecy, and k those things which are writ therein" (Rev. 1:3).



:t dog guards the remains of his home in the tortured city of Belize.

isaster in Honduras

'WELVE-MAN TEAM drawn from nonite Disaster Service units in eastern states and administered he MCC relief and foreign serv- section, was scheduled to go to ze in British Honduras on about ember 17 to help clean up the gepodge left by Hurricane Hat- Other emergency relief assist- :, such as food and clothing dis- ution, will also be undertaken. ne disaster service team, which eing organized on the recom- dation of Adam Martin who t to Belize shortly after the ricane, is being recruited from nsylvania, Maryland, Virginia,), and Indiana. The unit will a minimum of sixty days. Ivan Martin of Blue Ball, Pennsyl- ia, will go to the Central Amer- colony to serve as field super- r.

sixteen-ton shipment of building lies and equipment for use by the MDS unit will be sent at the time the team leaves.

MCC relief workers will concentrate their efforts on the Belize area for the present time. Ada Smoker and Paxman Jacob Thiessen, who are stationed at Orange Walk, will come to join Mr. and Mrs. Chester Denlinger at the capital. Erna Fast of Chortitz, Manitoba, and Harold Petkau, of Morden, Manitoba, who are presently attending orientation school at Akron, will be stationed at Belize temporarily, although they are assigned to Orange Walk.

A special British Honduras disaster fund has been set up. Contributions are being sought from churches and individuals. The Eastern Mennonite Board of Missions and Charities has already appropriated $5,000 to the fund.

The total relief and rehabilitation effort carried on in the British Honduras is being co-ordinated by the British from Jamaica. They have sent troops into Belize to relieve the weary and demoralized local police. Martial law was declared after the hurricane. Police were ordered to shoot to kill any looters.

Reports state that seventy per cent of the homes in Belize are in ruins and 30,000 people homeless. Inhabitants are being forced at bayonet point to help with the clean-up operations.

Only one runway at Belize's international airport is open. The control tower was destroyed by the hurricane. Chartered planes are not allowed to land, only scheduled flights are permitted to come in.

British Honduras' economy has suffered a severe setback as a result of the hurricane. The fruit and mahogany industries, especially, were dealt crippling blows. Observers felt that it would take years for the colony to recover.

How to Reach

The Man in the City

Leonard C. Wiebe

A MAN WAS SEATED at a table in a cafeteria in downtown Indianapolis, Indiana. From his appearance, I would have guessed him to be a businessman. Just as he was putting away his briefcase, another man, dressed in a dark blue suit, walked over to his table and asked, "Mind if I join you?" "No, not at all. Have a seat," replied the seated gentleman.

After these two men had discussed the weather, the man in the dark blue suit, who incidentally looked like a clergyman, asked the question: "What do you think is causing all of these hurricanes, like Carla?" His partner mused for a moment, then replied, "Perhaps our space program is upsetting nature."

A little later I again overheard their conversation: the man who looked like a clergyman asked, "Do you think the church is relevant to society?" "To be quite honest," replied his friend, "I would have to say No. For example, I attended church for ten years and the only time the pastor came to call on me was during their building campaign." By the time I had to leave the table, I overheard them speaking about their relationship to Christ.

If you happened to be in Indianapolis from September 13-17, you could have easily overheard a similar conversation in one of the downtown cafeterias. Thirteen men and two ladies gathered for a Witness Workshop, sponsored by the Indiana-Michigan District of the (Old) Mennonite Church. The group was composed of farmers, homemakers, carpenters, teachers, and ministers.

The purpose of the five-day workshop was to listen to the "average" American and discover how he feels about the church (in order to learn how to witness to him); and to give many experiences of confronting men personally with the gospel of Jesus Christ. In short, we came together to learn 'how' to share Christ with the man in the city.

We roomed at the Y.M.C.A. and Y.W.C.A. Meals were eaten in cafeterias where it would be convenient to meet people. We picked up our food in the cafeteria line and sat down with someone who was eating alone. Nelson Kaufman, home mission secretary, was our director. He instructed us to eat only part of the meal in one cafeteria, and then eat more in another. In this way, it was possible to converse with three or four persons during one meal. For the first day, we asked the question, "Has the church been relevant to your needs?" "If not, where has it failed?" Later in the workshop, we considered their relationship to Christ. After the meal, we went back to our rooms for prayer and to record our encounters. Following this private time, we met in the conference room to share our experiences.

Many of us came to the conference somewhat afraid of what such an experience might demand of us: however after one day of intensive encounter, our apprehensions were over. As time went on, it seemed that it wasn't necessary to plan so rigorously, but rather let the Holy Spirit lead us to the person in need.

For example, during one noon hour, I made my way to the City Market Cafeteria. Outside the door, I noticed several shabbily dressed men sitting on the parking lot guard rail. I uttered a silent prayer: "Surely one of these men has a need. God, lead me to the right person." A moment later, a m stepped up to me and asked, "Co you give me forty cents for a sa wich? I am hungry!" It was e dent that he was thin and hung We entered the cafeteria and h lunch together. We began to ta This was his story: "I'm a brol down man. It began with fam problems. Later, a divorce fr my wife. Then my two girls l home and I'm looking for them n Alcohol has ruined me. Now I l my job." He cried as he told story. I tried to show him that G loved him and wanted to help h however he felt that there was hope. He stated that he made commitment to Christ several tim but it didn't stick with him. Ob ously, this man needed to comm himself to Christ and then find Christian fellowship in which could grow spiritually. The abo is just one of many encounters

We met men and women on street, in bus depots, and dur mealtime. Our contacts inclu businessmen, teachers, industr workers, alcoholics, homemake and office workers.

One of the ladies in our gro visited with a woman who was v depressed. The night before woman's husband had left the c with another married woman. S requested prayer. As they finis their meal, the woman said, "Sis when I saw you coming toward with your tray, I felt the Lord w sending you to help me. I feel much better. I feel I have put burden on the Lord and that He very real and close to me."

I will never be the same pers after this experience. Five da spent in such an intensive enco ter may radically change one's w nessing patterns. Each particip went home convinced that oppor nities for personal witnessing w surrounding them: they only need to become conscious of them a use them.

The (Old) Mennonite Church sponsoring one of these worksh in each district. I am wonder whether our Conference could be fit from a similar workshop. P haps it could be held in a city wh we have a church so that follow work could be done by the lo pastor. Possibly this could be do on a district level or even on local church level.

youth

What does it mean to be saved?

Our salvation is finished. There is no red tape—no fine print. It is ours to accept.

Arthur E. Regier

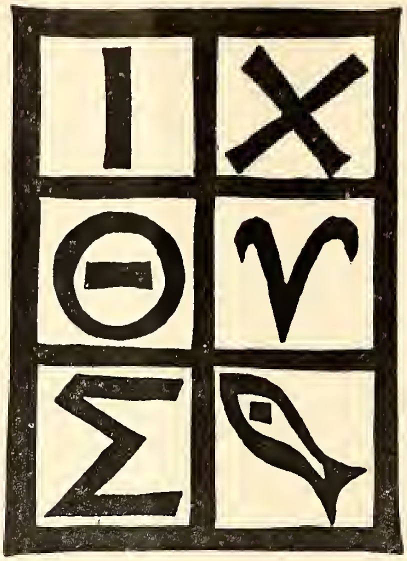
"Saved"—the word—has come into disrepute because of shallowness in the churches and in Christian circles. Since grace is free, discipleship has been made to appear easy. Lip service has been made important. In this maelstrom of thought, there are others who swing the pendulum into the other extreme. This results in hostility, in dividing into camps. And in Mennonite circles in past history, it has resulted in separation. We have failed to bring them together. Christ Jesus came (let us not err) to seek and to save that which was lost. Sin is a part of every human being. To Joseph it was revealed (Matthew 1:21), "Thou shalt call his name Jesus: for he shall save his people from their sins." Saved means to experience salvation. Christ's plan of redemption is completed. It was told to Adam and Eve. It was more clearly stated to the patriarchs. The prophets pinpointed various events of Christ's coming. The four gospels relate Christ's birth, ministry, death, resurrection, and ascension. The New Testament in its various writings reveals the events of men and women who experienced salvation and its challenge.

Our salvation is finished. There is no red tape — no fine print. Jesus came to bring sinners to repentance. He said, "The time is fulfilled, and the kingdom of God is at hand, repent ye, and believe the gospel" (Mark 2:15). Man pays no price to be saved. The Lamb was substitute for the price of sin. What does it mean to me to be saved? What does it mean to you? In this age of advanced education, faith still remains paramount. In spite of all wisdom and understanding, the cross baffles man. An individual never will be able to comprehend Christ's atonement. Child-like faith is required to believe in a Saviour whose blood was shed for the sins of the world. Faith is required in order to have the assurance that your sins and mine were included in that act even though we live 2000 years later. For me, this realization results in humility, admitting failures, sin, and helplessness. I am inadequate to enter into the kingdom without accepting Christ's supreme sacrifice. This does not even permit me to leave the back door open for the odd retreats that the world would dictate.

Believing in and accepting Christ as Saviour, I have the assurance of forgiveness. I believe He has forgiven completely. Isaiah makes this clear in chapter 1:18, "Though your sins be as scarlet, they shall be as white as snow." I am cleansed and become new. Christ remembers them no more. The new birth has taken place—the same birth which Jesus spoke about to Nicodemus.

"Saved" means peace with God and men. Genuine, sincere happiness springs from the very depths of the heart. As Christ stilled the Sea of Galilee, even so He brings about a calm in the heart of one who accepts Christ. Where modern America is in pursuit of happiness, a saved soul can testify of joy and peace which surpasses any pleasures the world can possibly offer.

"Saved" means assurance. "The Spirit itself beareth witness with our spirit, that we are the children of God." We no longer live in doubt. Though the cold war continues and storm clouds of vast destruction hang over us, we remain at peace, fully conscious of being in God's hand. We are confident in Him.



The ancient Christian symbol of the fish is also a simple confession of faith. The first five monograms in the design spell the word "fish" in Greek (I-ch-ty-y-s). These initial letters stood for the Greek words meaning "Jesus Christ, Son of God, Saviour."

This experience will do something to our conscience. We will differentiate much more clearly between good and evil. We will feel warned repeatedly where wrong thoughts seek entrance or even threaten to come to action. In our witnessi for our Saviour, we feel like Pet in Acts 4:20: "For we cannot b speak the things which we ha seen and heard."

"Saved" means that we belo to a large body of believers w are busy promoting peace and go will for all mankind. This press individuals into service. The co mand of Christ to preach and tea holds for every one who has ex rienced salvation. This also ho for Christ's command to "Give them to eat."

At present the field in which practice Voluntary Service is pr tically the world. Whatever yo interest, there is a place for yo The Lord needs every individu You—who have tasted the bread life and who have been saved fr eternal damnation—you teach, y give them to eat.

The Samaritan woman was n satisfied in knowing of the livi water. She went into the city a called others to come and see.

"Saved" means to serve in th field and capacity in obedience He leads. "Saved" means to p yourself on the altar without res vations. It removes complacen being satisfied as being "in." O Lord has a right to demand th dedicated, saved Christians be d gent in witness and service for Hi

BOOKS FOR YOU AND CHRISTMAS

Among the good intentions of life is the one to read "sometime when there is more time." People who have learned that they will never have more time simply have taken time in order to keep up with the never-ending publication of books.

A decision to put off until a later date the reading of books is fatal to a reading program. The catalog of a well-known publisher included in its introduction this rather brutal statement: "The person who does not read good books has no advantage over one who cannot read them." If this is true it is a sobering thought, especially for the person with good intentions.

If you are anticipating any winter leisure, or if you are planni to purchase gift books for Chri mas, the following list deserv more than good intentions. M are very recent, all are highly re able, and they are only a few the many fine new books.

That prolific writer, Elton Tr blood, believes that the Christi church can be revitalized by *T Company of the Committed* in t day of popular but nominal chu membership. The "how" and "wh of such a program are clearly o lined in this book. Harper, $2.

Prairie Pioneer THE CHRISTI KREHBIEL STORY. Faith and L Press, $3.50. This autobiography an early General Conference lea citing reading and vital Menno- history. Christian Krehbiel per- lly participated in early Menno- beginnings in North America. is a valuable book to the per- who wants to know more of his tage and who enjoys the first on style.

lonely and chaotic world lies nd the banal conversation so h indulged in by people today. *Dialogue and Destiny,* Harper,), Albert Edward Day sets forth theme that true dialogue with other, with society, with na- , with self, and with God is an lute necessity for all. Man es an effort to conceal rather reveal meaning in his day by conversation. This book grew a period of loneliness and suf- g in which the author devel- a new understanding of his faith and re-established his own dialogue with God.

Beloved World by Eugenuia Price, Zondervan, $4.95. This book is subtitled "The Story of God and People" and is a retelling of Bible stories for young people and adults. The language and writing style are refreshing and contemporary, and the author has endeared herself to readers of many denominations and walks of life. Eugenia Price is especially appreciated by her women readers and this latest book would make an excellent gift for Sunday school teachers and people who do work with youth groups. Illustrated.

Robert Reynolds is a gifted writer with a lyrical style and an unusual perception of life and its meaning. *In Praise of Gratitude,* Harper, $3.50, is a companion volume to *The Choice to Love,* Harper, $3.75, and in it is taught the place of gratitude in life, the need for it in our human and spiritual relationships, and how gratitude may be achieved in a world not particularly grateful. The book is at times mystical, always reverent, and is written in a simple essay style that welcomes reading in snatches.

Very little in the field of religious fiction is as exciting as *The Thirteenth Apostle* by Eugene Vale, Scribner, $4.50. It is an unusual novel concerning a man ". . . who is called but not chosen" and who encounters persons of profound faith and intelligent opponents of faith as he seeks to find a faith of his own. The times are present day and the problems likewise, but the faith and its seeking are age old. Rich in philosophic content, this is top quality writing. *Carlyle Groves*

alking to the Pastor

Donald Wismer

ed to be really serious with my riend but am not very inter- d in him any more. He is still ous about me. How can I break with him without hurting him?

can't. If he cares about you, g you will hurt. But you can't going with him just so you 't hurt him. After you are sure do want to break up, then you t be careful to let him know such a way that you show to that you are considerate of his ings.

when you have a good oppor- ty simply tell him that you feel would like to stop dating him. your manner of saying this tell you are sensitive to his feel- , and that you still respect him. *'t* be dramatic or shocking. *'t* send a note or get someone to tell him.

et him know that you do not anything against him person- and that you feel he is a fine son, but that you simply do not quite right about continuing go steady. To avoid later em- rassments, you should tell him you will not accept dates with for quite a while.

his won't be easy for either of but chances are if you do not feel strongly about him any more he will have sensed it already in the way you have acted toward him. We can't hide our true feelings from one who knows us well.

Why do I have to do what the church says? Can't I make up my own mind on what is right and wrong?

I know that sometimes it seems the church is living in some ancient world and doesn't understand today's youth. Unfortunately this is the case sometimes. But let's look at the church this way: it is a group of people who have tried to live as they understand Christ would want them to. They have looked at themselves, the world they lived in, at Christ through the Bible, and at history, and have said, "We believe a Christian should do thus and so to please God and find Life."

Looking at it this way, the church's judgments as to what is right and wrong are really a body of collective experience. The wisdom of our fathers is compiled in those judgments.

Now just because their insight and experience have led them to the conclusions they have passed on to us, it does not follow that we have to accept them unquestioningly. We need to take their judgments, then look at ourselves, the world we live in, at Christ through the Bible as we understand it, and at history, and judge if their conclusions were right. Each generation has to do that. If we don't, we might find ourselves living in some bygone world!

The question is: are you at sixteen mature enough to make those judgments? You see, you want to make up your own mind on the restrictions you don't like. But you have to consider that in making its judgments the church had in mind some problems you are not yet aware of.

My answer, then, is: accept the church's judgments while your experiences are still pretty limited. After you have experienced life more fully you will be able to trust your own judgments more.

The pastor who writes this column welcomes your letters and questions. His address is: Donald Wismer, 10102 West 64th Place, Arvada, Colorado. Your name and address must be enclosed but will not be printed.

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

the reader says

CHRISTIANS TO CO-OPERATE

In the November 7 issue of *The Mennonite* we were made aware of the trouble the world is in [The Crisis in Berlin]. We at times feel as if we should bury our heads in the sand and forget about the whole affair. But problems are not solved that way.

In order to be more effective would it not be advisable to identify ourselves with all other Christians? We used to belong to the Federal Council of Churches, but during the First World War when the council showed interest in growing militarism the Conference withdrew its membership. This council is subject to human mistakes very much like our own Conference is. But they are wrestling with these big world problems, and it seems we should be there with them and learn from them and make our own contribution. There ought to be one place where all of us, with different social background and different emphases in theology, could sit down together and work together. Most Christians it seems are aware that war has to be abolished if we want to survive. Have we not too long been trying to save our small group and have not paid enough attention to the total problem?

Jesus says: "For the man who is not against us is for us." Paul says, "I planted, Apollos watered; but God gave the increase."

J. W. Kliewer shortly after the close of World War I (Jan. 5, 1919) in a sermon tried to look into the future; encouraged us to think in world terms. He stated, "We must Christianize our international thinking or our international thinking will paganize our Christianity." He said we had a stupendous task before us. He stated further, "We must either grasp the opportunities as they flit by or clear the field for other forces. We must win the world for Christian living or it will go to the devil. And let us not think that we can carelessly look on as it goes that way and piou compliment ourselves that we least are bound for heaven. are not. We are headed in the sa direction if we are indifferent a inactive." *Sam Regier, North Ne ton, Kansas.*

COMMUNISM AS A WORD

To the Editor: Just one adc paragraph about "Our Muddy Thi ing About Communism." Brotl Myron Schultz says, "Communi is satanic in origin."

The word "Communism" con out of the New Testament (A 2:43-7; 4:32-5). Our Hutterite bre ren and Koinonia Farm at Ame cus, Georgia, are living witnes to communism. The same New T tament word gives us commun and communion. Russian atheis "Communism" is not genuine co munism at all. We do need desp ately to clear the muddy wat before the John Birchers and C cuit Riders lead us into totalitari ism! *Carl J. Landes, Guilford C lege, North Carolina.*

our schools

MEIHUIZEN LECTURES

"Menno's faith was life, not a closed system of doctrines or truth, but a personal relationship to Christ," emphasized Domini H. W. Meihuizen in his final in a series of five lectures at Mennonite Biblical Seminary, November 6-8, on the man after whom Mennonites are named. Here he (left) speaks with Erland Waltner, president of the Seminary.

BETHEL APPOINTS FRIEDMANN

Robert La Follette has tendered his resignation as professor of history at Bethel College for the winter and spring quarters in order to make himself available for a possible appointment by the United States Government to a post of enlarged opportunity for service.

Filling the vacancy left by La Follette for the winter quarter will be Robert Friedmann, native of Vienna, Austria, who has been professor of history and philosophy at Western Michigan University at Kalamazoo, Michigan, since 1945 and is presently an Associate Editor of the *Mennonite Quarterly Review.*

Following his education as an engineer in the Technical University of Vienna 1908 to 1914, Friedmann studied history and philosophy the University of Vienna 1920 1924, securing the Ph.D. in 1924. then taught at gymnasiums in Vi na 1925 to 1938.

In 1939 Friedmann left Austr reaching the United States via Er land the same year. He was hon ary fellow at Yale Divinity Sch in 1940, and Research Fellow in A baptist Studies at Goshen Colle 1940 to 1943. For a part of the lat period he was visiting lecturer Goshen College. He was an assista editor of the *Mennonite Encyclo dia* 1947 to 1959, responsible for former Austro-Hungarian territo ties and the Hutterian Brethren.

$15,000 RESEARCH GRANT

The receipt of a $15,000 resear grant by the science division Bethel College has been announc This grant, the second awarded Bethel College in the last five yea is made by the Research Corpo tion of New York and uses fur from industrial patent income des

ted for scientific purposes.
Jnder the terms of the grant,
000 a year will be available for a
ee-year period. This is a special
ant in that its specific use is very
xible. Areas in which the money
1 be spent include faculty salaries
ile on leave from the college to
research, payment of student as-
tants, purchase of laboratory sup-
es, and library materials.
According to Ronald H. Rich,
airman of the division of the nat-
al sciences at the college, the
esent grant will be used mainly
chemistry research. Possible
ojects include measurement of
solute electrode potentials, isola-
n of natural products of marine
ganisms and completion of a the-
y on boiling points.

ACE SPEECH CONTEST

peace speech contest will be
ld on the Bluffton College cam-
s this year on February 21, 1962,
nounced Mrs. Christine Purves,
structor in speech, and Burton
st, assistant professor of Bible.
ny topic dealing with world peace
acceptable, and it need not deal
th "pacifism or nonresistance."
A first draft must be submitted to
rs. Purves or Yost by December
and a second draft by January
Suggestions for revision will be
ven by the instructors. The maxi-
um length is 1,200 words with not
ore than 10 per cent quoted from
her material.
The winner of the local contest
ll receive $10 and the second place
nner will receive $5. These per-
ns may have the opportunity to
mpete in the Ohio State Contest
ld in March or April.

OTEST NUCLEAR TESTING

urteen students from Bluffton
llege left November 17 for Wash-
gton, D. C., to take part in a
monstration of college students
ross the country, protesting
ainst the possible United States
sumption of atmospheric nuclear
sting. Students on their home
mpuses are also working to pro-
st this move.
The demonstration, a three-day
st, was in progress in front
the White House since Nov. 16
students from Grinnell College,
innell, Iowa. The Bluffton stu-
nts overlapped with the Grinnell group on Saturday and continued through Monday, when Carleton College of Minnesota continued the vigil. This demonstration is not in affiliation with any campus organization, college, or national group. It is entirely student initiated and supported.

Eleven of the Bluffton group fasted. The three drivers did not fast; however, one of them, James Roth of Orrtanna, Pa., was the spokesman for the group and the other two were engaged in other activities such as letter writing and visits with Congressmen.

Students back on the campus are also actively protesting through writing letters to newspapers, Congressmen, ministers, families and friends, distributing posters in churches and stores, sending postcards, and writing to college students on other campuses encouraging them to add their voices to this protest.

Co-ordinators for the group working on the campus are Nancy Heiks, Bluffton, and Stanley Clemens, Sellersville, Pa. John Miller of Lima is treasurer, and Carole Dirks, Elkhart, Ind., is in charge of publicity with Joyce Manning, North Franklin, Conn. More than fifty other students are working on posters and letters. Prayer services for peace are also being held, to which students, faculty, and people of the community are invited.

The group's statement of purpose for the project states that the students "are genuinely concerned about the arms race, and in particular the possible resumption of atmospheric nuclear testing by the United States" and "are acting on individual initiative and conviction . . . co-operating with other sympathetic student groups to express widespread concern on college campuses about this issue."

It is hoped that "the attention of our communities will be focused upon the dangers of atmospheric nuclear testing, and that public opinion may be influenced to support President Kennedy's reluctance to resume testing."

BROCKMUELLER APPOINTED

Gordon Brockmueller will join the faculty at Freeman Junior College for the winter and spring quarters. He is a graduate of Freeman and received his bachelor of science degree in agriculture from South Dakota State College, Brookings.

For the past four years Brockmueller served under the International Voluntary Service Organization in Vietnam. Besides teaching courses at the college, he will conduct an evening agricultural seminar. This will consist of the discussion of topics of interest to local farmers and also in securing qualified resource speakers.

CHOIR PRESENTS "AMAHL"

Ushering in the Advent season this year will be two performances of "Amahl and the Night Visitors," by Gian-Carlo Menotti. The College Choir will present the well-known Christmas Opera on December 7 and 8. The cast includes: Judy Senner as Amahl; Della Kehn as his mother; Romaine Friesen, Kenneth Schrag and Kenneth Graber as the three kings, and Maylon Peters as the page. LeAnn Kaufman is the accompanist and Mrs. LaVera Kleinsasser the director.

MCC news

FOOD FOR CHINA

The Mennonite Central Committee is continuing to investigate the possibility of a Food for China program. The project has received priority, but progress in the negotiations has been slow.

Canadian MCC representatives recently attempted to arrange a meeting with a Chinese wheat-buying delegation in Winnipeg, Manitoba, but the Chinese were not prepared to participate in discussions concerning aid to their country. Their assignment, they said, was to buy wheat.

China does not have embassies in Canada or the United States, therefore it is difficult to schedule meetings with them in North America. Plans are under way, however, to arrange for a meeting with Chinese government officials in one of their European embassies through MCC representatives stationed abroad.

It has been apparent from the time that the Mennonite Conference, at its biannual meeting at

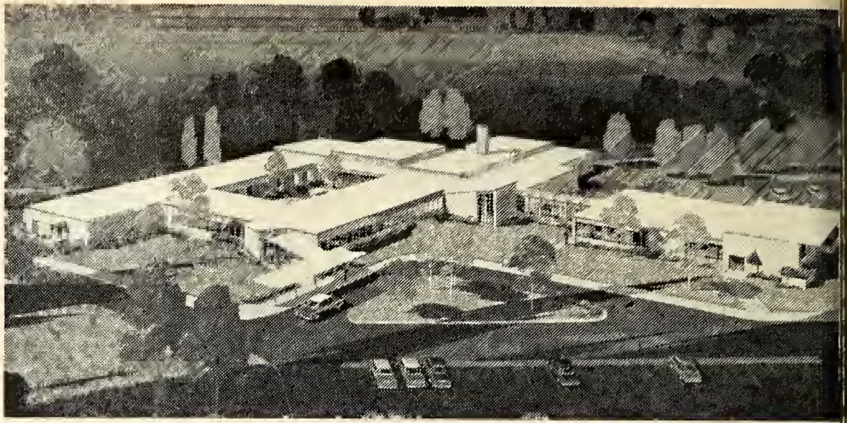
Johnstown, Pennsylvania, this summer, passed a resolution asking MCC to begin a food for China program, that negotiations would be slow. It is becoming increasingly clear that this project will require much prayer and patience on the part of the MCC constituency.

GROUNDBREAKING SERVICE

Ground-breaking ceremonies for the Oaklawn Psychiatric Center were held November 16, with nearly 200 persons gathering in a cold rain to witness the thirty-minute program.

Presiding was Robert W. Hartzler, chairman of the Oaklawn board of directors. Brief addresses were then presented by H. S. Bender, a member of the MCC executive committee, and by Walter Compton, executive vice-president of Miles Laboratories, Inc., of Elkhart.

The ceremonial ground-breaking followed the two addresses, with Erland Waltner, president of Mennonite Biblical Seminary, turning the first shovel of dirt in behalf of the church, and D. L. Rutter, president of the Elkhart General Hospital board of directors, turning the shovel in behalf of the community.



Architect's scale model of the Oaklawn Psychiatric Center.

Others who took part in the ground-breaking process included H. C. Amstutz, president of Mennonite Mental Health Services, Inc.; Annas Miller, chairman of the Oaklawn building committee; and E. P. Mininger, M. E. Miller, Howard Bosler, Howard Rush, Edwin Stalter, William Stutzman, and Harry Weirich, all members of the Oaklawn board of directors.

Following the ground-breaking, the formal signing of the contracts for the Oaklawn construction, totalling $750,000, took place at Mennon Biblical Seminary. This signing h been authorized at a meeting of t board held earlier in the day. T contracts call for the work of c struction to be completed with 365 days.

The Oaklawn Center is the four such facility to be developed und the sponsorship of the Mennon Central Committee. Mennonite Me tal Health Services, Inc., is a su agency of the MCC by which t work of these centers is co-ordin ed and their programs supervise

our churches

NEW BUILDING DEDICATED

Zion, Swift Current, Saskatchewan. There was no sign of the activity of the previous weeks. The paint brushes, saws, hammers, had been laid aside. A peace and quiet had settled over our new church and as we looked at all the 'newness' about us, we wondered: "Is it really finished—is it really ours?" The keys had been passed from the architect to the foreman, and then presented to Pastor Abe Neufeld, who had opened the doors and vited us all into this new house the Lord. Mayor Dahl of Swift C rent, Bill Olsen, (architect from R gina), and Rudy Janzen of Calga (member of the Church Archit ture Committee) gave challengi messages to the 550 persons pr ent. Paul Schroeder, Drake, S katchewan, was guest speaker f the morning and afternoon servic with John Siemens, Herbert, speaker for the evening. Each turn, reiterated the importance rededicating our own lives alo with the dedication of our chur The seventy-voice joint choir, und the direction of Waldemar Regi sang "Heilig, Heilig, Heilig" and " Mighty Fortress Is Our God." The and many other items helped make dedication day, October 1961, very special, and long to remembered in the history of t Zion Mennonite Church, Swift C rent, Saskatchewan. *Mrs. Herm Regier*

utual aid placement

ITORIAL ASSISTANT By June e will need a person to serve as editor's assistant for *The Men-* *ite*. Responsibilities include copy ervision, layout, styling proof- ding, and rewriting. Experience desirable, but not completely essary provided the person has lls in language and design. Make plication in writing to Willard assen, 722 Main St., Newton, nsas.

nto the beyond

TRICH JOHANN BRAUN, Clear- ok, British Columbia, was born cember 31, 1886, in Chortitza, th Russia, and died October 11, 1.

NNA HEINRICHS, Rosthern, Sas- chewan, was born January 10, 7, in Lower Chortitza, Russia, l died November 14, 1961. She ame a nurse at the age of 23. er coming from Russia in 1929 operated a nursing home for ny years.

KATIE FUNCK LEHMAN, Geary, Ok- oma, was born in Beltersrot, Ger- ny, January 11, 1877, and died November 22, 1961. She was a mber of the First Church of ary for over 60 years. She is sur- ed by two sons.

BRAM P. LOEWEN, Hague, Sas- chewan, was born January 23, 5, in Rosental, South Russia, and d October 24, 1961.

CARL NEUMANN, Shafter, Califor- , was born January 31, 1893, in itewater, Kansas, and died No- nber 16, 1961. He was a faithful mber of the First Church of after for the past 25 years and father of ten children of which en are still living.

ACOB J. OTTO, Springs, Pennsyl- nia, was born April 7, 1873, near antsville, Maryland, and died No- nber 13, 1961. He was a member the Second Church of Springs.

AGNES (NETA) SIEMENS PETERS, skatoon, Saskatchewan, was born rch 28, 1897, in Lower Chortitza, th Russia, and died October 27, 1.

NNA BUHLER REMPEL, Chilliwack, C., was born December 19, 1878, in Kronsweide, Russia, and died October 22, 1961.

MRS. CARRIE TSCHETTER, Pretty Prairie, Kansas, was born February 20, 1890, at Halstead, and died November 18, 1961. She was a member of the Mennonite church and the wife of P. P. Tschetter.

ABRAHAM J. VOTH, Buhler, Kansas, was born September 6, 1880, and died November 11, 1961. He was a member of the Hoffnungsau Mennonite Church.

HENRY J. VOTH, Goessel, Kansas, was born August 17, 1866, and died November 19, 1961. He had been a farmer and was a member of the Alexanderwohl Church.

HENRY H. NICKEL, Inman, Kansas, was born September 25, 1882, in South Russia, and died October 12, 1961. He was a charter member of the Inman Mennonite Church, and the father of one son and three daughters.

DAVID PENNER, Saskatoon, Saskatchewan, was born June 19, 1874, in New Kronsweide, South Russia, and died September 30, 1961. He was ordained as a minister in Russia in 1923 where he had also served as a teacher and farmer. He came to Canada in 1948 and preached periodically in the First Church, Saskatoon.

MRS. D. I. SCHROEDER, member of Goessel (Kan.) Mennonite Church, was born January 1, 1889, and died September 27, 1961. She was the mother of two children.

KATHARINA KLASSEN WEIR, Vineland, Ontario, was born April 3, 1877, in Friedensdorf in the Molotschna and died October 1, 1961.

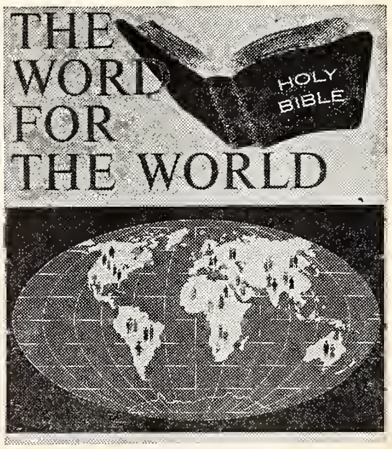
MRS. ANNA STUCKY was born in South Dakota on September 3, 1880, and came to Monroe, Washington, with her husband fifty years ago. She was a charter member of the First Mennonite Church, Monroe, and leaves five children.

CARL J. TRUESDALE, Barto, Pennsylvania, was born July 10, 1896, in Spencer, New York, and died October 22, 1961. He was a member of the Hereford Mennonite Church, Bally, Pennsylvania, and was head of the Latin Department at Germantown Academy.

EZRA MARKLEY, Zieglerville, Pennsylvania, a member of the Eden Mennonite Church, Schwenksville, Pennsylvania, died suddenly at his home on September 27, 1961, at the age of seventy-three years. Mr. Markley was financial secretary of the church for more than twenty-seven years.

DANIEL J. STUCKY, McPherson, Kansas, was born April 15, 1887, near Moundridge, Kansas, and died October 27, 1961. He was a member of the Eden Mennonite Church. His wife and four children survive.

IDA BECKER JANTZ, Meno, Oklahoma, was born June 2, 1887, near Moundridge, Kansas, and died October 26, 1961. She was a member of New Hopedale Mennonite Church. She and her husband, Henry, celebrated their golden wedding anniversary in September 1960. They were the first couple to be married in the West New Hopedale Church, Ringwood, Oklahoma.


THE WORD FOR THE WORLD
HOLY BIBLE

3 Advent Sunday	Matthew	5:1-16
4	Matthew	5:17-48
5	Matthew	6:1-15
6	Matthew	6:16-34
7	Matthew	7:1-29
8	Luke	4:16-30
9	11 Timothy	4:1-8
10 Universal Bible Sunday	Luke	8:4-18
11	Joshua	24:1-18
12	Psalms	27:1-14
13	Psalms	46:1-11
14	Psalms	91:1-16
15	Psalms	103:1-22
16	Luke	1:39-56
17 Sunday	Luke	1:57-80
18	Micah	6:1-16
19	Luke	10:25-37
20	Luke	15:1-24
21	Luke	17:11-19
22	Matthew	1:18-25
23	Matthew	2:1-12
24 Sunday	Luke	2:1-20
25 Christmas	Philippians	2:1-11
26	Matthew	2:13-23
27	Matthew	3:1-17
28	Matthew	4:1-11
29	1 Corinthians	13:1-13
30	Ephesians	4:1-24
31 Sunday	Ephesians	1:1-23

our conference

Second class postage paid at North Newton, Kan

ENTZES RETURN TO CONGO

Samuel and Leona Entz of Newton, Kansas, plan to return to the Congo about the middle of December. They will leave Newton on December 4, spend a few days at the Congo Inland Mission headquarters in Elkhart, Indiana, and fly from New York on December 12. The Entzes will likely be stationed at Nyanga, where Samuel will again take over maintenance of mission vehicles and equipment and Leona, who is a registered nurse, will serve in a hospital there.

There are presently twenty-two CIM missionaries in the Congo. Of these, nine, including the Entzes, are under the Board of Missions of the General Conference Mennonite Church.

REVIVAL IN PARAGUAY

The A. G. Neufelds of Margaret, Manitoba, have completed their ministry in the Fernheim Colony of Paraguay. Sponsored by the Board of Missions of the General Conference Mennonite Church, they have conducted worship and evangelistic services and have visited all Mennonite families in the colony. Three hundred persons are reported to have found peace of soul as a result of this ministry.

The Neufelds are continuing their work in the Volendam and Friesland colonies, preaching, visiting, and encouraging Christians. About the middle of January they will begin a three or four-months ministry in the Menno Colony.

BIBLES FOR INDONESIA

The American Bible Society is making an appeal for $250,000 to meet emergency needs for Bibles in Indonesia, prior to an embargo against their importation to that country which takes effect December 23, according to Robert T. Taylor, executive secretary.

The Indonesian government has placed an embargo on all books published in locally-used languages in an effort to strengthen the economy in that country, Taylor reports. Effective December 23, when a two-year moratorium on the embargo expires, it will apply to Scriptures.

Local Indonesian churches and mission stations of American churches have requested supplies of Bibles prior to the effective date to take care of their needs. The emergency funds will be used to provide 50,000 Bibles in the Toba Batak language and 30,000 in Javanese, and to help The Netherlands Bible Society supply 100,000 Bibles in the Indonesian language.

If the entire $250,000 is raised, the Society will also send paper and binding materials for the printing of Gospels and New Testaments in Indonesia. There is insufficient printing equipment there for the printing of whole Bibles, however, and this is likely to be the situation for some time to come. Contributions may be sent to the American Bible Society through the Board of Missions, 722 Main St., Newton, Kansas.

DECEMBER "BUILDER" FEATURES

William Klassen writes on the topic "God Was in Christ" in the December issue of *Builder*, the magazine for church workers. Professor of New Testament at Mennonite Biblical Seminary, he writes on three areas of the topic: Jesus, the Son of God; Jesus, the Son of Man; and Jesus, the Lord.

Another feature article in the *Builder* is "Maintain the Spiritual Glow" by J. N. Smucker, former editor of *The Mennonite*, now interim pastor of the First Menr nite Church, Upland, California. T article deals with the importan of the pastor, teacher, and sup intendent to the Sunday school.

Other topics featured are memo work, revival, youth leaders, and Christmas service. These are in a dition to the regular helps for teac ers of the Uniform Lesson Seri and the Sunday evening servi guides.

Nonsubscribers to the *Builder* m order from Mennonite Publicati Office, 720 Main Street, Newto Kansas.

AUDIO-VISUAL ADDITION

"The John Garzon Story" is t most recent addition to the Aud Visual Library in Newton, Kansa Slides and tape recording (and/ script) tell the story of a Colo bian who was won to Christ Conference missionaries and of h experiences as a Christian witne suffering persecution but gaini many followers of Christ. T slides and narration were provi ed by Gerald Stucky (Berne, In ana), missionary to Colombia.

The slide set may be order from the Audio-Visual Library, Me nonite Publication Office, 720 Ma Street, Newton, Kansas.

JANZEN APPOINTED

Homer and Gredi Janzen (Wal heim, Saskatchewan), who join the Conference mission in India September 1960, are temporari stationed at Champa, M.P. Doct Janzen serves in the Champa Chr tian Hospital, where Dr. T. Math (India) is the acting medical sup intendent. Janzen has been appoi ed medical superintendent of t Sewa Bhawan Hospital in Jagdees pur, M.P., effective April 1, 196 when he will relieve Dr. Joe Duer sen (Newton, Kan.), whose furlou is due in 1962.

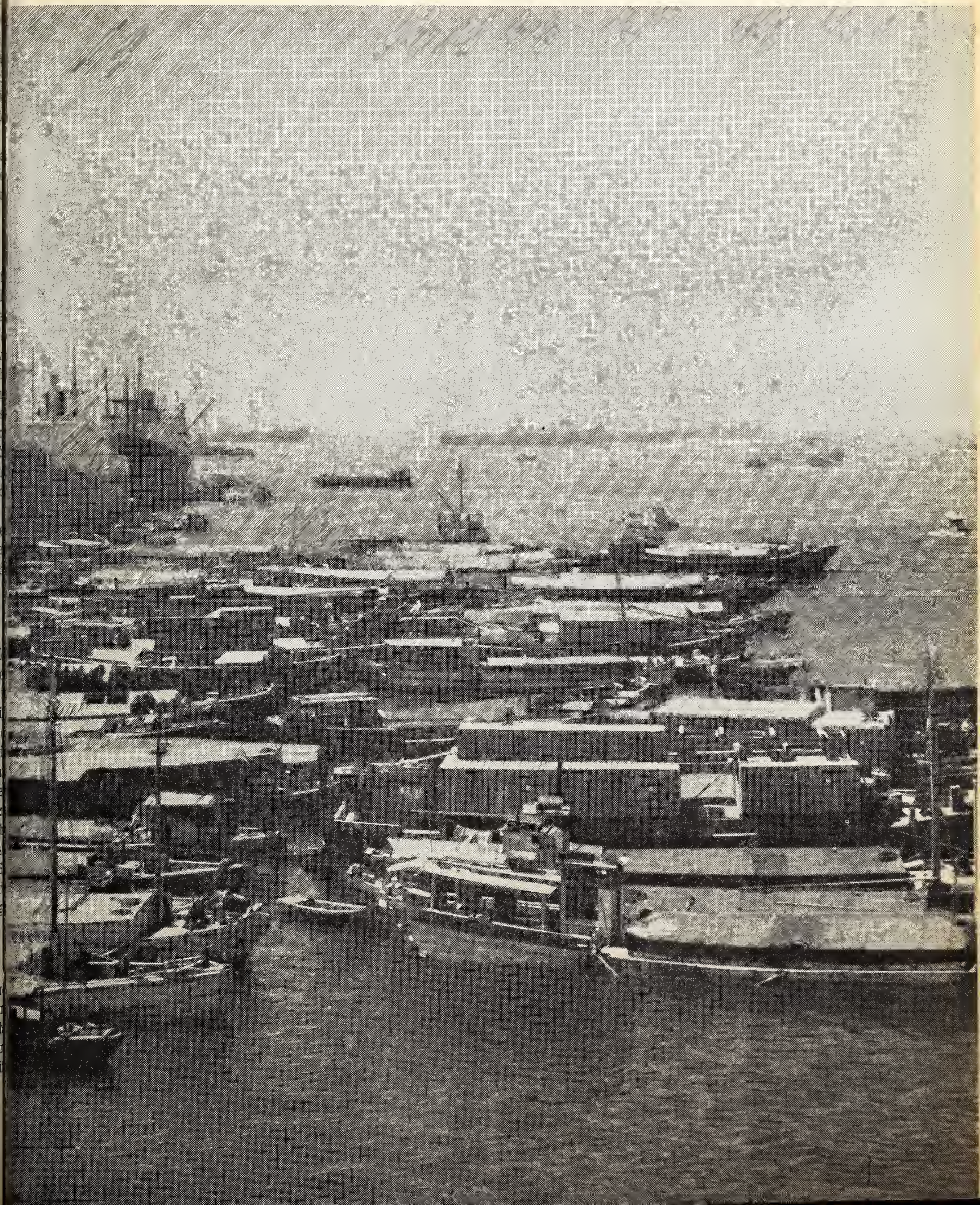
PROJECT LIST

The Board of Missions has p pared a list of projects for perso and groups within the church w have been requesting suggestio for projects, including White Gi offerings.

DECEMBER 12, 1961

HE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST



THE CHURCH THAT GREW IN JAPAN

S. F. Pannabecker

The tenth anniversary of our Ja
Mennonite Mission was observe
September 24 in Miyazaki, Ja
In this address which was deliv
on that occasion, S. F. Pannabec
a member of the Board of Miss
and a former missionary to Ch
renews our understanding of
goals in the Far East.

IT WAS IN 1936, just 25 years a
that our mission in China celeb
ed its twenty-fifth annivers
There were about 2000 Christian
our field and perhaps one thous
of them gathered for the occas
There were at that time several
stitutions operated by the miss
and church—a high school, a B
school, a hospital, and a school
nursing. There were seven lar
churches and a number of sma
ones, perhaps twenty-five in
Each year, from several hundred
quirers, there were baptized betw
one and two hundred new Ch
tians. The work seemed to be fl
ishing and we had great hopes
the future. I remember saying
someone; "This is now the twe
fifth anniversary celebration, I w
der how many of us will be here
the fiftieth anniversary celebrati

This year would have been t
fiftieth anniversary. I fear no c
bration is being held. The war
the Communist control have
rupted all activities. Missiona
have been gone for ten years,
we have no word as to how ac
the churches may be. We beli
however, that God's spirit is w
ing among them.

So for me this celebration
special significance. It does m
fifty years of missionary work
our church in the Far East. Ot
churches and other boards h
worked longer for which we th
God, but we are also glad to o
this contribution to His service.
tually the work in Japan is so

Christian group should think of itself as a lonesome body
elievers. It may be small in number, but it is one with the
le body of believers which is not small.
must consciously think and work across denominational
s so that in a country like Japan where Christians are
tively few, they be not further divided into competing groups
eating the very purpose for which our witness is intended.

t related to the former work
hina. As it became obvious that
k must be closed, many people
that the interest generated
e and the funds available should
ransferred to some other Far
ern country. Hence investiga-
s were made in Japan and even-
ly, as you know, this work in
azaki prefecture was started.
he words of Paul, from Philip-
s 3:13-14, come to mind: "One
g I do, forgetting what lies be-
and straining forward to what
ahead I press on toward the
." The Christian life, whether
an individual or for a church,
nds on concentrating all ef-
s in a single purpose —"one thing I do." The railway train seems strictly confined in its movements, but take that track away and it is unable to move at all, while on the track it not only hauls heavy loads but moves with speed.

"Forgetting what lies behind"—these words hardly seem fitting for an anniversary. But Paul is referring to those things in his past which he once vainly treasured as effecting salvation—the fact that he was a full-blooded Jew, that he observed all the rites of his religion, and that he carefully kept the law. By these standards he says he was faultless, but "Whatever gain I had, I counted as loss for the sake of Christ" (3:7). "Indeed," he continues, "I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord" (3:8). These are the things which Paul forgets—everything of his old life before he knew Christ and which could interfere with knowing Him fully. So we may well forget our old lives with the aims and ambitions which were not reconciled to Christ as well as the failures and times when we are unfaithful.

"Straining forward to what lies ahead" is in contrast to forgetting the past. Here is striving; here is eagerness; here is confidence that God through Christ has a reward that is worth every effort. All of the old zeal with which Paul once

apanese leaders increase, the role of the missionary decreases.

persecuted Christ and sought personal ambitions has now been concentrated in his new life.

"I press on toward the goal" completes the sentence. Paul has mentioned concentration of purpose, forgetting the past, and striving forward. All this preparation for one goal. What is the goal? It is suggested in the words that follow—"for the prize of the upward call of God in Christ Jesus" (3:14). He has defined it more clearly before when he said, "Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord" (3:8); or when he said that he counts all else as refuse that he may gain Christ, knowing Him and the power of His resurrection, even to the extent of sharing in His sufferings. Paul is absorbed in knowing Jesus Christ and in having within himself the life of the living Saviour and for this end he is willing to sacrifice everything else and to follow Christ to death.

The List of Beginnings

These fitting words remind us of the *past*, both the things we should remember; they remind us of the *future*, that we should strive for what lies ahead; and they remind us that there is a *goal* toward which we press.

Let us look for a moment at the past. Here we are reminded first of all that, as far as this work is concerned, the past is but a short time—only ten years. Yet this brief period has at least one thing of great significance, that is, that a beginning has been made. Beginnings are always important, for without a beginning there could be no continuation, no growth, no eventual success. But a beginning is nothing to boast about, as Scripture says, "Let not him that girds on his armour boast himself as he that puts it off" (1 Kings 20:11).

So without boasting let us simply record that the Holy Spirit has prompted various people — groups of believers, or churches, and individuals—to take certain steps which have brought this work about. We believe that the Holy Spirit prompted the Board of Missions to study possibilities and locations in Japan and prompted the General Conference in 1950 in far-off America to approve the endeavor, to promise financial support, and to offer contributions of young men and young women who might bear testimony of Jesus Christ as a living Saviour.

We believe the Holy Spirit prompted individuals to volunteer for the service which was proposed. How well I remember when Leonore Friesen who had other plans for mission work dropped them and accepted the invitation to become the first candidate. Verney Unruh, who had just started working in a pastorate where he was well liked, broke away to accept the invitation to unknown work in Japan. W. C. and Matilda Voth, who had just returned from long service in China, rearranged their plans and without adequate rest accepted the invitation to go forth without delay to a new field just to be opened. All of these with others accepted in faith the call from the Holy Spirit to an unknown work in an unknown place. Within one year's time there were ten missionaries assigned to the Japan field. Others were added as time passed and to date twenty-three missionaries and four short-term workers have been sent out. It is most unusual and only by the grace of God, with the exception of the Voths who have retired because of age, all but one of these missionaries are still at work in Japan and able to be present here today.

Missionaries are in a peculiar position. Coming from one race and culture and language and nation, they serve the people of another race and culture and language and nation. At the same time they have responsibilities and convictions. At times they appear too foreign, or too aggressive, or lacking in understanding. Yet when you come to know them, there is no group as a whole more sincere or more desirous of doing the will of God. We should, with Paul, forget the things in their past that make them different—dress, language, customs—and remember them as messengers of God through whom His word and His will are received. For through the work of the Holy Spirit th differences are bridged and we realize oneness in Christ.

But the beginnings involved m more than missionaries. Throu the word that was spoken and witness presented, the Holy Sp was able to speak to hearts, a again the direction of lives v changed. Here you know the st better than I do. Some of you h been telling how God spoke to and the salvation that has come Christ. One after another believ have been added until perhaps have been formally baptized. T is not a large number to be su but it is a beginning and there many more who have heard message of salvation in Christ a who in the course of time will co to outward acceptance.

As believers have been won also churches have been organi and an over-all sense of kinship veloped. This confidence that all lievers are one in Christ is essen to a growing church. A "chur in the New Testament sense begun and we may expect it grow. Organization and buildi are of secondary importance, for these there are evidences beginnings too.

The Believers and Christ

Another contribution from first ten years, and a beginning th may be the most important of is that from among the believ who have been won there ha emerged men and women who ha been willing to give up secular p suits and consecrate their lives the ministry of the gospel. churches have pastors called by church. One has been fully ordair and in the course of time oth will also be ordained. There is conference representing the chur es with elected officers. All of t suggests a Japanese involvement the church development which w in due season surpass that of t missionaries. If the work of the m sionary has stood out in this fi decade, it will be less so in the ture and will disappear as t church comes into maturity.

In thinking back over the pa

THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and Dec ber 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; edito correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, Kan**

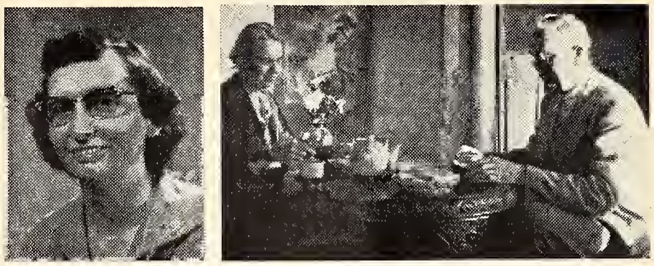
years two points need to be
hasized. First, never despise the
of beginnings, for this is that
of which the future comes. Sec-
ly, in these beginnings there is
t which is of man and that which
f the Holy Spirit; the former is
isitory, the latter is permanent.
s this latter on which we must
d.

e cannot predict what will hap-
in the future, but we know
if we are faithful the Holy
rit will continue working and
e will be growth and develop-
it in every proper way. I would
to suggest four guides to our
rts for the future.

irst, we must remember that we
part of the great Christian
vement—in Japan and through-
the world. Jesus prayed for the
ty of His followers. Paul insists
t believers are the body of Christ
that the body of Christ is one.
annot be divided. No Christian
up should think of itself as a
esome body of believers. It may
small in number, but it is one
h the whole body of believers
ch is not small.

Ve must consciously think and
k across denominational lines so
t in a country like Japan where
istians are relatively few they
not further divided into compet-
groups defeating the very pur-
e for which our witness is in-
ded. We must seek for fellow-
p with everyone who can sin-
ely say, "Jesus Christ is Lord."
istian unity on a doctrinal basis
l never be found, nor is unity
be found in forms of worship, or
toms of living. But acceptance
he Lordship of Christ, even when
fully understood, may well be
starting point for true Christian
owship. We have responsibilities
all those who name the name of
rist.

econdly, we must clearly hold
th the responsibility of individ-
s to accept Jesus Christ person-
y as Saviour and Lord as the
sis of church membership. Our
rch is a believers' church, one
ere each member has accepted
rist in faith and experienced for-
eness of sins and a new life.
is does not mean perfection nor
lessness, but rather it means par-
ipation in a new life of which
us Christ is the center. This has
vays been a principle of Menno-
e faith and one which we cannot afford to lose. Most churches accept it to a greater or lesser degree. In general the vitality of a church is proportionate to this emphasis on personal belief as a requisite for membership.



Leonore Friesen and Mr. and Mrs. W. C. Voth.

Disciples and Witnesses

Thirdly, we must understand the need to follow Christ in daily life. This naturally follows accepting Christ though some have separated accepting Christ from following Him and emphasized one at the expense of the other. Acceptance of Christ must mean acceptance of what He stood for or it is no acceptance. This means that believers who accept Christ should seek to live the way He lived, to be concerned about others and show compassion for those in need, to seek peace and refuse the way of war, to be ready to sacrifice selfish desires in order to promote the will of God. The beatitudes provide a good test at this point. Do we really believe strongly enough that the meek are happy, that we would seek happiness through meekness, through mourning, mercy, through thirst for righteousness, or through purity of heart? The common man of the world says it is unrealistic and therefore impractical to follow Jesus in these matters. Some Christians hold that it is unnecessary since the grace of God saves us as we are. These easy answers are no answers at all. Any honest attempt to walk the way of Christ will be painful and involve suffering. Christ's way is not easy and no one can truly know Christ unless he attempts to follow Him in life. This challenge comes to all of us to carry Christ into daily living.

And as a final point, we must recognize that every member of the church is responsible for his share of the evangelistic program. In a believers' church every believer is a witness, for the church is the body of Christ and it is through this body that God's revelation in Christ is carried to the world. Our neighbors and the world in general know Christ only as they see Him in the lives and witness of those who have accepted Him.

In the days we have been here, I have heard in your voices and seen in your faces and observed in your lives these things we have been talking about. There is this sense of fellowship in Christ across all barriers of distance, race, and language. There is the testimony of personal salvation in Christ. There is the following of Christ and the witnessing for Him. Let these grow as the Holy Spirit leads and the future of this church is bound to be blessed.

We have looked at the past; we have considered the future. Now, in the words of Paul, "We press on toward the goal." The goal is, again in the words of Paul, "That I may know him and the power of his resurrection." It is the risen, living Christ whom we may know. It is the Christ who may be with you, filling every need, bringing satisfaction and joy even in the face of testing and suffering. It is the Christ who works not only in individual souls but also in the church—the community of saints—making it a foretaste of the kingdom of heaven.

Much of this we have experienced, but to its fulness we have not attained and so we press on. We know not what God has in store, but we know He has more than has ever entered into our thoughts or hearts—more for you and me, more for the church in Miyazaki, more for all those who seek to do His will. For this "prize of the upward call of God in Christ Jesus" we now consecrate ourselves and looking to Him we press on.

NO TOY SOLDIERS FOR CHRISTMAS

Leland Miles

Toy soldiers cast a romantic glow over the thud of lead in flesh. They make war a harmless little game. To perpetuate this glow is to assume a dreadful responsibility.

RLY LAST DECEMBER my four-year- son Greg began his campaign have me build a "Christmas gar- 1." I had told him about the one ad when I was a boy. It was unted on a large wooden plat- m in the sun parlor and con- ned lighted houses, street lamps, eal lake with unreal swans, a ra- e and bridge, mountains roamed sheep, gravel roads and cars, a in station, and of course the in- table train which kept coming ck where it started.

The most prominent feature of garden had been a medieval t. On its towers stood Arthurian ights, carrying red and green pen- nts. Marching out of its giant ch were American revolutionary litia in brown frock coats and llow trousers. To complete the in- ngruity, the attacking force were ite and gray West Point cadets, arching with precision against eir patriot foes.

During my boyhood, the January y came each year when this little rld with its big-world symbols peace and war was packed away til the next Christmas. Then there me a Christmas when it was not packed. Suddenly Dunkirk had ade Christmas gardens unimpor- nt.

Throughout the war and for a cade thereafter, the miniature epherds and sheep and fences and rses remained jumbled together dusty wooden boxes, first in a altimore cellar, then in my Indi- a attic. But boys have ways of ploring attics, and one day Greg und this slumbering Christmas rden world, all topsy-turvy, just the big world is. He reacted like alboa discovering the Pacific. at's when his campaign began to ve his own "garden." He even omised to help, which was less a bribe than he thought. But I reed.

ombat and Marching Soldiers

Many of the Christmas garden ings that we resurrected from eir long exile were broken. In e seventeen-year interim, the Pull- an porter had lost the lady's bag used to carry. By now the train as a museum piece, and in its rformance showed no enthusiasm be called back into service.

The biggest shock, however, came hen we removed the medieval fort from its box. All the soldiers were gone! Not a single knight or revolutionary patriot or West Point cadet was to be found. In secret all had marched off on some gallant miniature mission, and had wound up a lost battalion. Greg took it pretty well. He said he could pretend the fort was a farm house, but I could see his heart wasn't in it. I went down to the five-and-ten and bought him a 98-cent "U. S. Army Combat Team."

I got quite a bit for that 98 cents. There was a jeep and driver, a 155 mm howitzer, two machine gunners, a fellow lying on his belly firing a Garand, a "sapper" cautiously checking the ground for mines, a sergeant on bent knee, shouting desperately over his walkie-talkie for reinforcements, and three second lieutenants carrying grenades in one hand and automatics in the other, looking back over their shoulders and screaming for their men to follow.

Obviously there had been some changes in toy soldiers since my day. What impressed me was not so much the switch from wood and cast iron to rubber, or the increased accuracy of detail (even to the pin on the hand grenades). Much more significant was the intense interest in combat-soliders as distinguished from marching-soldiers.

In my day the only thing toy soldiers ever did was play in bands, pass beautifully in review, and help change the Buckingham Palace guard. Wondering whether I had merely stumbled on a particularly ferocious team, I decided to spend a few hours in other toy departments. What I saw disturbed me.

I could not find a marching soldier anywhere. Maybe they weren't selling very well and had been stuck under the counter. But I saw some combat soldiers that made my 98-cent combat team look like teenage girls at a pajama party.

There were cowboys, for example, who had just been hit by Indian rifle fire and were falling off their horses. One horse was reeling from fright (or bullet wounds), and was about to fall and mash the prostrate rider. Indians had tomahawks raised in hand-to-hand combat with knife-carrying Davy Crocketts. Some of the Davy Crocketts had lost their knives and were swinging rifle butts.

On another counter, officers were leading an attack with spewing burp guns. One of them had been hit and was already stumbling toward oblivion. Several soldiers lay on their backs, wounded or dead.

The most striking toy soldier of all, however, was a chap in green combat dress who had just been hit, apparently by shell fragments. His legs were buckling (though the ingenuity of the manufacturer's casting kept him forever upright). His hands were clutching his groin, and his face had that stare of disbelief which comes to all men who feel their lifeblood spurting out of them.

The Sickly Smiles of War

To be sure, the manufacturer had had the taste not to paint any blood on the soldier's stomach. But I wondered as I gazed at this innocent little figure whether it would be many more years before the blood would be painted on, and the fragments shown actually sticking from his flesh. Indeed it would not be difficult, with rubber molds, to have pairs of soldiers ramming bayonets through one another.

Suddenly I asked myself, in that crowded department store with everyone jostling to be waited on next, with children shrieking or crying, and an electric train puffing up an inclined trestle — suddenly I asked, "What about this business of soldiers for Christmas?"

First of all, Christmas is the birthday of a Child who was to be called the Prince of peace. He brought a message of love and brotherhood. The gifts we give on Christmas, whether we are Christians or not, are given in the Nazarene's name. We would not give these gifts at all on December 25 if there had not once been a star over Bethlehem. Even the toy departments, perfume counters, and lingerie clerks concede this point.

Under these circumstances, is it possible to imagine any gift in the Child's name more inappropriate for a child than a combat trooper crawling forward to slit the throat of a fellow human being? What can be more hair-raisingly incongruous on Christmas morning than to see, side by side under the gaily decorated tree, a crèche of the baby Jesus and a staggering toy soldier grabbing his lead-filled stomach? Such a scene is perhaps symbolic of what we have done with the Christmas message, but why rub it in?

This, of course, leaves open the question of soldier-gifts at other times. I'm not too happy about that either. If I thought that by playing with his 98-cent combat team my son might get to know the horror of war, I would be inclined not only to sneak the combat team into the Christmas garden a day or two after Christmas, but even to expand it into a regiment. But actually, the more realistic toy soldiers get, the more unrealistic picture they give of war. After all, the man hit by an exploding shell will never scream out; he will never even fall to the ground. The "dead" toy soldiers, lying in such cute sprawling positions on their backs, will never rot and stink until they become a green-yellow slime in the mud. In fact, the "dead" soldiers, if propped up against the side of the fort, can serve as live soldiers on watch.

Although these toy soldiers shoot one another, nobody ever gets hurt, nobody ever dies, nobody's mother or wife ever weeps. Toy soldiers are fun. But the only smiles war brings are the sickly smiles of feigned bravado as the same little boy, now nineteen, climbs into his jet as the radar warns that Russian bombers are over Canada.

As a four-year-old, Greg may be too young for a right impression of war, or for a philosophic discussion on Normandy, Hiroshima, and Sputnik. But he is not too young for me to start making sure he is not given the wrong impression.

The same holds true for the marching soldiers, if any still exist. My heart beats as high as anyone's when the Scottish Black Watch swings down the amphitheater with magnificent pageantry and co-ordination. But the bagpipers perhaps camouflage the fact that many more Scots, who had nothing to do with the band except that they wore the same insignia, died in incredibly savage encounters.

Soldiers march merely while waiting for the real task—to kill or be killed. If there were no chance that they would be needed for this task, they would not march—they would be disbanded. But a child probably will not reason this way. Marching soldiers therefore give the child an even more distorted view of soldiering than the 98-cent combat team.

I don't want to be a crackpot about all this. I'm not a pacifist (not yet, anyway). I am not embarked on a crusade to reform the toy industry, nor do I think that by giving Greg a farm set rather th a set of Turkish Marines th Christmas I will have segregat him from all contact with distort pictures of war.

I will still have to reckon wi the handsome pair of Colt s shooters, encased in black and s ver holsters, which his grandfath gave him last summer. And the will still be the inevitable com books, together with that greate comedy of all, Roy Rogers and H along (on the neighbor's televisio nightly drilling some ill-shav hombre.

But maybe in time—maybe in very short time—I can make Gr see, without any lecturing, th rambling with our setter in near Happy Valley, or watching footb practice, or building wooden chai for the club cellar, is a lot mo fun than the cowboy-and-Indi routine.

At any rate, I am certain ev now that Greg assumes when give him something that I appro of what I'm giving, and that think it's good for him. This ev applies to occasional spanking Since I detest war (as do mo adults), how then can I possib approve of toy symbols of war, pecially when they convey the sa glorification or distortion of co bat we see in recruitment poster

We have all seen these works art, displaying in brilliant colors handsome air officer in dazzli white crash helmet, or a GI Paris with two lovely girls on h arms. But has anyone ever seen poster showing the flyer or the killing or dying—which is, after a what recruits are recruited for?

Toy soldiers, whether marchi or fighting, do the same thing for child that beer does for the Ame can Legionnaire—they cast a mantic glow over the thud of le in flesh, and make war a harmle little game of epaulets, salutes, go striped trousers, and pleasant je rides. In an age which features t most hideous weapons of all tim any parent who does not make ery conceivable effort to dispel su a glow assumes a dreadful respo sibility for the future.

Whether you agree or not, th is what my conscience has told m That's why my son won't get s diers this Christmas—or any oth Christmas from now on.

OMNISCIENCY

Since in His wisdom God can see
Our unknown future yet to be,
He sometimes leads us by the hand
Into some grief infested land;
And though at times we grope in pain
Because of trouble, grief or strain,
Yet still He leads in pathways grim
Because He knows they lead to Him.

Vernon Stucky

Fellowship Comes of Age

rry Kehler

t's LOOK FIRST at some of the blems faced in the fellowship a by some of the youth groups. the end I will try to suggest ne solution.

Ve have had to live with a rather rrow interpretation of the word llowship." Fellowship seems to ve been taken to mean primarily reation and parties. "Fellowship" uld have a much broader mean- ; for us than recreation, although reation is an important part of youth fellowship's activities.

Gordon Dyck, in the *Christian llowship Manual,* develops the ns and purposes of the fellow- p area very well. Many of the blems faced by youth groups in area of fellowship could be over- ne if Gordon's advice would be lowed. He says:

'Fellowship covers a pretty big a . . . and it doesn't end with our cle of friends either. Genuine ristian fellowship is potentially wide as are our personal con- ts. In your fellowship you will nt to promote this loving and derstanding spirit in the follow- areas: your young people's fel- vship, your church, members ay from home, the Young Peo- 's Union, other races, the home, reation, boy-girl relationships, sure time activities, and creative ts."

Occasionally the three areas of phasis—faith and life, service, d fellowship—are kept too sharp- divided from each other. The ree areas are meant to fit to- ther. They overlap and comple- nt each other.

The faith and life emphasis has tle meaning without fellowship— lowship with God, with other ristians. Service is virtually im- ssible without some form of fel- vship entering in. It is also true that fellowship without the motivation and direction of the truths emphasized by the faith and life and service areas is of little value. Let me put it another way: fellowship activities must receive their direction from the other two areas.

When fellowship activities, particularly recreation and parties, are planned *only* as entertainment, problems arise for serious-minded young Christians. Leading members of youth groups often have guilt feelings about the amount of time spent on fellowship which is unrelated to the two other areas.

Our big problem is that we do not know what we are trying to do with "fellowship" in our youth work. We are not certain whether fellowship should be used as bait to attract new members, as a reward for faithful attenders, or whether it can really be a part of the whole youth program. We are still not sure whether anything which we find downright enjoyable actually has a place in the church.

In most cases if we were to ask some young people in what order they would rank the three areas according to "spiritual" importance,

Used thoughtfully, fellowship is cement for a group.

outh

they would put fellowship last. I put this question to my wife and a few others and their answers agreed with this.

I certainly am not trying to argue here that the fellowship area is more important than the others. But I am trying to point out that we don't quite know what to make of the fellowship area. One of the reasons for this difficulty perhaps is the point I already mentioned: that we have thought of fellowship too much in terms of recreation and parties.

I should mention a few other details that add to the problem:

We don't have adequate leadership. *Any* good leadership for youth fellowships is hard to find. Leadership for a well-balanced fellowship program often seems even harder to find. In my experience with the Altona, Manitoba, youth fellowship I discovered that good leaders for the fellowship area were always the hardest to find. The temptation is to plan a few parties and sports events and leave it at that.

Parents and other church members misunderstand what the youth group is trying to do in the area of fellowship. In some of our churches we have members who are opposed to youth groups. They maintain that a youth group is the first step towards scattering of the church. This means, among other things, that the youth group is kept under very close scrutiny, which further means that it can do very little which is new and different for fear that the opponents will raise too many objections. It seems that of the three areas of emphasis, the fellowship area activities usually suffer the most under such circumstances.

Lewis Schmidt of Newton, Kansas, in describing the youth work of his church, said this spring: "We find widespread tendencies (among adolescents) to disapprove of church recreation. This arises from differences of opinion as to what type of activities the church approves and disapproves. . . . Some young people feel that the overbearing adult attitude toward . . . recreation within the church structure had led many of them to seek outside entertainment. . . . Another factor contributing to this attitude is inadequate facilities within the church."

We must be very honest with ourselves, however, and admit that many of the difficulties faced by the fellowship area and the youth program as a whole, are caused by young people themselves. They don't know what they want. There will always be some outspoken discontents in a youth group, no matter how well it is organized. One Mennonite sociologist stated last year that because young people do not know what they want, it is the duty of church leaders to decide for them what they really need. Perhaps this statement is a little too strong for our ears.

Remember the Quiet One

Fellowship activities are usually planned for the outgoing type of young person because these are the ones who are generally elected to the committee. What happens to the large number of young people who are more withdrawn? They may appreciate something on the quieter side, but their wishes are seldom heard. My concern is that our youth program is not helping the "nobodies" in the group. We can hardly help the "nobodies" living on the fringe of our society if we can't help the "nobodies" in our own groups.

Frank Epp in one of his radio broadcasts (entitled "The Scramble for Youth") last summer stated: "Where is there a clear awareness that the influence that reaches the lives of our young people in their free time is the influence that shapes their lives? . . . Any program for the recruitment of young people will have to come to grips with the tenacious hold which the entertainment industry has on youth. The church will have a constructive alternative. This is the competition we face."

But just as we say in our fight against Communism, that we cannot stoop to the enemy's tactics in resisting him, so we must agree that we can not stoop to the tactics of Madison Avenue to fight the entertainment industry. We must appeal to deeper motives and offer young people a better program. Our fellowship activities are to fulfill a much deeper need—to refresh minds, to aid and give direction in relationships with other people, and to give an opportunity at a wide range of experiences and contacts.

This does not mean that any typ of fellowship activity will do. good fellowship program requir a lot of creative thinking.

Ingredients of Good Programmin

Ted W. Engstrom, in the Jan ary 31, 1961, issue of *The Menn nite,* suggests signs of a good yout program:

It should have fellowship activ ties that are uplifting. Teen-age are group-minded because they nee what the group has to offer. Chil ish games dug out of an outdate game book will never provide th fellowship and fun teen-agers a looking for.

It should present a challenge th is demanding. If young people t day do daredevil things and g into trouble, it is only because the respond quickly to a challenge. Gi them goals that are bigger th themselves and they will grow achieving them.

It should have a devotion Christ that is satisfying. We mal a serious mistake when we thir that Christ is not sufficient to cha lenge and satisfy a red-bloode teen-ager.

Church-sponsored recreation f the whole family might be a wa to help create a better understan ing between youth and their parent Earl Barr, in the January 1960 issu of *Recreation,* suggested that "You and parents need activities to pe mit interaction. Worship for fam lies has become a part of mar churches, but recreation for a fan ly has not. Family recreation c help youth and parents to discov each other as persons and he strengthen family ties."

Get Together Any Time

In our fellowship planning w must try to get away from the onc a-week or twice-a-month type activities. We should encoura spontaneous, church-centered fello ship to take place at any time. W should get to the point where t church youth program offers you people the opportunity to parti pate in informal fellowship acti ties whenever they have a sufficie ly large block of leisure time. Ove night camping trips, cookouts, formal hobby clubs, special intere groups, etc., could meet part of t need.

e Met in Chicago

at you should know about this year's council meeting.

RYONE AGREED—this year's Young ple's Union Council meetings at ago's Wabash YMCA Hotel e among the best. No lags or lapses, if you know what I n. To illustrate: a couple of es President Marvin Zehr sum-ized an agenda item with, "Well, went faster than I expected." would like to introduce you to new service area chairman, a Marie Peterson, who succeeds ph Shelly. Anna Marie is from a. She graduated from Bethel ege last year and is now teach- in Shawnee, Kansas. Some of summer Voluntary Service proj- in which she has served are York State (with migrant kers), Colombia (South Amer-, Gulfport, and Atlanta.

he resignation of Milton Harder director of youth work was an-nced. This will become effective t fall. Finding a new youth ker will be one of the major s for the coming year.

or as long as most of you can ember, the Young People's Un- has been sending a yearly sum money to Gulfport, Mississippi, help finance the summer camps Bible schools. This year we are going together with the Canadian Youth Organization to bring a young person from the far east for the Mennonite World Conference and our own triennial conference, have him visit retreats and local youth groups, and perhaps make it possible for him to attend Mennonite Biblical Seminary for a time. Letters are now being written, and the announcement of our guest from the other side of the world will make big news in the near future.

Anna Marie Petersen

You will be interested in the recommendation for a major constitutional change. (This will be presented for adoption at the youth meeting at next summer's General Assembly.) The council recommends that the YPU vice president serve for two years and then move up to a two-year term as president. Up to now, the president and vice president were each elected for six-year terms. The council also recommends that nominations for the vice president (president-elect) and secretary be made by the cabinet (as has been done in the past), and that these officers be elected by the council (instead of by the General Assembly).

Nominations for the officers to be elected next year are Glenn Baughman and Cornie Rempel for vice president; Marjorie Bleam, Loretta Hilty, and Mary Ratzlaff for secretary-treasurer. The slate is still open for nominations.

We had an interesting experience on Friday evening. All thirty-one of us went to Woodlawn Mennonite Church—most of us by public transportation, which in Chicago is nothing to sniff at if you're new at it. Pastor Delton Franz had planned the evening for us. Ed Riddick (social worker) and Walter Clark (junior high school teacher) spoke to us about young people in the inner city. It was an eye-opening and mind-widening experience. I think all of us felt the invitation to "Come to the city to live and serve." An unplanned object lesson was the theft of two council members' overcoats from the church hallway while we were in the fellowship hall. It brought the facts of city life pretty close to home!

Budget news for the Young People's Union in 1962 is the opposite of what most people have to put into reports. Our budget will be $7050 for the coming year, $350 less than it has been for a number of years. We would like to take this chance to thank each of you out of whose pockets this money comes. Here's where the money will go next year: Youth worker and office, $3,000; Prayer Calendar, $1,000; Program Helps, $550; Youth Editor, $400; Promotion, $200; World Conference Guest and Itineration, $900; Youth Worker Travel Supplement, $150; Travel, $800; Secretarial supplies, $50.

To save on travel, the cabinet met before and after the council meetings. By Monday afternoon we couldn't see straight, but previous to that we did discuss, plan, and decide. The Thursday meetings (except for nominations for a new youth editor) were preparation for council. The Monday sessions included plans for General Assembly. World Conference, youth worker, prayer calendar editor, youth retreat, student conference, and the new brochure.

Names of people at the council meeting are these: Arthur D. Dick, Abram Wiebe, Menno Epp (Canadian District); Carole Dirks, Sandra Raber, Lewis Naylor, Barbara McDowell, Glenn Baughman (Central District); James Mohr (Eastern District); Mary Ratzlaff, Lois Thiessen, Percy Brockmueller (Northern District); Ivan Hunsinger (Pacific District); Clyde Goering, James Juhnke, Verlin Bartel, Evelyn Schmidt (Western District); Erwin Boschman (Bethel College); Joyce Manning (Bluffton College); Rudy A. Regehr (Canadian Mennonite Bible College); Marvin Zehr, Bill Block, Nancy Wismer, Ralph Shelly, Duane Friesen, Larry Kehler, Jacob T. Friesen, Milton Harder, Muriel Thiessen (cabinet); John Purves (representative of Committee on Youth Work); and Marion Bontrager (visitor from [Old] Mennonite Church). *M. T.*

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

the reader says

MINISTERS UNDER FIRE

To the Editor: Milton Harder's article, "Youth React to Minister Shortage," in the November 14 issue of *The Mennonite* was quite timely. The answers which the students in Kansas City gave to his question, "Why don't more young men decide to go into the ministry?" are probably those which are most important and influence the most people. However, I would like to suggest that one answer was mentioned only vaguely in the discussion.

It has been my observation that some well-qualified Christian young people in our Conference have rejected the ministry because they feel that they could not preach or express themselves on some issues of conviction in many of our churches. These students are unwilling to risk three years of seminary, realizing that they may well not be acceptable to most Mennonite churches when they finish. Instead of preparing for the ministry these men and women train for other positions. They would rather remain Mennonites and work as lay men and women than become ministers in denominations with an unfamiliar heritage and belief, especially with regard to the peace witness.

Perhaps this is not a factor in the decisions of most people who do not become ministers. Still, one wonders how young people holding views similar to those of certain ministers who have been "under fire" recently can help but notice the problem. It would seem that such expressions might force one to reconsider where he could most effectively contribute to the needs of his church.

It is certain that the General Conference must face up to the general dearth of ministers. Mr. Harder's article reminds us, once again, th
we have a serious problem. *Em
Kreider, Columbus, Ohio.*

PAN MAIL

To the Editor: It required s
sentences by the writer from In
ana to suggest that letters shou
be limited to one or two sentenc
and nine sentences by the editor
state that generally he is in agr
ment with this suggestion. A go
example is a powerful teach
*Name withheld by request, Newto
Kansas.*

*I did more than agree; I also d
agreed and explained part of n
philosophy for using letters e
pressing negative points of view.
my disagreement was put so ta
fully that it was taken for agr
ment, I can only be flattered.
any event, one of my points w
that some people can't seem to s
things briefly. If I am Exhibit
all I can say is, "We underdo
must stand together."* Editor

our schools

ART EXHIBIT

The Bluffton College art department is featuring a new exhibit obtained from the National Gallery of Art in Washington, D. C. The exhibit, "Backgrounds of Modern Painting," consists of twelve framed reproductions and will be displayed in Mosiman Hall until December 18.

"Backgrounds of Modern Painting" points up important trends in art during the last hundred years and starts with the realism of Winslow Homer and continues until Matisse. The paintings involve realism, impressionism, expressionism, and the more abstract approaches of the present day.

CHRISTMAS OPERA

The music department of Bethel College will present a Christmas opera, *Benjamin Grede,* on December 19 at 8:30 in Memorial Hall. The opera was written by two Bethel professors. Harold Moyer wrote the music and Mrs. Ruth Unrau wrote the text.

Moyer is the acting head of the Music Department at Bethel and has spent much time in composition. Mrs. Unrau, a teacher in commerce, has won a number of awards for her writings, both in the fields of poetry and prose. Walter Jost is the director for the production, and he will be assisted on the staging by Norman Lofland.

The plot of *Benjamin Grede* is based on the general theme of Charles Dickens' *A Christmas Carol.* Since the adaptation from Dickens' work is quite free, there are changes in setting, characters, and plot. However, the general story is the same. The opera lasts one hour.

The opera has been written for eleven solo parts and a small chorus of sixteen voices. The soloists are: Doyle Preheim, Marion, South Dakota; Kathryn Dick, Winton, California; Ken Riesen, Hillsboro, Kansas; Carol Peters, Marion, South Dakota; Lynn Simpson, Augusta, Kansas; Priscilla Dick, Winton, California; Charlene Waltner, Freeman, South Dakota; Wayne Dyck, Buhler, Kansas; Marilyn Mierau, Henderson, Nebraska; Tim Preheim, son of Mr. and Mrs. Delbert V. Preheim of Newton; Franklin Stucky, son of Mr. and Mrs. Harley J. Stucky of North Newton; Larry Franz, Buhler, Kan., is accompanist.

BLUFFTON HOSTS FELLOWSHIP

Bluffton College was host to t
district meeting of the Facul
Christian Fellowship on Decemb
2. Colleges participating inclu
Bluffton, Bowling Green, Defian
Findley, Heidelberg, and Oh
Northern.

The main speaker for the da
Milton McLean, co-ordinator of R
ligious Affairs at Ohio State U
versity, talked on "Patterns of C
Religious Beliefs." A panel of s
dent representatives of each scho
will then discuss the religious a
mosphere on a college campus. Ca
ole Dirks of Elkhart, Indiana, re
resented Bluffton. This will be f
lowed by a brief period of qu
tioning directed to either the pan
or the speaker.

CONCERT FINANCES TOUR

The annual Bluffton College Chri
mas program will be presented
the A Cappella Choir and art
partment in an attempt to correla
art and music. The program w
take place in Founders Hall at 8:
p.m. following the Christmas Ba
quet on Tuesday, December 19.

Tickets to the concert will be ld by choir members to help ance the choir's European tour take place next summer. Plans r the European tour include leav- g at the end of June and return- g at the beginning of August when e choir will sing at Mennonite orld Conference in Kitchener, ntario, and General Conference in thlehem, Pennsylvania. The choir ll spend one week each in Hol- nd, Germany, and Switzerland and lf a week each in England and ance, singing in Mennonite urches. The tour will be financed part by special projects and con- rts during the school year.

VIFT CURRENT REPORT

n October 22 the Swift Current ible Institute began its twenty- xth year of consecutive operation ith a total student enrollment of xty-two and a faculty of four achers. The school operates under e auspices of the General Confer- nce of Mennonites in Saskatche- an and offers a three-year course Bible and related subjects. Pres- nt enrollment stands at sixty, with n average student age of twenty- ne years and an average education grade 10.

The new school building, which is aring completion, houses the class- oms, offices, library, kitchen and creation room. Temporarily the rls are being housed in the new hool with the fellows residing in e former school building.

ICC news

4 LEAVE FOR SERVICE

wenty-four new workers recently ft for their assignments follow- g a two-week period of orienta- on at headquarters. The group cluded five persons taking assign- ents in relief, six Paxmen, and 13 oluntary Service workers.

RELIEF: Erna Fast, R.N. (Chor- tz, Man.), Orange Walk, British onduras; John Willms, M.D., and ustina Willms, R.N. (Abbotsford, . C.), Chiengmai, Thailand; Eldo nd Rosa Toews (Clearbrook, B. C.), eifer Project Farm near Gettys- urg, Ohio.

PAX: Wesley Bontrager (Bloom- eld, Mont.) and Jay Lyndale Long (Souderton, Pa.), Frankfurt, Germany; Harold Petkau (Morden, Man.), Orange Walk, British Honduras; Peter Toews (Homewood, Man.), Leopoldville, Congo; Eugene Dick (Munich, N. D.) and Paul Hochstetler (Goshen, Ind.), Pusan and Kyong San, Korea.

VOLUNTARY SERVICE: Reuel Detweiler, (Mio, Mich.) and Lowell Miller (Fairview, Mich.), Akron headquarters; Kenneth Mullet (Mark Center, Ohio), operation of portable canner; Catherine Martens (Winnipeg, Man.) and Alice Teigrob (Port Rowan, Ont.) Junior Village, Washington, D. C.; Thelma Swartley, R.N. (Doylestown, Pa.) Prairie View Hospital, Newton, Kan.; Peter Doerksen (Fowler, Kan.), Kings View Hospital, Reedley, Calif.; Arlo and Leontina Raid (Denmark, Iowa) Hospital Grande Riviere du Nord, Haiti; Ruth Tjart, R.N. (Hespeler, Ont.), Hospital Albert Schweitzer, Saint Marc, Haiti; Ella Lefever, R.N. (Manheim, Pa.) Notre Dame Bay Memorial Hospital, Twillingate, Newfoundland; Delbert Friesen (Reedley, Calif.) and David Kroeker (Fairbury, Neb.), Mexico; Elsie and Dora Unger (Winnipeg, Man.) Ailsa Craig Boys Farm, Ailsa Craig, Ont.

SECOND TEAM FOR HONDURAS

A second team of men is being recruited by Mennonite Disaster Service to help with cleanup and reconstruction work in Belize, British Honduras, under administration of MCC foreign relief and services. The volunteers will leave for Belize on about December 15 and will stay a minimum of sixty days.

Half of the group now in British Honduras is helping to construct barracks sixteen miles from the city as temporary living quarters for persons made homeless by the hurricane. Others are doing reconstruction work in the city, mainly replacing roofs on houses. They have also replaced the roof of a church in Belize.

THREE BEGIN WORK IN CRETE

First reports from the new MCC unit on the island of Crete indicate that the three workers there are beginning their pioneer work with enthusiasm. The three—Orpha Zimmerly, Orrville, Ohio; Richard Kauffman, Middlebury, Ind.; and Klaus Froese, a German Mennonite volunteer—went to Crete in October.

Orpha Zimmerly will be assisting in a new girls' vocational school in Kastelli. Kauffman and Froese are starting a technical school for boys in Kastelli. The school opened November 20. More than 100 boys applied for the "Klaus and Richard School," but not more than ten students can be handled at present.

MCC was invited to Crete by Bishop Irenaeus of the Greek Orthodox Church, who became interested after hearing about the Pax program in northern Greece. The bishop supervises the program of both the domestic and the technical schools.

our churches

ANNIVERSARY SERVICE

HEROLD CHURCH, CORDELL, OKLA. On October 1 our church was invited to the Clinton Mennonite Church to share with them their tenth anniversary service. The evening of October 8 we were privileged to have Mr. and Mrs. Eldon Larson as our guests presenting to us the challenge of their service under Aviation Missionary Fellowship in Brazil. They are home on furlough after four years of service at present visiting the parents of Mr. and Mrs. Albert Schmidt of Corn. On October 15 Henry Klassen of Laird, Saskatchewan, brought the message in our morning worship service. During the absence of Pastor Tschetter, who attended the Western District Conference, B. A. Hargrove (administrator of the Cordell Hospital) ministered to us. On October 18 Peter Penner from Manitoba (chalk artist evangelist) ministered to us. Pastor Tschetter attended the Church and Society Study Conference in Chicago. Our annual church business meeting was held November 13 in the evening. *Mrs. Ferd Harms*

CHURCH REDECORATED

FIRST CHURCH, GEARY, OKLAHOMA. In April the Choraliers from Oklahoma Bible Academy rendered a fine concert. On May 28 we were saddened by the death of Mrs. Harry Coil, formerly Pearl Amstutz. The church auditorium was redecorated in June. Katherine Krehbiel, daughter of Mr. and Mrs. Otto Krehbiel, was united in marriage to Alan Christie, son of Mr. and Mrs. Howard Christie of Atoka, Oklahoma, in June. On August 4 Mr. and Mrs. Daniel Schirmer and son gave an interesting account and showed slides of their work at the Indian Mission at Busby, Montana. On July 24, Linda Thomas united with the church on confession of faith. On August 6, Linda Thomas, daughter of Mrs. Sam Thomas, was united in marriage to Harold Zweiacher, son of Mr. and Mrs. Harley H. Zweiacher. The booster class will celebrate its 25th anniversary on Wednesday, October 25. The teacher, Mrs. Fern Lehman, has been the teacher since the class was organized in 1936. *Mrs. H. C. Zwiacher*

MISSION FESTIVAL

Bethel Church, Inman, Kansas. Our church observed its annual mission festival Sunday Nov. 19. The W. C. Voths and Joe Goossens directed our minds to mission work. Wilfred Unruh presented relief needs. From November 12 to 17 Gideon Yoder in a series of messages challenged us to more consecrated living. Two silver weddings have been observed: John and Kathryn Toews on September 24; Jake and Justina Pauls, October 11. Vernon Pauls and Janice Reusser were married September 8. Twenty-one of our members are in college and four in graduate school. Seven of our young people are teaching at various places. Willie Regehr teaches at Oraibi, Arizona, with the opportunity to help in our mission work there. *P. T. Neufeld*

BUILDING FUND

United Church, Rosthern, Saskatchewan. The Welfare Society realized three hundred dollars at a recent turkey supper, the proceeds of which will go to the building fund of the church. At present, funds for this purpose stand at nine thousand one hundred and fifty-four dollars and fifty-eight cents. The theme of the Regional Sunday School Convention held in Rosthern November 10, 11, 12 was "The Sunday School and the Family." Harold Buller, chaplain in the Mennonite Hospital in Beatrice, Nebraska, was the guest speaker. *Helena Lesser*

mutual aid placement

EDITORIAL ASSISTANT By June 1 we will need a person to serve as an editor's assistant for *The Mennonite.* Responsibilities include copy supervision, layout, styling, proofreading, and rewriting. Experience is desirable, but not completely necessary provided the person has skills in language and design. Make application in writing to Willard Claassen, 722 Main Street, Newton, Kansas.

THANKSGIVING SERVICE

Tiefengrund, Laird, Saskatchewan. Our annual mission and Thanksgiving service took place on September 24. A program for the children with songs and recitations as well as a message to the children by Mrs. Bill Friesen was followed by an English message on Thanksgiving by John Janzen of Hague. Frank Epp from Dundurn spoke in German on the theme of missions. On October 1, a dedicatory service for the Sunday school teachers was led by Verner Friesen. J. J. Esau who was with us the 1st and 2nd had the Sunday morning theme on Christian education. He also had two messages on Monday. *Leonard H. Regier*

EVANGELISTIC MEETINGS

Alexanderwohl Church, Goessel, Kansas. Our church was host to the Sunday School Convention on October 1 and to the Kansas All Mennonite Women on October 3. Paul Duerksen was elected as a new deacon and Ralph Peters was reelected, each to serve a three-year term. The first Mission Sewing Society of our church was organized on October 29, 1891. This seventieth anniversary was observed on November 1 when representatives of the ten now existing societies gave their reports. Evangelistic meetings, with Myron Augsburger (Richmond, Virginia) as speaker, were held November 19-26. *Mrs. J. J. Buller*

MENNONITE AID MEETING

Woodland Church, Warroad, Minnesota. On September 4, Pastor and Mrs. Ortmann took Johnny Thiessen to Omaha, Nebraska, where he will enter Grace Bible Institute. The Rose Farm Mission Male Quartet brought us a very interesting program September 10, both forenoo and also at three in the afternoo September 12 a meeting was hel with the Mennonite Aid insuranc J. K. Redekop of Mountain Lak president of the insurance an Ralph Hernley of Scottdale, Pen sylvania, was also present at th meeting. Refreshments were serve at the close of the meeting. Ou harvest festival was held Octobe 8. The guest speakers were Ott Reimer and Cornie Hiebert of Stei bach, Manitoba, Canada. The brought a band along which fu nished us with musical numbe through the day. *Mrs. Nick Fast*

into the beyond

Bert Irions, Congerville, Illinoi was born January 3, 1875, and die October 24, 1961. He was a membe of the Congerville Mennoni Church. He is survived by thre sons and four daughters.

Edgar Gingerich, 78, died in Gi son City, Illinois, on November 1 1961. He is survived by his wif

J. M. Pauls, elder in the Ber thaler Mennonite Church of Man toba and former moderator of th Conference of Mennonites in Ca ada, was born in Russia 58 yea ago and died November 20, 196

Jacob G. Neufeld, Manitou, Mar toba, was born July 31, 1907, i Osterwick, South Russia, and die October 11, 1961, in an automobi mishap twenty miles from his hom

Heinrich H. Klassen, Winnipe Manitoba, was born July 21, 1895, i Neuhorst, Russia, and died Nover ber 7, 1961.

Ernst F. Friesen, Laird, Sa katchewan, was born in 1878 in Vo tei, West Prussia, and died Nover ber 4, 1961.

Anna C. Heinrichs, Rosther Saskatchewan, was born Januar 10, 1887, in Lower Chortitza, Russi and died November 14, 1961. Sh was a nurse and deaconess in Ru sia and Canada.

Margaretha Wieler, Yarrov British Columbia, was born Jan ary 20, 1869, in Furstenland, Sout Russia, and died November 5, 196

Cornelius Kornelsen, Yarrov British Columbia, was born Augu 21, 1893, in Orechow, South Russi and died October 17, 1961.

ur conference

'62—YEAR OF EVANGELISM

ıe Executive Committee of the ınference has designated 1962 a ar of evangelism. This was one the resolutions made at the com-ittee's sessions in Newton, Kansas, ovember 28 to December 2.

The Committee on Evangelism un-r the Board of Missions has en assigned the responsibility of plementing such a program. Ward ıelly, of Lancaster, Pennsylvania, airman of the committee, reports proposed plan.

The committee will urge district nferences to set up evangelism mmittees and congregations to gage in some evangelistic en-avor. Posters challenging church embers to "Speak for Your Faith" ill be displayed in all Conference urches. Members of these con-regations and students in Confer-ice-related schools will receive ayer enrollment cards with the pportunity of pledging their prayer ıpport to the committee. Pastors ill be given folders in which they ay list up to twenty-five persons families outside the church for hom they will pray, making a spe-al effort to win them for Christ. Conference periodicals will fea-ire monthly articles on evange-sm. The central office will have vailable a list of twenty-four pas-rs whose services may be utilized a week or more of evangelistic eetings during the year. The com-ittee will share plans and reports eriodically.

UTSCHMANS BACK TO URUGUAY

aVerne and Harriet Rutschman nd their five children, of White-ater, Kansas, will return to South America about December 1. They will live in Montevideo, Uruguay.

Originally assigned to the General Conference Mennonite Mission in Colombia in 1947, the Rutschmans transferred to Montevideo during their second term when LaVerne was called to the faculty of the Evangelical Mennonite Biblical Seminary. He will continue his work there as professor of Old Testament and Theology. During his furlough he studied at Pomona College and completed work for the Th.D. degree, which will be granted him next spring by Claremont Graduate School.

LaVerne and Harriet Rutschman and family.

STUDY CONFERENCE PAPERS

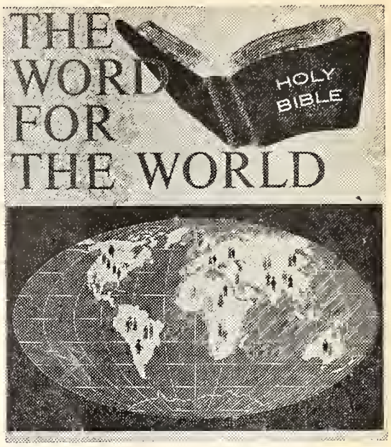
Papers of the Church and Society Study Conference held in Chicago, October 31 to November 3, are available in bound mimeographed form for $1.00 a set. The findings and reports of six commissions on these papers will be available by the first of the year.

Order from Board of Christian Service, 722 Main Street, Newton, Kansas.

REVISED CATECHISM

A revised edition of the catechism will be available to General Conference Mennonite congregations in 1962. The Board of Education and Publication was authorized by the Executive Committee at its sessions November 27 to December 2 to publish an experimental edition of the catechism as revised by the Catechism Revision Committee, Paul R. Shelly, chairman. Copies are to be made available to pastors for use on a trial basis with the view to publishing a permanent edition after two years.

The Executive Committee also authorized the board to publish a revised edition of the minister's handbook and approved the publication of a hymnary in co-operation with the (Old) Mennonite Church, the latter projected for 1968-1970.


THE WORD FOR THE WORLD
HOLY BIBLE

10 Universal Bible Sunday	**Luke**	**8:4-18**
11	**Joshua**	**24:1-18**
12	**Psalms**	**27:1-14**
13	**Psalms**	**46:1-11**
14	**Psalms**	**91:1-16**
15	**Psalms**	**103:1-22**
16	**Luke**	**1:39-56**
17 Sunday	**Luke**	**1:57-80**
18	**Micah**	**6:1-16**
19	**Luke**	**10:25-37**
20	**Luke**	**15:1-24**
21	**Luke**	**17:11-19**
22	**Matthew**	**1:18-25**
23	**Matthew**	**2:1-12**
24 Sunday	**Luke**	**2:1-20**
25 Christmas	**Philippians**	**2:1-11**
26	**Matthew**	**2:13-23**
27	**Matthew**	**3:1-17**
28	**Matthew**	**4:1-11**
29	**1 Corinthians**	**13:1-13**
30	**Ephesians**	**4:1-24**
31 Sunday	**Ephesians**	**1:1-23**

ALCOHOL STATEMENT PUBLISHED

The Board of Christian Service of the Conference of Mennonites in Canada has published in pamphlet form the statement on alcohol adopted at the annual conference in 1961. Basing its thesis on Scripture, the statement concludes, "The Christian is to operate by the law of love—he has a responsibility to God . . . to his brother . . . to himself. . . . Therefore, since intemperance interferes with these responsibilities a strong warning against intemperance in anything (alcoholic beverages included) must be given."

Copies of the statement may be secured from a board member, Peter G. Sawatzky, 1410 Avenue E, North, Saskatoon, Saskatchewan.

Editorial by Paul R. Shelly

WORDS AND PERSONS I am between two worlds as I am writing this—the world of a three-day meeting of the Board of Education and Publication and the world of Bluffton College. I am in the basement of the Wabash Y.M.C.A. in Chicago, waiting for a train. Here I am reminded that curriculum means persons. The Sunday school materials you use are included here, but they are only a part of everything that happens to persons under the guidance of the church. It even means everything that happens to people in their total lives. The verse in 2 Corinthians 5:19 keeps coming back: "(He) has committed unto us the word of reconciliation."

Our Lord was concerned about curriculum although He never used the word. There was always the gospel. No sacrifice was too great for Him to communicate this gospel to persons. Nicodemus came by night. He prayed frequently. Tired and hungry at the well, He spoke with a woman and she responded to grace.

Words are poor symbols at best, but they are the only tools I have at hand. We are the body of Christ! We have this ministry of reconciliation. This simply means that everything that the Board of Education and Publication does must be seen in this light. This includes those things you take for granted: *The Mennonite, Der Bote,* the Uniform Lessons, the Graded Lessons, the *Junior Messenger, Der Kinderbote,* the summer camps, the pamphlets, the books, the bookstores, the colleges, the youth worker, and the board staff. The motive for all that is done is to act in behalf of Christ in this ministry of reconciliation. All of this is a ministry of persons to persons. During any given year some fifty persons on committees meet. Some leave their jobs for days and weeks because they are concerned about this ministry of reconciliation to children, young people, and adults.

All of this is done because persons must be reconciled to God. When one sees persons—your children and you—in the situations where this is taking place one begins to realize this. Just this past week I was in a home where I saw what was happening to kindergarten and primary children. Here curriculum became persons. For here I saw the involvement of children to this ministry of reconciliation. Here I saw the actual materials translated into life.

You may not have looked at all this in quite this way before, but yet you say, "Yes, this is true." But what does this mean in concrete terms? Right now, the Board of Education and Publication needs your help. Unless you help, a part of our projected work of reconciliation will not be carried out. In relation to the many other projects in the total work of our Conference, our financial needs are small. It does mean, however, if our Board is to carry out this year's program, that about $40,000 is needed to meet our budget for this year. Normally, about $20,000 of this in previous years has come in during December. We are counting on this. In addition, we need $20,000.

I know the concern of parents for their children. I know something of what it costs to provide for their educational, physical, and social needs. The haunting question comes to me: Shall the ministry of reconciliation be continued as God shows the way? Committee personnel, staff, and many in our churches have answered, Yes. All of us together hold the answer. I believe that if persons and churches really know, they will place the spiritual growth of their children above other needs.

Second class postage paid at N. Newton, Ks.

in this issue

COVER
In 1951 our first ten workers in Japan docked at Kobe and began language study.

CONTENTS
The Church that Grew in Japan........786
No Toy Soldiers for Christmas 790
Fellowship Comes of Age..................793
We Met in Chicago 795
Our Schools 796
MCC News 797
Our Churches 797
Our Conference 799

CREDITS
Cover, 786, 787, 789, Board of Missions; page 790, photo by Larry Becker; page 793, Hays from Monkmeyer.

CONTRIBUTORS
S. F. Pannabecker, dean on leave of absence from Mennonite Biblical Seminary; Leland Miles, teacher and administrator, University of Cincinnati; Vernon Stucky, Hesston, Kansas; Larry Kehler, fellowship chairman of the Young People's Union and director in MCC information service.

of things to come

Dec. 27-29—Graduate Student Conference, Iowa City, Iowa.
Jan. 7-14—Week of Prayer
Jan. 19, 20—MCC Annual Meeting in Chicago
Feb. 7, 8—Seminar on City Churches, Elkhart
Mar. 1, 2—Mennonite Aid Societies, Chicago
Mar. 9-11—Peace Church Conference, Delaware, Ohio
May 3-6—Eastern District Conference, Souderton, Pa.
June 21-24—Northern District Conference, Freeman, S. D.

THE MENNONITE

Editor: Maynard Shelly. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. **Editorial Assistant:** Muriel Thiessen. **Art Director:** Robert W. Regier.

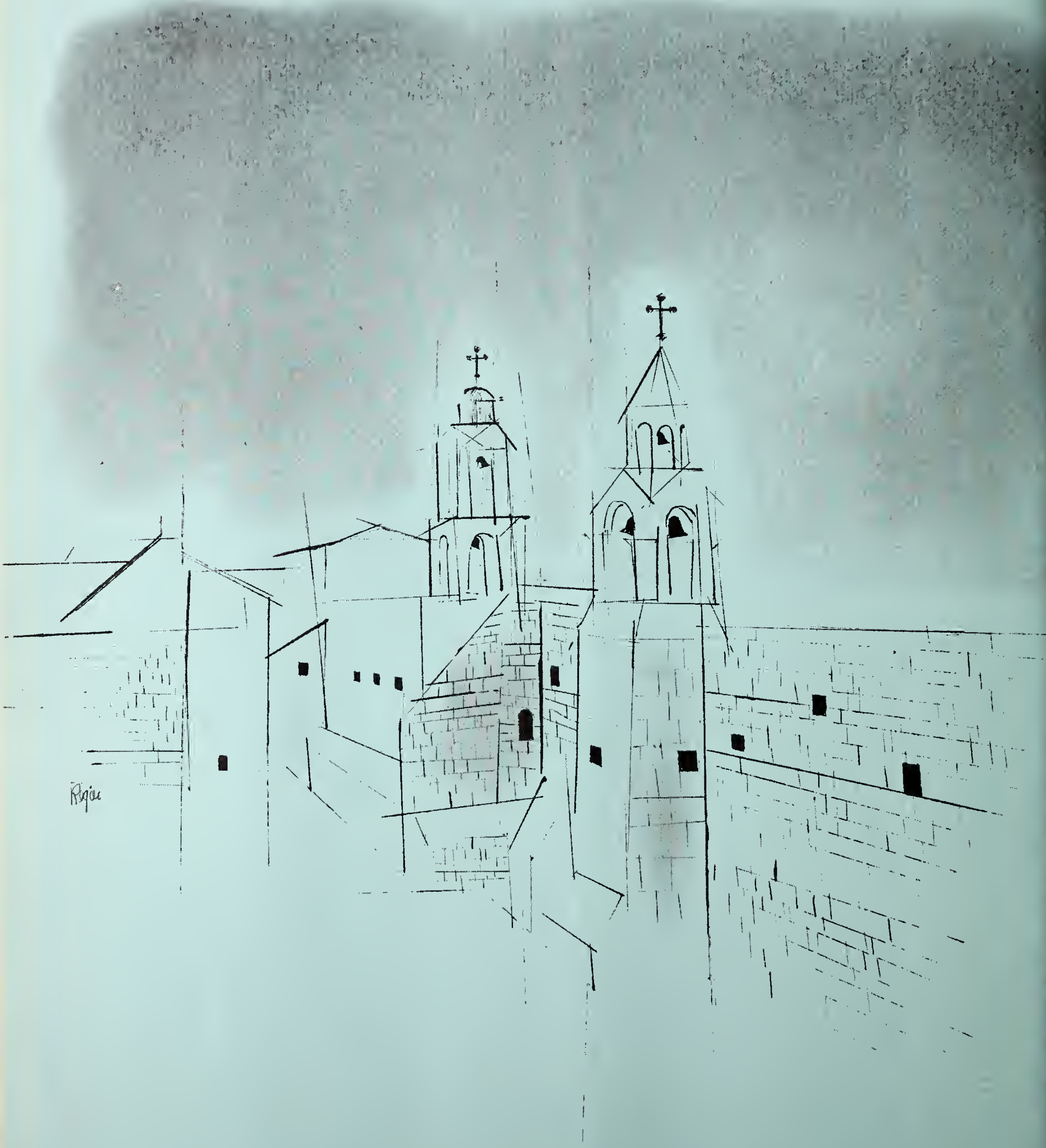
VOLUME 76 NUMBER 49

DECEMBER 19, 1961

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

THE MENNONITE

Ubi ē q̄ nat⁹
rex iudeoꝝ vi=
dim⁹ ei ſtel. ꝛc.



Church of the Nativity, Bethlehem

A PILGRIM IN BETHLEHEM

Theodore J. Kleinhans

COME, ALL YE FAITHFUL," run the ds of the carol, "come ye to hlehem." Each year thousands come to Bethlehem, not just in it but as real pilgrims, to seek place where Christ was born. nyone who sets foot on the ty limestone pavingblocks out- the Church of the Nativity nds in the long shadows of his- . Likely as not, despite the hal- ed soil, he may be disturbed, rath- than inspired, by what he sees.

ver since we first heard what pened that Christmas Eve, our ds began to play tricks on us. at Doctor Luke wrote about a ly cave in Bethlehem we nged to a more familiar setting.

s Americans we may have heard word manger and thought in ns of a vast barn, warm and g in the Minnesota snows. Had been Germans, we might have gined a setting of fir trees a fair-haired blue-eyed Infant g in a cradle. Had we been ps, we might have imagined the ne as a tundra of frozen mus- , with the Child swaddled in a nket of reindeer hair.

ctually Luke was describing a ple wayside house. Perhaps the eyards were sun-parched, the soil r, and the owner took in guests help pay the taxes. Below, a ern or grotto gave shelter to the cows and sheep. Above, there were quarters for the family and a few guests. Little as it may be, Bethlehem still boasts a dozen ancient dwellings of this sort.

The site of the real inn is buried by a mountain of tradition. Yet there seems to be good reason to feel the Emperor Constantine, back in the year 325, picked the right site for the Church of the Nativity.

Of the cave itself there is nothing left but a limestone floor. A fourteen-pointed silver star, with a hole to show the stone beneath, marks the historic spot. The simple Latin legend reads: "Here Jesus Christ was born of the Virgin Mary."

The Church of the Nativity is nowhere near as simple as the old inn must have been. The present basilica dates from the 530's, and stands on the site of an earlier church built by Helena, the mother of Emperor Constantine.

For its ancientness, it is one of the largest churches of Christendom; it has experienced many an ebb and flow of history. In 614, the Persians considered destroying it, when they overran Palestine. They did destroy almost every other church and shrine. Instead they looked high on the walls and found a mozaic of the Wise Men—dressed in Persian garb. This, legend goes, saved the church.

The building is basically Christian, but many an Arab still stops to pray to Allah in the transept, just as Caliph Omar set the pattern in 634. Nowadays the squabbles are between the three groups who share a continuing claim to the church—the Greek Orthodox, the Roman Catholics, and the Armenian Orthodox.

Who gets to sweep the floor, who get to provide the olive oil for a sanctuary lamp, who gets to hang an ikon on which nail, who gets to wash the linen paraments on the various altars—these are all issues the Jordan government has tried to settle, with a seventy-page booklet as complicated as football rules.

The old entryways of the church are nearly walled up, with just a squat opening. Even a six-year-old has to stoop. Tradition says this was to keep the Arab tribesmen from riding pellmell into the nave and desecrating the sanctuary.

The interior is almost as austere as the outside. The lack of pews makes the building seem larger than it is. Only the red Corinthian columns at the aisles give a touch of stone grandeur, together with the Byzantine altar and mosaics.

Historically the most interesting area of the church is the crypt, reached from the front by two narrow stairwells. Here, in polished

The Latin legend reads: "Here Jesus Christ was born of the Virgin Mary." (Photo copyright by Matson Photo Service)

marble scarcely a tenth as big as the basilica, is the site of the inn. Here also are shrines to the Holy Innocents, slaughtered by Herod, and to Joseph, presumably where the angel warned him to flee to Egypt.

For all its history, the Church of the Nativity leaves a few pilgrims cold. The squabbles of the Copts and the Abyssinians, of the Syrians and the Armenians, the Roman Catholics and the Greek Orthodox, takes away some of the charm.

But Bethlehem Ephratah is not just the Church of the Nativity. It is the spot where God chose to take on human flesh. The double name means simply House of Bread and Fruitful—as the groves of vines and olives, pomegranate and barley (rich for that part of Judea) still prove.

Not far off is the tomb of Rachel, the Well of the Wise Men, and the fields of Ruth and Boaz. A little farther lies the rolling pastureland where the shepherds tended their sheep, that night the angels sang Allelujah.

All this, of course, makes the Gospel come alive — even little details like the brown lizards soaking up the sun, the winter hills beginning to turn green, the white stone walls, the distant crescent of the Dead Sea, the purple peaks of the mountains of Moab.

Much of the Christmas Eve pageantry in Bethlehem is confusing. Depending which calendar one uses, there are three celebrations — the Western Christmas, the Gre Christmas, and the Armeni Christmas. These fall on Decemb 25, January 7, and January 17.

If you are fortunate enough spend a Christmas in Bethlehe the various events may first se disconcerting — even something simple as a carol sing. In Beth hem, a fifteen-minute drive fr Jerusalem, there are apt to be dozen of them. They take place various monasteries and conven and for that matter, even at thr different "Shepherds Fields."

Despite all the hawkers and stan Bethlehem's Manger Square sets good mood for Christmas, even it be a Middle East kind of Chri mas. When the bells call forth th good tidings, when the crowd ligh up its tapers, when the hillsid burst aflame, there is a kind contagious enthusiasm.

This may not be real faith, in t strictest sense, but it *is* at least start. Later, in the quiet of on own chamber, the honest pilgri cannot but reflect on the birth his Saviour and the worship of t shepherds.

Even the street urchins kn something of Christmas. Out in t square, like the rest of the milli crowd, I once stopped for a ca and a mutton sandwich. It was p haps one o'clock in the morning. dirty-faced youngster, who co scarcely have been four, begg for baksheesh.

Even on Christmas Eve I tried ignore him. Once the tourist wea ens and dispenses even one coin whole army of little beggars com on the run. But tonight the te ager who was selling sandwich interrupted.

"Give him a few *fils,* Mister," urged. "It's worth it. Watch!"

I did. The little beggar beame fingered the coins, and trotted acro the square. I heard them clink the poor box outside the churc He ran back, bowing low and ch tering excitedly in Arabic.

"He wishes you a Blessed Chri mas, Mister," the teen-ager tran lated. "That he's a Wise Man a you're a Wise Man, and you've bo just brought a gift to the Chri Child."

THE MENNONITE, devoted to the interest of the Mennonite church and the cause of Christ, is published every Tuesday, except the weeks of July 4 and Dece ber 25, at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid North Newton, Kansas. Subscriptions $2.50 per year; foreign $3.00. Send payments to Mennonite Publication Office, 720 Main, Newton, Kansas; edito correspondence to Maynard Shelly, Editor, THE MENNONITE, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, Kans**

uncil of Boards, 1961

esting
ıe
onstitution

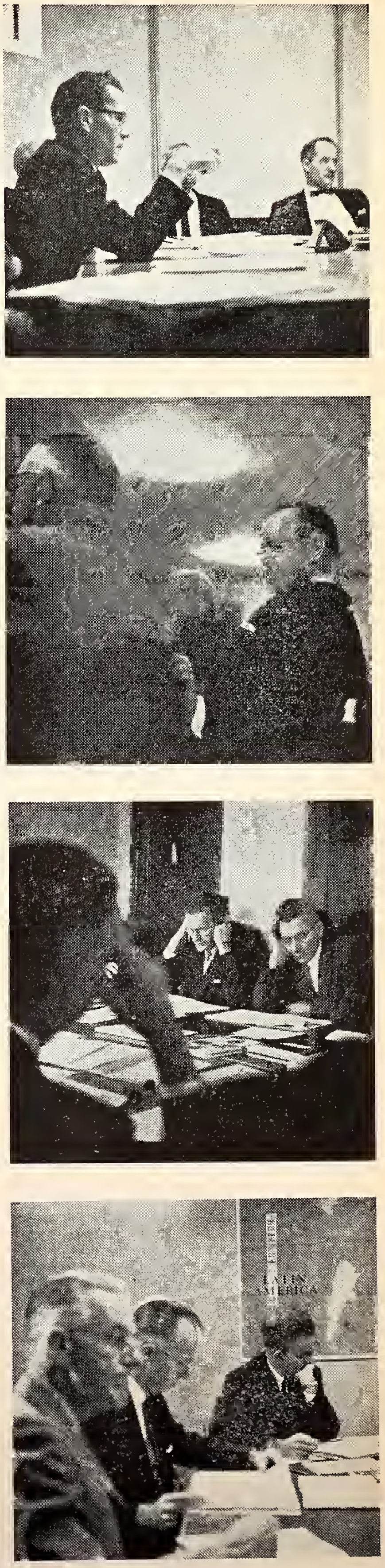
aynard Shelly

UL LEFT US a good guide when he d, "Prove all things" (1 Thess. 1). The annual Council of Boards Newton two weeks ago did just t, Ideas, policies, and people were ted. They have to be when 225 de- ions are made. This number rep- ents the number of formal reso- ions adopted by the four boards, Finance Committee, and the ecutive Committee. The scope of isions reached from a motion to ourn (not always an easy action decide) to adoption of a budget $1,179,500 for General Conference gram in 1962. One million dollars a lot of money, we all agree, and would expect that a lot of ught should go into the raising d spending of such a sum. It is d's money to be spent on God's gram, but after all, we have our nds on it.

But when seventy people get together to agree on a program, they test each other. There are always a variety of ideas, even differences of opinions. Since we are human we often try to avoid facing our differences. We would rather avoid a showdown, hoping that we can all live together without working for an understanding. This, by and large, has been the mood of the Council of Boards as I have observed in its last six annual meetings. This mood was present again this year. But there was a growing disposition to test past ideas. Some of this testing was voluntary, some of it involuntary. Two areas on trial were polity and finances. Both relate finally to polity and both are a testing of the 1950 constitution under which the General Conference operates.

Polity, of course, refers to our understanding of the kind of church and conference that we think we are. In former times it was simple. We are a congregational church, we said. Congregations are our building blocks. Put a small group together and we have a district conference. Put them all together and we have the General Conference.

But simple patterns sometimes develop complex problems. Using the same blocks to build two different houses has become confusing—especially for the tidy builders who are our administraters. "Why should district conferences be ignored in the General Conference structure?" they ask. One problem relates to the boards of the General Conference. Each set of twelve members is elected by the congregations at the triennial General Conference sessions. Here a delegate from Kansas may help elect a person from Ontario to a Conference office because the Kansas delegate feels that a person from Ontario should be on the board. Besides the fact that our Kansas friend may not know the Ontario man (or woman) too well, there is the problem of representation. The Ontario brother cannot really represent the Ontario congregations. They might not even have voted for him. Neither can he rep-



Top to bottom, left to right: Carl Lehman, A. M. Lohrentz, C. J. Dyck; William Stauffer, Harry Detweiler, William Snyder; Elmer Friesen, J. J. Enz, H. T. Klassen; Walter Dyck, Willard Wiebe, Andrew Shelly.

Erland Waltner, president of the Conference, presided at council of boards.

resent the Kansas churches; he does not know that they voted for him, and they probably forgot that they did.

A commission to study this problem has suggested among other things that half of each board be elected by the district conferences, and half by the General Conference. While it is a simple solution, it will make sweeping changes to the Conference face. But the time for new make-up is not yet. Before there is further action, district conferences will discuss the plan. It may take three or six years to make this change, but then six years is a short time when you are 101 years old.

The second trial came not because of something that isn't in the constitution, but because of something that is. Words like, "The Finance Committee shall submit a Conference budget to the Executive Committee for review and recommendation to the annual Council of Boards meeting" were tested by fire, or at least by heat. The Finance Committee is part of the Board of Business Administration. Each year it listened to the requests from the other boards—Christian Service, Education and Publication, and Missions. The committee asked a few questions, then noted the figures on a sheet of paper, added them up, and said, "Here is the budget." It seemed simple; all too simple for people with tidy ideas. The budgets were seldom raised, but programs went on. Sometimes more money was spent than was taken in—not impossible when you have savings or when you can borrow. But this cannot go on forever. Someone must say, "Let's go easy." Who will it be?

The Finance Committee tried out for the role. It isn't a popular one. It suggested that spending in 1962 be limited to 90 per cent of the budget unless more was received. This seemed to be a realistic solution, but these realists discovered that their breed is not always popular with idealists. There were protests and tears—the dry kind that grown men cry—but the point was made.

Someone had to speak to the boards. They have all recognized the need to keep program in line wi support that the church provide But each of the boards has thoug to itself, "Our program is increa ing; let the others cut back." B they have not said so in publ Whenever a test appeared, t boards protected each other. To c another's budget is to expose on own budget to the ax. Thus t boards have not been able to dis pline each other. This mood of se protection was even revealed th year when the boards stood togeth to force modification of the 90 p cent stricture for the Board of M sions and Board of Education a Publication.

Such is the feeble control th the Finance Committee was able exercise. Perhaps it could have do more if it had acted more adroitly which means less left-handedly. B perhaps this is all the control th is needed and all that the constit tion intended.

But the constitution was bei tested more in the sincere strugg on financial control than in t broader discussion of polity. C the Conference continue with fo heads, that is, four independe boards deciding their own financi policies and patterns? Four hea obviously, are better than one even two. But, unless, we can ke the heads functioning like one, thr may turn out to be a luxury. The are principles that need to proved.

Mennonite men

CANADIAN MEN ORGANIZE

The Mennonite laymen of Canada organized officially as Mennonite Men of Canada during the Canadian Conference held in July at Calgary, Alberta. Carl Ens, a teacher of Saskatoon, Saskatchewan, was elected president. At this meeting, the Canadian Men dedicated themselves to work in close harmony with Mennonite Men of the United States, and to support the projects (Paraguay Roadway, 1000 Bibles, Boys League, etc.) of the General Conference Mennonite Men. They also felt that they should have activities in each of the five provinces of Canada. These activities would consist first of fellowship and social meetings such as week-end study conferences, retreats, and father and son banquets. Later they plan to engage in service projects on a local, provincial, and perhaps conference-wide basis as Mennonite Men.

Many churches throughout Canada have been and are at present sponsoring successful boys' clubs. There are also many men's clubs that have been in operation for years but are not as yet affiliated with Mennonite Men. A survey is being conducted to determine the number of such men's clubs and the scope of the work they are performing. When this survey is co pleted, an effort will be made organize perhaps on a provinci basis, and thus enlarge the wo that laymen are doing.

During this Christmas season, t executive committee which w elected at the July Conference pla to have its first meeting. At th meeting they expect to have the r sults of the survey and will be ab to have a better picture and ch lenge of Mennonite Men's work Canada. At this meeting, they al propose to map out future pla and to lay the foundation for t organization of more men's clu in the churches.

The Ring

Ellen Powers

FROM THE MOMENT Sally awakened, she had a feeling that something was different about the day. Today was Christmas Eve, but there was something else that was special. She took her left hand from beneath the cover. In the cold morning light she saw the diamond ring on her third finger. At first, the sight of the ring frightened her a little. Then a tremor of excitement swept through her.

She was engaged. She was engaged to Richard. That was the exciting part. She and Richard had gone together since junior high, and now with another year and a half of senior high — Sally's thoughts stopped there. She knew her parents would rebel at the sight of the ring. She knew it.

Sally twisted the diamond on her finger and something hardened inside of her. They wouldn't tell her what to do this time. After all, she was seventeen and old enough to know what she wanted. And now she was engaged. Suddenly Sally could hardly wait to tell everyone.

The telephone rang in another part of the house. It was probably Richard. In a moment she heard her Mother call her from the hallway.

"Coming," called Sally, jamming her feet into slippers and jerking on a warm robe.

"Hello," she said softly into the receiver.

"Sally, aren't you up? I've been up for hours—"

"Nina!" said Sally. "Oh, Nina, when did you get in? I'm just dying to see you—"

"Honestly?" said Nina softly. "I'm right next door, you know."

Sally laughed. "Oh, Nina, I'm so glad you're home." She glanced down at the ring on her hand. Nina was her oldest friend. She would tell her about the ring first. "I'll be over as soon as I have breakfast."

When Sally came down to the breakfast room she found her family gathered about the big round table.

"Morning," she said with a glance to her Father, Mother, and thirteen-year-old Marv.

"Good time last night?" asked her Mother.

"Oh, fine," said Sally. "You know what fun everyone always has at one of Jean's parties—"

"Guess poor Richard suffered through it all," said Marv flatly.

"He did not suffer," said Sally haughtily. Then she realized she had her hand buried under the napkin in her lap. How could she approach her parents about the ring? She had to tell them.

"Oh, Mother, Nina's home," said Sally, turning to her Mother.

"Isn't she late getting out of college?" asked her Father, looking up.

"Nina's with the school choir, Dad, and they had to sing for something special, so she's late getting home," said Sally.

"Well, how is college life?" asked Marv. "Big deal, big wheel! I can just see Nina. A big sophomore—boy, bet *you* can hardly wait to go to college!"

"You're so right!" snapped Sally. "Just one more year—" Then she stopped and swallowed. She had forgotten already. She was engaged. And although she and Richard had not definitely decided, they probably would be married when they graduated from high school.

"Won't be long," said her Father with a smile. "Sally's a good student and that will make it easier for her to enjoy a full college career."

Marv grinned. "Okay, okay, so I'm not the brain Sal is."

All the good it will do me, thought Sally, a little wave of unhappiness coming over her. She wouldn't be going to college.

Well, she was engaged. That was more important than college. She glanced about the table. And now was as good a time as any to tell her parents. Now.

"Look what Richard gave me for Christmas last night. Isn't it beautiful?" asked Sally in a rush of words. She held her hand toward the center of the table. As she did she heard her Mother's sharp intake of breath.

Sally glanced at Marv and smiled sweetly. "Well, speak, Oh, clever one!"

"I thought Richard was smart!" croaked Marv half-heartedly.

"Isn't it lovely?" asked Sally softly, as she drew her hand back and touched the stone gingerly with a finger.

"Lovely. But, Sally—" began her Mother.

"Does this mean what I think it does?" asked her Father quietly.

For an instant something cold went over Sally and she was afraid to look at her Father. Then she flung up her head and said, "We're engaged. Yes. If that's what you think."

"You are not engaged to Richard Lambert or anyone," said her Father firmly.

The words hit Sally like blows. They're telling me what to do just as I knew they would, thought Sally. They're treating me like a child.

"I'm no child!" said Sally indignantly in a trembling voice. "Besides, I love Richard and we're engaged."

"Why Sally, you are just seventeen," said her Father in a voice that seemed to tremble a little, too. "And you still have another year and a half of high school. To become engaged now would be hard on both of you. Can't you see that?"

"No, I can't see why. Other kids *marry* at our age, and Richard and I are just *engaged.*"

"Love, an engagement, and even marriage are wonderful at the right time," said her Mother gently as she covered Sally's hand with hers. "But, Sally—the right time."

"What about college? Doesn't Richard plan to go on to college?" asked Sally's Father in a bitter tone of voice.

"No, he's going into the hardware store with his father after graduation. You knew that."

The muscles tightened in her Father's face. "I want you to have an education, Sally. All right—all right—" he brushed aside Sally's protests. "Maybe you don't want it, but one year away from Richard wouldn't hurt you or him."

"I don't want to be away from Richard," said Sally. "And this would be just an engagement. We won't marry until we finish high school."

"You bet you'll finish high school," said her Father angrily as he got up from the table. "Now listen to me. You're to return that ring today. There will be no formal engagement until you're out of high school, if then. Do you understand?"

Sally could feel a wheel of anger gathering momentum inside of her and she gripped her hands together.

"No! I won't give back the ring. It would hurt Richard. Besides it's mine! Oh, Dad, can't you understand? We aren't going to run off and get married—this just means we're engaged!"

"You're too young to be tied down by an engagement," said her Father. "If Richard's parents are foolish enough to let him give you the ring, that's their business. But I'm not going to stand by and let you ruin your life."

"How can loving a person ruin your life?" asked Sally in a tigh scared voice.

Her Mother came over and put a arm about her. "Your Father's righ Sally."

"Sally," said her Father in voice that sounded suddenly broke and gentle. "I know you think I'r wrong, but believe me, it's for you own good. Give back the ring nov Then when you're out of hig school, we'll talk about it. We pro ably sound hard and unreasonabl but we love you, honey."

Sally stood there, a hard lum aching in her throat, her lip trer bling. Then suddenly, with a jer she wrenched herself from he Mother's arms and ran out of th room and up the stairs. She dresse quickly and looked at herself in th mirror. The blue dress made he look prettier than usual—older, to With a sigh Sally glanced down the ring on her hand.

Yesterday she had been just Sal Carter, a high-school junior, wi only thoughts of school and partie Then last night, Richard had give her the ring — the ring that ha changed her life. Why couldn't h Father understand that now th she was seventeen she was o enough to know her own mind?

Well, Nina will understand. Aft all, Nina was twenty and sophis cated and knew about these thing

Before Sally left the room s took off the ring, slipped it on fine chain and hung it about h neck. Then she tucked it inside h dress and buttoned the collar.

Snow had begun to fall softly she opened the back door a crossed the yard. Nina opened t door before Sally reached the porc

"Sally! What fun seeing yo Come in by the fire. I have coff made and there are oozy, fatteni cookies"

Sally laughed and followed h into the big living room where fire burned in an open hearth.

"You look wonderful," said Sal watching Nina pour coffee from china pot into thin china cu "But then you always do," she a ed in mock disgust.

"That's why I like you, Sally C ter," said Nina with a smile as s handed Sally her coffee and plac a cooky on the saucer. "You ma me feel so good!"

Sally laughed happily. She a Nina were almost like sisters. Th

.d lived next door to each other r eight years and Sally had al-ays looked up to the older girl.

"Now tell me about school—and chard, of course," commanded na.

"Oh—Richard's fine," said Sally, r breath almost suffocating her. ie had forgotten about the ring. Ie's—he's fine," she added.

"Still your steady?" asked Nina ftly.

"Yes," Sally could feel the ring side her dress. She wouldn't give back. And Nina would agree. She iew she would. Her Mother and ither were just old-fashioned in eir thinking.

"Oh, Sally, this year is going to slightly sensational," said Nina, retching her arms over her head. Her voice trailed off and for some ason Sally felt slighted.

"I can't wait for you to come to llege," said Nina, her eyes spark-ig. "You'll love it."

The words washed over Sally owly. College— Why, she was en-iged. And just for an instant she lt a twinge of regret. But just as iickly she pushed the feeling ide.

"Sally, you know we're mighty cky we can go on to school," said ina matter of factly. "I can't im-gine *not* going! But just look at e kids who can't get in—or who st won't go—or worse still, those io up and marry in high school!"

Sally looked at Nina. "What's so rrible about that?" she asked iickly. Then at Nina's look of sur-ise, she added, "Marrying, I mean? oris Brown and Benjy Clayton ere married last month and they id a beautiful wedding."

"That child is married?" asked ina. "What a dope! No, what I ean is — well, a girl's just not ight to marry that young. To drop it of school—"

Sally stiffened. "Oh, they're still school. They have another year id a half. But they were in love, id their parents gave their per-ission for them to marry."

"It's too bad," said Nina. Then e smiled. "I sound like a crepe-inger, but let's face it, a girl has enty of time to marry. After all, ere *is* a time for love and mar-age."

Why, that was what Mother had id, thought Sally. A time for love id marriage.

A little core of resentment burned inside Sally, and she swallowed hard. "But if you're in love—and besides, being engaged isn't being married," she said with a tinge of anger in her voice.

"Don't be mad," said Nina in her husky voice. "I didn't know Doris was such a good friend of yours."

"She isn't, but—" Sally turned and looked at Nina. Nina's eyes were searching hers. "It doesn't matter."

"It does matter. Now look, Sally, it takes an adult to cope with marriage and that sixteen—or is she seventeen—well, anyway, that little Doris Brown is just out of the child bracket."

"And you think I'm a child?" asked Sally, suddenly getting to her feet. She could feel the anger spreading through her.

"Sally, I wasn't talking about you," said Nina patiently. Then she stopped and looked at Sally closely. Her eyes softened. "Or was I?"

"I'm *not* a child," snapped Sally angrily. "And you don't know everything! Just because you're twenty and a sophomore in college—"

Before she realized what was happening, she was running out the door. She could hear Nina calling her, but she wouldn't look back.

The cold air struck her wet cheeks and she tugged her scarf into place about her head and face. Suddenly she stopped inside her back yard and sat down on the wooden seat that Marv had nailed between two trees. She was sobbing, and the sound was strange in the quiet of the morning.

After a few moments she just sat there quietly, her arms tight across her waist, her eyes fixed on the snow-covered trees before her.

What was wrong with everyone? Nina—her Father and Mother—they were all against her. Just because She wanted to be engaged. A wave of shock went over Sally. *Want* to be engaged? Was that what she had thought? Well, she meant—just because she *was* engaged. Of course, that was what she had meant. Or did she?

Her fingers found the diamond ring on the chain. She looked at it. Richard had given her this ring. It was his to give and hers to accept. But was now truly the time? Was it? Did she love Richard enough to be engaged now?

And the instant the thought took root, Sally suddenly knew. She loved Richard, but she could wait. She would give back the ring and Richard would understand why she had to return it. And he would know that it didn't mean that she loved him less. It would only be until they graduated. Then would be the time to talk about engagement and marriage.

And suddenly Sally realized she felt different. She was no longer a child. She felt older—she was a woman. And now she knew something else. Growing older didn't make you an adult. It was facing a decision and making a choice—your own choice—*the right choice*—that made you mature.

Copyright, 1961, all rights reserved

Youth News

80TH BIRTHDAY

The young people of Bethel Mennonite Church, Fortuna, Missouri, held an eightieth anniversary celebration of their organization on November 26. Much of the preparation for the noon meal was done by the young people themselves. William Klassen was special speaker for the day, with messages entitled, "A Young Man's Vision" and "Servant or Son of God." A history of the group was read by Jim Milburn, president. Important dates: 1881 when the young people's group was organized as "Jugendverein."; 1895, when the group was reorganized as Christian Endeavor; 1934, when the first retreat was held with Harvey and Ella Bauman as speakers; 1942, when the sixty-second anniversary was celebrated; 1953, when the group took the name, Young People's Union. *Elvera Baumgartner*

PROTEST BY STUDENTS

During this Christmas vacation, in Washington, D. C., students from Bethel College will be protesting resumption of nuclear testing. This and the experience of the Bluffton College group will be featured in coming issues of the youth section.

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Muriel Thiessen, 722 Main, Newton, Kansas.

the reader says

NOT ENOUGH DETAIL

To the Youth Editor: I was quite surprised to see in the November 28 youth section the statements: "I don't think love ever feels It is not an emotion." Please let the author explain that in greater detail because as it stands it contradicts everything human experience and divine revelation have taught us. If his statement is true then by all means let us allow the electric computers to pick our mates or heed Plato's advice and let the government do it for us: Or do I misunderstand what he is saying? Perplexingly yours, *William Klassen, Topeka, Kansas.*

We believe both Klassen and Vogt have a point to make. Also, we admit the limitation of language on the topic. Youth Editor

our schools

NEW DORMITORY FOR FREEMAN

About a year ago a committee was appointed to study the needs of Freeman Junior College and to stimulate long-range planning to meet these needs. The first concrete results came when the committee drew up its first recommendation late this summer. It was adopted by the Board of Directors and passed by more than 96 per cent vote at the annual Corporation meeting.

It was recommended that a fireproof, coeducational dormitory for up to eighty students be built. The women's quarters were to be separated from the men's quarters by a centrally located student lounge, snack bar, and counselor's apartment. Funds for an estimated $160,000 to $200,000 structure were to be raised by gifts, pledges, and loans. The Board named Palmer Graber, Richard H. Graber, and David P. Gross to serve on the dormitory building committee.

VISITORS AT CMBC

On November 26, fifty students and four teachers from the Mennonite Collegiate Institute at Gretna visited the Canadian Mennonite Bible College.

The visitors attended the morning chapel service and also joined Canadian Mennonite Bible students in classes. The two classes taught were "Peter and Jude," a lower level course; and "Devotional Life," an elective course. After the noon meal the registrar gave a talk about the course of studies, and a panel of students discussed extracurricular activities at Canadian Mennonite Bible College.

The remainder of the afternoon was spent in competitive sports. Both boys and girls played volleyball and basketball. The Mennonite Collegiate Institute teams won all games except the girls' basketball game. In the evening the students of both schools participated in a prayer service in the College Chapel.

FREEMAN FOUNDERS DAY

Freeman Junior College celebrated it annual Founders' Day on December 14. Russell L. Mast, pastor of the Bethel College Mennonite Church of North Newton, Kansas, gave two messages. In the morning his subject was "Education and the Mind of Christ," and in the afternoon, "The Antiquity of Modern Man." The music department presented the band and the academy choir in their annual Christmas concert in the evening.

MCC news

ATLANTA HOUSE RENTED

The new "Mennonite Center" in Atlanta, Georgia, rented by MCC for Vincent and Rosemarie Harding and a unit of Voluntary Service workers, is located at 540 Houston. The house is in a Negro community fairly near the downtown area of Atlanta. Mr. and Mrs. Harding planned to move into the center during the week ending Nov. 25. Jerrold and Elizabeth Duerksen, Voluntary Service workers from Mountain Lake, Minnesota, went to Atlanta for about a week to help the Hardings clean the house before moving. After moving, the Hardings will begin working toward the placement of Voluntary Service personnel in the city.

SECOND SHIPMENT OF CHICKS

A second shipment of 1,000 chick
for the Congo was flown to Bal
wanga on Dec. 15, for distributio
to Baluba refugees by the Cong
Protestant Relief Agency. The fir
1,000 chicks were sent in June 196
and eight succeeding shipments
1,000 each are planned for the peric
between January and May, 1962.

Chicks will be given to Angola re
ugees at Moerbeke and to sever
other areas in the Congo as well
to the Balubas at Bakwanga. Nee
for the project is caused by lack
protein in the diet of the peop
and the scarcity of meat and eg
in the area.

our churches

Inman Church, Inman, Kansas.
our annual mission festival Andre
Shelly brought the challenge of m
sions to us. The afternoon messa
"The Missionary Challenge in 196
showed us how our offerings we
distributed percentage wise in t
work of our conference. The ev
ning service was sponsored a
conducted by our young peop
"Your Life and Missions" was t
challenge presented to the you
people with our prayer that the
lives might truly be found in t
Plan of God for them. Twelve hi
school students attended the you
people's meeting in Kansas City.
tract and literature rack was
stalled in our vestibule and fourte
new books were added to our chur
library as special projects by t
of our Sunday school classes. *M*
John Klassen

Gospel Church, Mountain La
Minnesota. In September the
dies' Trio of our church went
Minneapolis to sing at the Fa
Reformed Church and at the Wo
en's Reformatory. Mr. and Mrs.
Quiring celebrated their silver w
ding anniversary on September
Harvey and Ella Bauman of In
and Claus Kroeker from Afr
spoke at a recent C. E. meeti
October 14 was the wedding of Je
ette Klaassen and Paul Kroek
Pastor Dan G. Regier was amo
the local ministers that attended
Ministers' Conference at Mad
Nebraska. *Mrs. Waldo Stoesz*

dertal Church, Hillsboro, Kan-
Levi Koehn recently gave a
es of six messages based on the
er of Paul to the Ephesians. Six
ı including our pastor went to
veston, Texas, to aid Mennonite
aster Service after Hurricane
la struck. Verda Epp taught va-
ion Bible school in Cancho, Okla-
na, last summer. The following
rriages took place: on July 2,
th Funk and Robert Unruh; on
y 15, Lloyd Allen Funk and Eve-
Mae Isaac; on August 27, Loren
unk and Helene Nikkel; on Sep-
ıber 15, Chester Funk and Betsy
gt, and on October 28 Dorothy
ımidt and Lewis Schmidt. *Mrs.*
R. Nickel

nezer Church, Bluffton, Ohio.
less than three months members
the Ebenezer Mennonite Church,
uffton, Ohio, with the help of con-
ctor John Klay erected a new
sonage for their new pastor, Dan
lke and family. The new home
s dedicated in ceremonies on
ober 8. An open house was held
erward to show the spacious in-
ior of the three bedroom single
or plan to church members and
ends. The new parsonage is lo-
ed about a mile north of the
enezer Church. Serving on the
sonage committee were Francis
swander (chairman), Leland Ba-
ger, Floyd Stover, Evan Sommer,
ymond Moser, Gerald Hilty, Vir-
Allgire, Veldine Amstutz, Mrs.
lon Tschiegg, Mrs. Irvin Amstutz,
l Mrs. Paul Wingate. *Mrs. Mar-*
Diller

ace Church, Pandora, Ohio. Our
urch has voted to adopt the pro-
um of planned giving which will
used the beginning of the year.
ıch interest is shown in our pro-
sed building project. The children
the Sunday school are aiming for
'mile of nickels." The Y.P.U. had
rk day and turned over the pro-
ds to the building fund. We also
l two special offerings for this
nd. A Union Meeting of the four
ssionary societies was held Oc-
ber 9. Huldah Myers, missionary
furlough from Colombia, was
est speaker. A new youth choir
s been formed of intermediate
e to bridge the gap between the
ior choir and the adult choir.
November 7 the Men's Fellowship had their semiannual dinner meeting with David Janzen of Bluffton College as guest speaker. *Susan Steiner*

Ottawa Fellowship, Ottawa, Ontario. After more than a year of holding services in the basement chapel of Eldon Krause's home, the Ottawa fellowship purchased a church site located one mile east of Alta Vista Drive. A new sanctuary will be erected within the next few years. Until that time, the congregation meets in suitable public schools. William Dick, the group's first pastor, was installed on September 3, 1961. A recent guest minister at the church was J. C. Neufeld, elder of the United Church, Leamington, Ontario. A home-to-home visitation program was begun in October.

Bethany Church, Kingman, Kan. On October 15 Myron Schrag presented an interesting illustrated report on his work at the Ailsa Craig Boys' Farm in Ontario, Canada, and at Laurel, Maryland. On November 12, the combined youth groups of the Zion and Bethany churches presented a one-act play, "I Must Go," in the Zion Church. They presented this program in the Brudertal Church, Hillsboro, on the evening of December 3. Revival meetings began on November 26 with Walter Neufeld, brother of our pastor, as evangelist. *Anna E. Kaufman*

Zoar, Langham, Saskatchewan. On August 27, 1961, we honored the fiftieth anniversary of J. J. Nickel's ordination to the ministry. Henry Wiens, our local pastor, H. T. Klassen, and J. W. Nickel, a son, served as speakers. J. J. Nickel was called to the ministry of the Mennonite church in 1911 and was ordained the following year in Pleschanoff, South Russia. In 1937 a call came from the Langham Zoar Church, where he was ordained as elder in 1941 and where he served until 1954. He also taught at the Rosthern Bible School for several years. On August 12, 1961, Agnes Katherine, daughter of Mr. and Mrs. A. Walde, Kindersley became the bride of Edwin George Balzer, son of Mr. and Mrs. John Balzer. On October 6, 1961, Mabel Joanne, daughter of Mr. and Mrs. Corny Peters, Langham, became the bride of Richard, son of Mr. and Mrs. William Epp. On October 14, 1961, Martha Mierau, daughter of Mr. and Mrs. John Balzer of Langham Zoar Mennonite Church, became the bride of Peter, son of Mrs. Margaret Lesser of Rosthern. *Mrs. Wm. Boehr*

Bethel Church, Fortuna, Missouri. Our annual hymn-sing was held September 10, with our sister church, Mt. Zion Mennonite Church. The young people sponsored a hobby show and dollar supper September 9 at Providence Community Center. A devotional program was presented at Kidwell's Rest Home in Versailles September 24. The floors have been resanded and varnished recently in our church auditorium. The Young People's Union celebrated their 80th Anniversary November 26. William Klassen, Topeka, Kansas, was the guest speaker Sunday morning and Sunday afternoon. *Mrs. Homer Garber*

Deep Run Church, Bedminster, Pa. A group of twelve men have been organized to do the work of evangelism, making calls the first Sunday of every month. They are known as "Fishers of Men." Professor Jacob Klassen, a retired art instructor of Bluffton College, recently gave a lecture, "The Potter's Wheel," while making a pitcher for us and presented a display of beautiful vases and pitchers which he had made. Over $600 was received as our special Thanksgiving offering which will go to the Brooklane Farm Mental Hospital and the new building at the Good Samaritan Church. *Mae Gross*

East Swamp Church, Quakertown, Pennsylvania. On September 10, two buses were hired to go to the Billy Graham Crusade in Philadelphia. A large group from our church motored to Bowmansville on September 24 to present a program in the Pine Grove Church. October 8-12 we held a Bible Conference with Curt Claassen, missionary to India, as speaker. We were privileged to have Mr. and Mrs. Richard Rowland with us one Sunday evening to tell of their work in the Philippines. Mrs. Rowland is the former Marv Ellen Boehr. *Mrs. Harold Dietz*

First Church, Mountain Lake, Minnesota. Leroy, son of the H. M. Harders, left June 25 to serve as Pax worker in the Congo. Once a month several of our young people's group renders worship music in the Faith Mennonite Church in Minneapolis. Mr. and Mrs. Harry Harder and daughter Margaret returned in October for their fourth assignment in road building in Paraguay. Levi Keidel, missionary to the Congo, was our guest speaker at four services November 23 to 26. Our annual church fellowship supper November 24 was enjoyed by well over 400 people. *Marie Derksen Harder*

Hoffnungsau Church, Inman, Kansas. Our annual retreat was held at Camp Mennoscah on October 14. Stanley Bohn, pastor of the Kansas City Mennonite Church, was the speaker. He presented the work of city missions. Topics discussed were: The Problems of City Missions and the Present Trends in Our Churches. New homes established were: Virgil Unruh and Shirley Unrau of Goessel, now in 1-W Service in Allentown, Pennsylvania; Ruth Ratzlaff and Kenneth Gehring of Moundridge, Kansas; Eldon Pauls and Allene Day of Beeler, Kansas. *Mrs. A. Dyck*

Southern Hills Church, Topeka, Kansas. Our place of meeting has been changed from the parsonage to 5 and Western (the Seventh-day Adventist Building) until our church at 511 East 37 is finished. It is hoped that the roof may be put on the building before Christmas. Eleven new members united with the congregation this fall. *Floyd Bartel*

Salem Church, Dalton, Ohio. On December 17 our choir, with Victor Gerber directing, presented "Love Transcending," a cantata by John W. Peterson. Our church organist, Mrs. Helen Sprunger, assisted by Russell Gregory, will give an organ recital of Christmas music the afternoon of December 24. *Mrs. Alice Hahn*

First Church, Chicago, Illinois. Due to ill health, Robert Coon resigned and accepted a call to Flanagan (Ill.) church. A farewell party was held for them. Paul Mc'Elfresh has been asked by the council to serve as interim pastor. The Couple's Club had a progressive hobo dinner, October 26. Old clothes were worn and gunny sack used as tablecloths. Mulligan stew was eaten out of coffee cans. *Helene McElfresh*

our conference

STATEMENT ON ECUMENICAL RELATIONS RELEASED

While the General Conference Mennonite Church has to date joined no ecumenical organization, the Executive Committee has released a statement on its relation to ecumenical groups. The statement was formulated at the committee's July meeting and released for publication after Council of Boards sessions in Newton, Kansas, November 28 to December 1. The statement is as follows:

"We recognize the New Testament teaching on the unity of the Christian brotherhood in Jesus Christ and that the Holy Spirit seeks to direct all Christians toward that goal. We acknowledge our desire to be led by the Spirit toward Christian unity, both within our denomination and with other denominations. Moreover, we believe that the General Conference Mennonite Church has much to give and to gain in conversation with the larger Christian fellowship.

"We recognize also, however, that there are some real concerns about affiliation with any one of the ecumenical groups. A thorough discussion of this matter at the Centennial Study Conference on Christian Unity (Donnellson, Iowa, August 1960) revealed that there are differing convictions among us regarding ecumenical affiliations. We therefore believe that we as a General Conference Mennonite Church should not at this time become members of any of the major ecumenical groups (i.e., National Association of Evangelicals, National Council of Churches, World Council of Churches). However, we
would encourage contact and co
versation with them for the pu
pose of comity, sharing informati
concerns, and services, and for w
ness. For example, Conferer
boards may become affiliatied wi
functional sections of interdeno
inational agencies for such app
priate purposes."

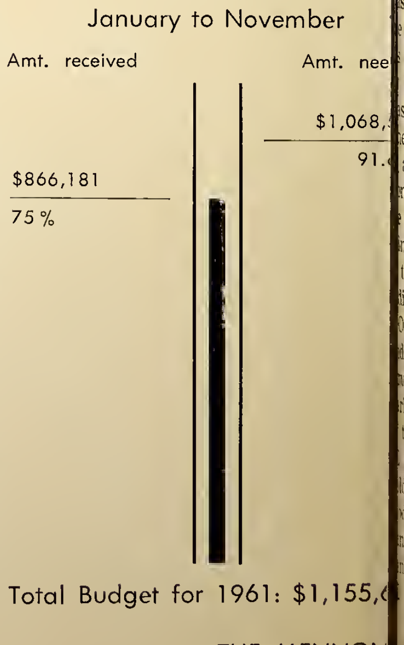
CONFERENCE BUDGET FOR 196

At its December 1 session, t
Council of Boards set the 1962 G
eral Conference budget at $1,179,6
This is the highest budget adopt
for the General Conference's m
sion, service, and education p
grams. It is an increase of $24,0
or 2 per cent more than the 1
budget.

The budget of the Board of M
sions was set at $840,000 which r
resents 70 per cent of the total b
get. Items for other boards a
Board of Christian Service, $216,4
Board of Education and Publicati
$94,900; Board of Business Adm
istration, $28,300.

conference stewardshi

The work of the church expres
itself in manifold ways. Chari
goodwill, love, and kindness are
characteristics that Christians
and should display. The Christian
frequently called on to also sh
of his material blessings. As
again report to you on our Conf



Total Budget for 1961: $1,155,

e treasury in terms of what has n received during the first eleven nths of the year, we are remind- that we need to count very heav- on December contributions. One a of the program particularly is ging behind; the work of the rd of Education and Publication. have asked Willard Claassen, ex- tive secretary of this board, to something in this regard:

At the end of November receipts the Board of Education and Pub- tion were approximately 48 per t of the total budget. This will se serious financial problems for s board. What does this mean? The board seeks to have a vital relationship with the congregations through the work of its committees. Some eighty representatives from the churches plan the work of this board and help to interpret the wishes of the congregations. This is the only way the board has of knowing what congregations want it to do.

"Does this unmet budget mean we do not want to publish Christian literature in a generation when the printed page has new significance? Does it mean we do not want weekday curriculum materials of our own? Does it mean that we do not want to publish books? Does it mean that the churches do not want to accept financial responsibility for the production of a new Sunday school curriculum?

"We believe we are doing what the churches want, but unless the support comes in for the projects mentioned above, we will be compelled cut back drastically, or in some cases abandon the projects completely."

We trust that you will uphold this great work with your prayers and support.

Wm. L. Friesen, Conference Treas.

ANNABECKER REPORTS: DELHI AND THE WORLD COUNCIL OF CHURCHES

F. Pannabecker attended the ird Assembly of the World Coun- of Churches as an observer for ? General Conference Mennonite urch. The meeting was held in w Delhi, India, from November to December 6. This is a pre- inary report from the Panna- ckers on the opening sessions of s meeting.

lhi was recognized by the British 1911 as the capital city for India, d in the next twenty years there s built a city designed to serve is purpose. New Delhi, the city designed, is only one of many ch cities built on this site. We e staying in Old Delhi, but this s "New Delhi" back in 1638 when e Mogul Emperor Shahjahan built s new capital. The Red Fort near- and the great mosque, Jama sjid, also nearby along with many er architectural remains, testify a long period of rule of India m this center. Out on the streets e Moslem and Hindu crowd, the in temple, and the Sikhs testify the motley crowd that has been dia's population.

Old Delhi with its crowded streets d New Delhi with its beautiful ructures, flowing fountains, and rks is today the location of one the great religious gatherings of times. While the meetings are ld in the very modern and com- odious Assembly Hall, called Vig- n Bhavan, the thousand partici- nts are housed in hotels scattered over New Delhi and Old Delhi. Twice a day they converge in a multitude of chartered buses from all directions to the great meeting hall. One wonders what impression they make on the thronging crowds through which they pass.

Probably the visitors are as much a curiosity to the Delhi inhabitants as Delhi is to us. As a matter of fact the assembly participants have not gotten used to each other yet. You see camera clad delegates sidle up to get a snap of an Orthodox archbishop in flowing black gown and heavy beard or even a color shot of an Anglican cleric in lavender. At the same time an African in his costume may be shooting a European in what we think is ordinary clothes. Until people can see each other without noticing odd clothes or differences in customs and language, I guess we are strangers to each other. Yet this crowd is doing a lot of talking about "unity."

Actually it was a very moving experience to gather in the opening worship service Sunday morning (November 19). A white-gowned choir sang some of the universal hymns of the church and an Indian orchestra and choir rendered Indian lyrics while the long procession filed into the "shamiana" or tent-like tabernacle. One could visualize that great host of believers from every nation and every people. Could it only be true that Christ was the Lord of all of them and that they might represent the hosts of humanity of whom sometime every knee shall bow. It was a magnificent and stirring thought just to try to imagine the multitude of races and languages and the diverse forms of worship and service in which our Lord might be known and honored.

The assembly is continuing the more prosaic task of listening to addresses and organizing into sections to work out statements on the major themes of witness, service, and unity. These are being developed about the central theme of Jesus Christ, the Light of the World. There is some concern to develop a theology of unity but the crowd is a little too large to concentrate too long on obtuse theology. They seem to appreciate more the practical discussions on service and witness. Two of the best addresses came from Asians and suggest that there is a seriousness and maturity out here of which we in the West are scarcely aware. It will pay us to keep alert to what is happening away from home.

The World Council of Churches is accused of compromising with other religions and making Christ only a light instead of *the* Light, of compromising with Roman Catholicism in welcoming several observers, and particularly of compromising with Communism in accepting into membership communists from behind the Iron Curtain such as the Russian Orthodox Church as well as Romanian, Bulgarian, and Polish Orthodox churches. On these matters I suspect one must reserve judgment and not condemn in advance.

INDEX 1961

An index has a number of values. It is a measure of the editor and his planning. In 1961 more than eighty subjects were treated, some at length and others in passing. In the case of a church paper, an index reflects the concerns and resources of the church. Of the 180 people who contributed signed articles, more than 130 were members of the Mennonite family. Besides this there were many other people who contributed to the news department and to the readers' column. All these things were a part of 1961 and an index will make it possible to recapture them in later years. To use the index you will need the other forty-nine issues. Back copies are available in a limited quantity and for a limited time for ten cents each. The issues for one year can be kept in one of a number of semi-permanent binders or bound in permanent book form by a commercial bindery. One bindery that does good work at a reasonable price is the Capital City Bindery, 4927 Prescott, Lincoln 6, Nebraska.

AUTHOR INDEX

Akers, Milburn P., Help for the church college, 243
Allen, Clifton J., Values in the uniform lessons, 564
Amstutz, L. R., The Bible — how do we use it, 519
Arnow, Harriette Simpson, They gave their young ones books, 117
Bartel, Helmut, Race relations in Detroit, 517
Bartel, Norman and Mary, Case of the dehydrated mailbox, 123
Bauman, Kenneth, New leaders for India, 595
Baumgartner, Elvera, Silence (poem), 667
Beaven, Winton H., Eighteen cigarettes a day, 547
Bender, Harold S., Prague peace conference, 597; Quadricentennial, 55
Berky, Herbert W., I wonder (poem), 100
Bertsche, James E., New day in the Congo, 258
Bixler, Phyllis, Crosses (poem), 217
Blanchard, Juliet, Africa comes to Bluffton, 377
Block, William, Is discipline necessary, 283
Boese, C. D., Root of bitterness, 67
Boschman, Paul W., How to arrange a marriage, 617
Brash, Alan, Unfinished task in Asia, 483
Bruce, F. F., King James Version, 418
Buhr, Martin, Confessions of a Paxman, 360
Burdick, Loraine, Two days late, 68
Burkholder, Harold D., The Bible—the most wonderful book in the world, 487
Carlson, Paul, Mennonite poultryman in Greece, 553
Chamberlin, Enola, Way to thank, 744
Christensen, Charsten, When the crutches broke, 43
Christie, Bergo, In the days of Milton, 691
Claassen, Joan, Who cares, 712
Claassen, Willard K., Why a new magazine, 71
Clark, Catharine, Other side of the story, 473
Compton, Wilson, We can do better by our schools, 339
Coon, Helen, You wrote poetry, 540
Deckert, Annie Sawatzky, South American winter, 599
Driedger, Leo, China belongs in the U.N., 180; Church and society study, 613; Pushed into the world, 150
Driver, H. A., Fifty years in Africa, 181
Duvall, Evelyn Millis, Are you ready to go steady, 761
Dyck, Peter J., Crisis in Berlin, 706; Germany: an alternative to war, 467; Letters from Russia, 534; Menno Simons anniversary, 182
Ediger, Peter J., Fellowship in spite of separation, 372
Engstrom, Ted W., Let's take the guesswork out of youth work, 69
Enns, Frank J., Souls redeemed and perfected, 263
Enz, Jacob J., Path through sorrow, 213
Epp, Aaron J., Rewards, 53
Epp, Albert, The call, 54; Resurrection courage for witness, 211
Epp, Arnold, The call, 54
Epp, Frank H., Focus on Christian concerns, 88, 119, 151, 180, 232, 264, 294, 328, 375, 408, 439, 472, 507, 536, 568, 604, 668, 715
Erb, Paul, Peace corps, 502; Modern martyr, 723
Erb, Alta, Modern martyr, 723
Fast, George, Sequel to Henry's Red Sea, 457
Fast, Henry A., Resources of older persons (ed.), 578
Franz, Delton, Preaching in the market place, 756
Franz, Marion C., Who cares, 712
French, Rod, World Council of Churches—what is it, 569
Friesen, Duane, Is sacrifice necessary, 362
Friesen, Isaac I., Pre-eminent Christ, 99
Friesen, Jacob T., Bridge made of people, 281; Is it necessary to make a decision, 379; Lost passion, 101; Our passion for survival, 708
Friesen, Rudy and Ruth, Dialogue on pain, 89
Furman, Victoria, Road to a boy, 521
Glasser, Arthur F., Our muddy thinking about Communism, 642
Glenn, James, Race relations in Detroit, 515
Good, Robert, New pax project in Austria, 277
Graber, Archie, Congo diary, 149
Graber, Edwin C., Father, we bow in thanks (poem), 728
Graber, Ellis, Law of reaping, 102
Graber, June, Home that houses a future, 230
Graber, Richard F., Leadership conference, 216
Graham, Billy, God knows no colorline, 133
Groves, Carlyle, Books for you and Christmas, 778
Gunn, Thom, St. Martin and the beggar, 678
Guthrie, Ellis G., Man with conviction, 38
Habegger, Glen A., Church at Friendly Corners, 453
Harder, Geraldine, Two years at 722, 697
Harder, Milton, Is witnessing necessary, 330; Youth react to minister shortage, 729
Harding, Vincent, Concern for a new generation (ed.), 370
Hartzler, Emma Blosser, Cry for the city (poem), 37
Hartzler, R. L., Let youth be challenged (ed.), 50
Haselden, Kyle, Let love be genuine, 84
Hassler, Alfred, Guide to civil defense, 633
Heidebrecht, Mary Ann, Adventure in Hopiland, 635
Hege, Henry, Rewards, 53
Hester, Hugh B., Can we stop war, 324
Hiebert, Clarence, Men in search of the church, 694
Hilty, Judy, Protests are a way to speak, 298
Isaak, Paul, Post workshop reflection, 315
Janzen, George E., First hand report of Tokyo crusade, 463
Janzen, John and Helen, We were short term missionaries, 323
Johnson, James V., Jr., Christian plan for spending, 435
Johnson, Joy Duvall, Are you ready to go steady, 761
Jost, Walter, Something happens when you sing together, 425
Kaufman, E. G., Fruits of co-operation, 725; Repairing the broken fellowship, 758; Why we differ, 742
Keeney, William, High hopes for unity, 679; Walls we built, 663
Kehler, Larry, Fellowship comes of age, 793
Klassen, William, Curse of the common (ed.), 514; Wanted: biblical scholars, 699
Kleinhans, Theodore J., Pilgrim in Bethlehem, 803
Kliewer, Warren, O lamb (poem), 819
Krahn, Cornelius, Menno Simons anniversary, 182
Kreider, Anna, At the grass roots, 25
Kreider, Emil, Faith for students, 137
Kreider, Robert S., Study in contrasts, 179
Kroeker, Elaine, Prayer (poem), 587
Kruener, Harry, Positive Protestants, 675
Landis, Robert M., The call, 54
Lapp, John E., Talk with Billy Graham, 614
Lehman, Tom, Memo to the new president, 169
Lehn, Cornelia, The witness, 329
Lens, Sidney, What can we think ab Cuba, 386
Lin, Paul, Christians in Taiwan, 755
Link, Donald, To fellows preparing register, 106
Loewen, Esko, More than education,
Luginbuhl, Darvin, Camp crafts, 404
Martens, E. Delphine, Gifts that keep giving, 326; His name is migrant, 4 Something to read, 629
Mast, Alma Hilty, Music for your w ding, 350
Mast, Russell L., Can Satan cast Satan, 485
Matthies, Eleanor A., New life for Pa guay's Indians, 406
McKee, Wilma Entz, Light returns (poer 696
Mehling, Harold, Smoker's letter to son, 727
Mellick, J. W., Not just January, 2
Merton, Thomas, Chant to be used processions around a site with f naces, 741
Meyer, Margaret T., Magic word, 648
Miles, Leland, No toy soldiers for Chr mas, 790
Miller, Max E., Another kind of slave 19
Morrison, Clara M., Quiet presence, 3
Murray, Geoffrey, Food for the hung in strife-torn Congo, 126
Narramore, Ruth E., Music at home,
Nelson, Clarence T., When the Holy Sp heals, 631
Neufeld, Anne, I stopped to think, 66
Neufeld, Elmer, MDS meets civil defen 342
Neufeld, John H., Sense for missions,
Neufeld, Vernon, Bible—how do we re it, 500; Jesus is the Christ, 566; T ology of church unity, 582; Variety the early church, 550
Neufeld, Walter, Prayer answering servi 56; Voting was their crime, 134
Newbigin, Lesslie E., Unity and witne 227
Oltman, Berwyn, Making of a minist 579
Pannabecker, S. F., Church in China day, 354; Church that grew in Jap 786; Pauls, J. M., Seeking the Lo 115, 131, 147
Peters, Hermina, New year's thoughts,
Powers, Ellen, The ring, 807
Raid, Howard D., Answer to economi 103; Church in the world, 85; Ea conference leadership, 21; Our faith farming, 531
Raid, Pauline Krehbiel, Peace and go will, 819
Ramseyer, Lloyd L., Teacher makes difference, 563; Words from a colle president, 746
Reed, Mary Davis, One year (poem),
Regier, Arnold J., New prime of life,
Regier, Arthur E., Rewards, 53; Wh does it mean to be saved, 777
Regier, P. K., Door to 1961, 3
Regier, Robert W., Mirror for man, 7 Search for a symbol, 229
Reimer, Richard, Facing the race, 5
Rich, Ronald and Elaine, Atomic ener book in review, 256
Richert, Irvin E., Today I must abide thy house, 35
Schiotz, Fredrik A., Man of the twenti century, 771
Schrag, John, High cost of forgiving,
Schwartz, Emma, How do you know (poem), 20; Judgment (poem), 212
Shedd, Charlie W., Dangerous tongue,
Shelly, Andrew R., Paraguayan Penteco 606; Taxes for military spending (ed 450; Triumphant certainties (ed.), 2 Youth south of the equator, 650
Shelly, Maynard, More people—more s dents, 246; Music with a salty flav 165; Testing the constitution, 805
Shelly, Paul R., Bible—the search for meaning of its authority, 469; Wo and persons (ed.), 799
Shelly, Ward W., Words on worship,
Sherman, Karen, What do Mennonites lieve, 681
Shriver, R. Sargent, Jr., We have be challenged to serve, 504
Shutt, Joyce, Enkenbach pax unit clos 413
Singer, Jane Sherrod, Can you help th who sorrow, 539
Slater, Fletcher D., How can I kn when I'm in love, 352
Spaulding, Jay, Three challenges, 73
Sprunger, Martha Gilliom, Eternal Lo thy holy name we praise, 533
Steiner, Ruth, Memo to committee me bers, 170
Stoneback, George S., Church tower o the home, 291; How to practice

resence of God; 83; Mighty power of
ɔve, 403
ylor, Rowley, She laughed at suffering,
37
essen, Muriel, I wish you could have
een there, 441; Monologue at the cross,
18; They called her "Mamaji," 693; We
net in Chicago, 795
ck, Charles J., Good life for bad days,
71
uh, Wilfred, Dream of a bookstore,
74; Digging stumps in Friesland, 549;
irst machine shop in Friesland, 341
ser 't Hooft, W. A., World Council of
hurches—what is it, 569
t, Reinhard H., On the eve of Eichmann's trial, (poem), 245
h, W. C., Church we used to know, 357
ltner, Erland, Centennial conversation
nd repentance, 39
ltner, Harris, Dignity of the ministry,
1
ltner, James, Call, 54
ltner, Orlando A., For a reading and
riting church, 626
rkentin, Anne Marie, VSer's home base,
37
del, Elizabeth K., Prayer for peace,
)8
gelin, Josua, Ascension, 311
ebe, Leonard C., Man in the city, 776
ebe, Orlando, Make us readers, 773
ebe, Willard W., Great imperative, 674;
n this crises let us pray, 307; Prayer
or missions, 391
ens, Esther, Schooldays, 611
mer, Donald, Talking with the pastor,
, 42, 75, 91, 122, 155, 265, 379, 395, 427,
)6, 523, 538, 571, 603, 618, 683, 731, 779
mer, Nancy, Is personal Bible study
ecessary, 315
att, Mary, Guilty, 201
r, Marvin, How important is stewardship, 267; We talked at Ann Arbor, 585
ger, Carol, Debt, 9

BJECT INDEX

ng
t, Henry A., Resources of older persons
ed.), 578
ier, Arnold J., New Prime of life, 739
hol
holic is not alone, 308
ler, Max E., Another kind of slavery,
)
vote for lemonade (ed.), 226
der says, 376

ier, Robert W., Search for a symbol,
29; Mirror for man, 710
igion through art (ed.), 66
iefs
ener, Harry W., Positive Protestants,
75
rman, Karen, What do Mennonites believe, 681
der says, 746
le
stutz, L. R., The Bible—how do we
se it, 519
k to the Bible in Sunday school (ed.),
2
Bible (ed.), 482
le botany (ed.), 402
ce, F. F., The King James Version, 418
kholder, Harold D., The Bible—the
ost wonderful book in the world, 487
assen, William, Wanted: biblical
holars, 699
teries of God (ed.), 770
feld, Vernon, The Bible—how do we
ad it, 500
otz, Fredrik A., Man of the twentieth
ntury, 771
lly, Maynard, Music with a salty flavor,
5
lly, Paul R., The Bible—the search for
e meaning of its authority, 469
be, Orlando, Make us readers, 773
mer, Don, Trouble with reading, 42
mer, Nancy, Is personal Bible study
ecessary, 315
der says, 248, 264
ks
ves, Carlyle, Books for you and Christmas, 778
k Reviews
nton, Roland H., Christian attitudes
ward war and peace, 15
, Henry A., Jesus and human conflict,

bert, Erwin N., The impact of atomic
ergy, 144, 256
nbiel, Christian, Prairie pioneer, 719

Smissen, Betty van der, Church camp program—its planning and development, 94
Camping
Bike hike, 393
Cookouts are fun, 409
Luginbuhl, Darvin, Camp crafts, 404
Thiessen, Muriel, I wish you could have been there, 441
Capital Punishment
Reader says, 120, 164, 476, 637
Christian Education
Akers, Milburn P., Help for the church college, 243
Allen, Clifton J., Values in the uniform lessons, 564
Compton, Wilson, We can do better by our schools, 339
Elbing Catechism (ed.), 130
Harding, Vincent, Concern for a new generation, 370
Loewen, Esko, More than education, 249
New campus in Montevideo, 327
Ramseyer, Lloyd L., Teacher makes the difference, 563
Shelly, Maynard, More people—more students, 247
Shelly, Paul R., Words and persons (ed.), 799
Wiens, Esther, Schooldays, 611
Reader says, 295
Christian Life
Berky, H. W., I wonder (poem), 100
Block, William, Is discipline necessary, 283
Boese, C. D., Beware of a root of bitterness, 67
Epp, Frank H., Beauty-queen cult, 668
668
Fast, George, Sequel to Henry's Red Sea, 457
Friesen, Duane, Is sacrifice necessary, 362
Friesen, Jacob T., Lost Passion, 101; Is it necessary to make a decision, 379
Haselden, Kyle, Let love be genuine, 84
Mellick, J. W., Not just January, 2
Schrag, John, High cost of forgiving, 691
That ivory tower again (ed.), 482
Turck, Charles J., Good life for bad days, 371
Reed, Mary Davis, One year (poem), 7
What is the purpose of my life, 138
Christian Unity
Conversation and the NAE, 310
French, Rod, and W. A. Visser 't Hooft, World council of churches—what is it, 569
Kaufman, E. G., Fruits of co-operation, 725; Repairing the broken fellowship, 758; Why we differ, 742
Keeney, William, High hopes for unity, 679; Walls we built, 663
Living in the same house (ed.), 546
Neufeld, Vernon, Jesus is the Christ, 566; Theology of church unity, 582; Variety in the early church, 550.
Prayer for Christian unity (ed.), 18
Sand in our shoes (ed.), 658
Splinters (ed.), 242
Toward Mennonite unity (ed.), 34
Waltner, Erland, Centennial conversation and repentance, 39
Wismer, Don, How important are differences, 155
Zehr, Marvin J., We talked at Ann Arbor, 585
Reader says, 295, 780
Christmas
Kleinhans, Theodore J., Pilgrim in Bethlehem, 803
Kliewer, Warren, O lamb (poem), 819
Lord is at hand (ed.), 820
Maintain the Christmas glow (ed.), 18
Miles, Leland, No toy soldiers for Christmas, 790
Raid, Pauline Krehbiel, Peace and goodwill, 819
Church
Hiebert, Clarence, Men in search of the church, 694
How big is a church (ed.), 400
Klassen, William, Curse of the common (ed.), 514
Losing in the city (ed.), 434
No one speaks to me (ed.), 162
Raid, Howard D., Answer to economics, 103; Church in the world, 85; Our faith in farming, 531
Vital church life (ed.), 434
Wismer, Donald, Talking to the pastor, 779
Reader says, 439
Church History
Bender, Harold S., Quadricentennial celebration, 55
Dyck, Peter J., and Cornelius Krahn, Menno Simons anniversary, 183
Guthrie, Ellis G., Man with conviction, 38
Raid, Howard, Early Conference leadership, 21

Civil Defense
Hassler, Alfred, Guide to civil defense, 633
Is the fallout shelter Noah's ark (ed.), 738
Communication
Arnow, Harriette Simpson, They gave their young ones books, 117
Devoted to Christ (ed.), 114
Epp, Frank H., Vast wasteland, 604
Learning to write, 432
News (ed.), 594
Nonreaders lament (ed.), 466
Who is speaking (ed.), 242
Communism
Epp, Frank H., Errors of anticommunism, 507
Glasser, Arthur F., Our muddy thinking about Communism, 642
Mast, Russell L., Can Satan cast out Satan, 485
Operation abolition (ed.), 338
We differ with Communism (ed.), 610
Reader says, 440, 524, 604, 636, 684, 716, 764, 780
Conferences
Big city conference, 661
Calgary festival, 437
Central District Conference, 275
Driedger, Leo, Church and society study, 613
Fellowship in spite of separation, 372
Leadership conference, 216
Mission of the Eastern District Conference, 292
Northern District Conference, 391
Courtship
Duvall, Evelyn Millis and Joy Duvall Johnson, Are you ready to go steady, 761
Powers, Ellen, The ring, 807
Reader says, 810
Cuba
Cuba (ed.), 242
Lens, Sidney, What can we think about Cuba, 387
Death
Singer, Jane Sherrod, Can you help those who sorrow, 539
Taylor, Rowley, She laughed at suffering, 537
Wismer, Donald, Talking to a pastor, 618
Easter
Bixler, Phyllis, Crosses (poem), 217
Enz, Jacob J., Path through sorrow, 213
Epp, Albert H., Resurrection courage for witness, 211
Schwartz, Emma, Judgment (poem), 212
Shelly, Andrew R., Triumphant uncertainties (ed.), 210
Thiessen, Muriel, Monologue at the cross, 218
Economics
Epp, Frank H., Stones rather than bread, 472
Evangelism
Franz, Delton, Preaching in the market place, 756
Hartzler, Emma Blosser, Cry for the city, (poem), 37
Janzen, George E., First-hand report of Tokyo Christian Crusade, 463
Lapp, John E., Talks with Billy Graham, 615
Shedd, Charlie W., Dangerous tongue, 659
Wiebe, Leonard C., Man in the city, 776
Wiebe, Willard W., Great imperative, 674
Wiens, Esther, Schooldays, 611
Faith
Christensen, Charsten, When the crutches broke, 43
Friesen, Isaac I., Pre-eminent Christ, 99
If only I were smart enough (ed.), 720
Kreider, Emil, Faith for students, 137
Nelson, Clarence T., When the Holy Spirit heals, 631
Schwartz, Emma, How do you know (poem), 20
Standing up on the inside (ed.), 530
Reader says, 219
Family
Stoneback, George S., Church tower over the home, 291
Family in the picture (ed.), 290
I am a parent, 296
Freedom
Two old cities (ed.), 656
General Conference
A decade of revival (ed.), 178
August 1962: Conference time, 499
Changes in congregations (ed.), 434
Isolated and scattered (ed.), 146
J. N. Smucker retires, 128
More sooner and less later (ed.), 498
Regier, Robert W., Search for a symbol, 229
Shelly, Maynard, Testing the constitution, 805
Council of boards—2000 hours, 768
Reader says, 508
Government
Epp, Frank H., On the topic of tax, 151; Wish Kennedy Well, 88

Health
Nelson, Clarence T., When the Holy Spirit heals, 631
Polio will strike this summer (ed.), 338
Holy Spirit
Nelson, Clarence T., When the Holy Spirit heals, 631
Hope
Root of Jesse (ed.), 754
International Relations
Driedger, Leo, China belongs in UN, 180
Dyck, Peter J., Crisis in Berlin, 706
Epp, Frank H., International economics community, 536
Lens, Sidney, What can we think about Cuba, 387
Must we go to war for Berlin (ed.), 562
Red China—the uninvited guest (ed.), 546
Reader says, 269
Into the Beyond
Abrahams, Peter, 671; Aeschliman, Mrs. Esther, 348; Amstutz, Caroline, 111; Amstutz, Joshua, 686; Andres, Katie Helen, 493; Augsburger, Caroline Zimmerly, 431; Augsburger, Emanuel S., 526; Bachman, Mrs. Anna E., 79
Badertscher, Albert, 47; Bant, Mrs. Emily, 287; Bartel, John M., 111; Bartel, Kathryn Graber, 591; Bartel, Sanford, 238; Basinger, Howard, 383; Becker, Mrs. Eva Frey, 79; Berg, Minnie Schmidt, 686; Berg, Peter Jacob, 654; Bergman, Maria Goertz, 79; Bergthold, Simon, 733; Bieler, Oliver S., 734; Boldt, Peter, 302; Breese, Faye A., 431; Braun, Dietrich Johann, 783; Buller, Katherine Regier, 686
Chrisner, Edward, 79; Coil, Pearl Amstutz, 431
Decker, Ida Eva Schmidt, 493; Deckert, Henry L., 348; Dick, Fred E., 206; Dirks, Mrs. Caroline, 493; Dirks, Katie Zielke, 462; Doerksen, Susie, 271; Duerksen, Margaret Regier, 271; Duerksen, Susanna Quiring, 79; Dyck, Amanda Neufeld, 542; Dyck, Elizabeth Enns, 639; Dyck, Sandra Lee, 271
Ediger, Marie, 348; Egli, Daniel H., 383; Elliott, Alvin Louis, 79; Ensz, Rudolf H., 733; Epp, Dietrich E., 348; Epp, Herman 47; Epp, Jacob B., 704; Epp, Katharina, 606; Epp, Mark Alan, 591; Epp, Susanna, 639; Erb, Annie T., 174; Erb, Laura Stauffer, 446; Ewert, Julius, 158; Eymann, Annie Leidig, 318
Falk, Anna Derksen, 79; Fast, Jacob, 206; Fast, Luise Harder, 542; Flaming, Henry P., 431; Flickner, John, Sr., 750; Friesen, David H., 206; Friesen, Ernst F., 798; Friesen, Ernest John, 766;; Friesen, John E., 492; Friesen, Katharina Zacharias, 654; Friesen, Maria Sawatzky, 348; Friesen, Peter B., 287; Friesen, Selma S., 348; Froese, Jacob, Sr., 111; Funk, Elizabeth Penner, 47; Funck, Rudolph Martin, 111; Funk, Solomon R., 383
Gehring, Alwina Stucky, 238; Geiger, Elmer, 348; Geissinger, Monroe S., 111; Gerbrandt, Anna Bartel, 398; Gering, Caroline Schwartz, 206; Gering, Peter D., 446; Guengerich, Aaron J., 492; Gingerich, Edgar, 798; Good, Susan, 734; Graber, Chris H., 287; Graber, Jacob D., 302; Graber, John D., 671
Harder, Anna, 271; Heer, Stephen, 111; Heide, Richard Edward, 704; Heinrichs, Anna C., 783, 798; Heinrichs, Susie Neufeld, 606; Hierstein, Caroline, 606; Heppner, Herman P., 542; Herman, Peter, 492; Hiebert, Edmund S., 493; Hiebert, Emma Weyand, 348; Hiebert, Henry G., 493; Hilty, Elizabeth S., 492; Hine, Chester, 79; Hoefel, Arthur R., 318; Hofstetter, Earl Daniel, Sr., 238; Hooley, Samuel E., 79
Irions, Bert, 798; Isaak, Susie Wiebe, 558
Jantz, Ida Becker, 783; Jantz, William P., 733; Jantzen, Henry B., 302; Jantzen, Henry K., 542; Jantzen, John J., 238; Jantzen, Peter, 623; Janzen, Helena N., 704; Janzen, Jacob Thiessen, 302; Janzen, William H., 687
Kaethler, Grete Siemens, 734; Kauffman, Charles Wesley, 623; Kaufman, Anna Baumgartner, 542; Kaufman, Helen Hess, 654; Kehler, Marie Peters, 591; Kehn, Elizabeth Koehn, 287; Keiser, David John, 542; Kerber, Ernst, 671; King, Laura Ringenberg, 492; Kinsinger, Katherine Rich, 238; Kinzinger, Bernice, 558; Klassen, Adolph, 812; Klassen, Frank H., 493; Klassen, Heinrich H., 798; Klassen, Peter J., 271; Klassen, Raymond, 734; Kliewer, Frank J., 509; Kliewer, John H., 492; Koehn, Erving D., 509; Kornelsen, Cornelius, 798; Kraemer, Elizabeth Haury, 348; Krehbiel, Anna P., 766; Krehbiel, Emil B., 431; Krehbiel, Mrs. Herman, 398; Krehbiel, Larry D., 206; Krebiel, Peter S., 526; Krigor, John Earl, 687; Kulp, Harvey K., 287; Kuyf, Cornelia, 526.
Lehman, Katie Funck, 283; Lehman, Susan, 492; Leisy, Alvin Peter, 398; Leisy, William, 398; Linscheid, Mrs. Rudolph, 493; Loewen, Abram P., 783; Loewen, Jacob, 606; Loewen, Jacob A. P., 558; Lugibill, Albert E., 348
Markley, Ezra, 783; Marks, Katie S., 348; Masemore, Jesse F., 526; Mierau, David Peter, 238; Mierau, Susie Bolt, 492; Miller, Elizabeth, 348; Miller, John, 750; Mishler, Lena, 750; Musselman, Henry L., 348
Neufeld, Jacob G., 798; Neumann, Carl, 783; Nickel, Henry H., 783; Niessen, Helena Goossen, 302; Nightengale, May Enz, 542; Noling, Rufus, 623
Orth, Anna Dahlenberg, 302; Ortmann, Annette Kay, 431; Otto, Jacob J., 783
Pankratz, Anna Sommerfeld, 318; Pankratz, Helena Entz, 223; Pankratz, John H., 47; Pauls, J. M., 798; Pease, Thomas, 238; Penner, David, 734; Penner, Erna, 431; Penner, Mrs. Harry, 348; Penner, Katharine Schulz, 79; Peters, Agnes Siemens, 783; Peters, Cornelius A., 348; Peters, Cornelius D., 671; Peters, Isaac D., 302; Peters, Sarah Klassen, 750; Pifer, Mary Jane Basinger, 348; Plenert, Arlo, 671; Plett, Mrs. Henry, 126; Preheim, Hilda Goehring 462
Quenzer, Anny Dyck, 687; Quiring, Ben H., 493
Rand, Ellen, 398; Rastetter, August D., 287; Ream, Anna, 206; Reeser, Clarence, 348; Regehr, Minnie Klassen, 493; Regier, Henry A., 47; Regier, Isaac C., 493; Regier, Louise, 431; Reiff, Abram A., 526; Reimer, Frieda Jantzen, 606; Reimer, Margaret, 431; Rempel, Anna Buhler, 783; Rempel, Margareta, 287; Reusser, Otto, 526; Riesen, Fred B., 238; Riesen, Katharina Dyck, 238; Risser, Lester, 734; Rogalsky, John, 302; Rosenfeld, Anna, 142; Rupp, Mrs. Theodore, 287; Ruth, Rudolph, 318; Ruth, Oscar P., 271
Saltzman, Barbara, 446; Salzman, Earl L., 542; Schartner, Kathryn, 348; Schmidt, Herman, 671; Schmidt, Mathilda Bartel, 383; Schmidt, Peter H., 606, Schmidt, Peter Martin, 542; Schmidt, Phyllis, 318; Schneider, Leona Naffziger, 238; Schrag, Edward C., 318; Schrag, Arlin L., 318; Schrock, Fannie Miller, 271; Schroeder, Mrs. D. I., 783; Schroeder, John P., 223; Schroeder, Mary Hiebert, 734; Schwartz, John J., 623; Serpette, Mrs. Melvin, 431; Shantz, Mrs. Lloyd, 318; Sharp, Ben J., 623; Shelly, Alvin R., 687; Simmons, Benjamin F., 111; Simpkinson, Mrs. Helen Isaac, 47; Smith, Fred T., 271; Smoker, Allen, 271; Sommer, Oscar Julius, 462; Sommerfeld, Mary, 111; Springer, Mrs. Alvina, 238; Stahl, Anna, 271; Stahly, Christian J., 671; Stahly, Dan I., 238; Stauffer, Irvin S., 526; Stevanus, Ira J., 238; Stucky, Mrs. Anna, 750; Stucky, Daniel J., 783; Stucky, Mrs. Emma Kaufman, 302
Thiessen, Maria, 542; Thiessen, Marie Wiens, 509; Thieszen, Aaron, 542; Thornberry, John, 526; Tieszen, Mrs. William P., 348: Toavs, Abraham F., 398; Toews, Isaac J., 639; Toews, Isaak J., 671; Truesdale, Carl J., 750; Tschantz, Amos A., 687; Tschetter, Carrie, 783
Ulrich, Emmanuel, 223; Unrau, John, 206; Unruh, Isaak P., 47
Vogt, Anna Kaufman, 238; Vogt, Mrs. Jonas H., 79; Voran, Jacob J., 687; Voth, Abraham J., 783; Voth, Henry J., 783
Wall, Frank, 671; Walter, Jesse C., 287; Waltner, John P., 606; Wedel, Marlin M., 79; Weigold, Barbara, 687; Wieler, Margaretha, 798; Weinbrenner, Albert A., 223; Weir, Katharina Klassen, 783; Wiebe, Elizabeth, 126; Wiebe, Frank, 623; Wiens, Daniel P., 687; Woelk, Anna Frantz, 47; Woelk, H. A., 47
Yoder, Oscar, 156
Ziegler, Daniel F., 446
Jesus Christ
Lord is at hand (ed.), 820
McKee, Wilma Entz, Light returns, 696
Root of Jesse (ed.), 754
Wegelin, Josua, Ascension (poem), 311
Reader says, 392
Lent
Springtime of the soul (ed.), 82
Love
Slater, Fletcher D., How can I know when I'm in love, 352
Stoneback, George S., Mighty power love, 403
Loyalty
Reader says, 7
Marriage
Boschman, Paul W., How to arrange marriage, 617
Mast, Alma Hilty, Music for your we ding, 350
Mennonite Central Committee
Annual meeting raises budget, 78
Annual report, 1960, 185
Packed with facts (ed.), 178
Mennonite Men
8, 56, 136, 216, 280, 342, 424, 471, 552, 61 694, 760, 806
Mexico
H. A. Fast reports on visit to Mexico, 2
Migrants
Martens, E. Delphine, His name is n grant, 451
Habegger, Glen A., Church at Friend Corners, 423
Ministry
Harder, Milton, Youth react to minist shortage, 729
Hartzler, R. L., Let youth be challeng (ed.), 50
Hege, Henry; Aaron J Epp; and Arth E. Regier, Rewards, 53
Let laymen be challenged (ed.), 50
Oltman, Berwyn, Making of a minist 579
Waltner, Harris, Dignity of the minist 51
Waltner, James; Robert M. Landis; bert Epp; Arnold Epp, The Call, 54
When people need help (ed.), 432
Women ministers (ed.), 306
Reader says, 456, 524, 796
Missions
Bartel, Norman and Mary, Case of t dehydrated mailbox, 123
Enns, Frank J., Souls redeemed and p fected, 263
Neufeld, Anne, I stopped to think, 665
Neufeld, John H., Sense for Missions,
Newbigin, Lesslie E., Unity and missi 227
"Office missionary" goes abroad, 10
Voths mark 42 years as missionaries home and abroad, 366
Wiebe, Esther, Day with a missionary,
Wiebe, Willard W., Great imperati 674; In this crisis, let us pray, 3 Prayer for missions, 391
Winning the world for Christ (ed.),
Missions—Africa
Bertsche, James E., New day in the C go, 259
Congo missionaries retire after 35 ye of service; 270
Driver, H. A., After fifty years in Afr 181
Graber, Archie, Congo diary, 149
Murray, Geoffrey, Food for the hungry strife-torn Congo, 126
We are a part of Congo (ed.), 272
We live in a glass house (ed.), 274
Missions—Asia
Brash, Alan, Unfinished task in Asia,
Missions—China
Our witness in China (ed.), 368
Pannabecker, S. F., Church in China day, 354
Voth, W. C., Church we need to kn 357
Missions—Colombia
Deckert, Annie Sawatzky, South Ameri winter, 599
Missions—India
Bauman, Kenneth, New leaders for In 595
Thiessen, Muriel, They called her " maji" 693
Missions—Japan
Boschman, Paul W., How to arrang marriage, 617
Pannabecker, S. F., Church that grew Japan, 786
Missions—Literacy
Waltner, Orlando A., For a reading writing church, 627
Missions—Paraguay
Erb, Paul and Alta, Modern Martyr,
Matthies, Eleanor A., New life for P guay's Indians, 406
Missions—Taiwan
Becker, Palmer, Interest soars in Hwa church
Graber, June, Home that houses a fut 230
Lin, Paul, Christians in Taiwan, 75
Missions—United States
Heidebrecht, Mary Ann, Adventure Hopiland, 635
Janzen, John and Helene, We were sl term missionaries, 323

sic
, Walter, Something happens when ou sing together, 425
t, Alma Hilty, Music for your wedng, 350
ramore, Ruth Elliot, Music at home,
ual Aid
uh, Wilfred, Digging stumps in Friesnd, 549
Year
ers, Hermina, New year's thoughts, 44
ier, P. K., Door to 1961, 3
resistance
mer, Donald, Talking to the pastor, 1
aguay
lly, Andrew R., Paraguayan Pentecost, 6
uh, Wilfred, First machine shop in riesland, 341; The dream of a bookore, 374; Digging stumps in Friesland, 9
ce
der, Harold S., Prague Peace Conferice, 597
ssen, Joan, and Franz, Marian C., Who ares, 712
ring up the atom (ed.), 322
, Frank H., Eichmann: sinner and mbol, 294; Peace Corps, 180
esen, Jacob T., Our passion for survival, 708
ter, Hugh B., Can we stop war, 324
y, Judy, Protests are a way to speak, 8
ton, Thomas, Chant to be used in ocessions around a site with furnaces, 1
essen, Muriel, Pardon me, but, 714
yer for Berlin (ed.), 754
d, Pauline Krehbiel, Peace and goodill, 819
ier, Robert W., Mirror for man, 710
mer, Richard, Facing the race, 5
s race (ed.), 658
es, Leland, No toy soldiers for Christas, 790
t, Reinhard H., On the eve of Eichann's trial (poem), 245
del, Elizabeth K., Prayer for peace, 598
ce Corps
, Paul, Peace Corps, 502
iver, R. Sargent, Jr., We have been iallenged to serve, 504
ms
mgartner, Elvera, Silence, 667
ky, H. W., I Wonder, 100
ler, Phyllis, Crosses, 217
n, Helen Neufeld, You wrote poetry, 0
ber, Edwin C., Father, we bow in ianks, 728
tzler, Emma B., Cry for the city, 37
eker, Elaine, Prayer, 587
Kee, Wilma Entz, 696
ton, Thomas, Chant to be used in proessions around a site with furnaces, 741
rison, Clara M., Quiet presence, 36
ers, Hermina, New Year's thoughts, 44
d, Mary Davis, One year, 7
wartz, Emma, How do you know, 20; udgment, 212
t, Reinhard H., On the eve of Eichann's trial, 245
gelin, Josua, Ascension, 311
yer
dick, Loraine, Two days late, 68
eker, Elaine, Prayer, 587
rison, Clara M., Quiet presence, 36
mer, Donald, When it comes to prayg in front of other people, 11
rld day of prayer (ed.), 98
e Relations
nchard, Juliet, Africa came to Bluffn, 377
, Frank H., Number one problem, 408
n, James, and Helmut Bartel, Race lations in Detroit, 515
ham, Billy, God knows no colorline, 3
nke, Janet, Pardon me, but, 666
feld, Walter, Voting was their crime, 5
e relations Sunday (ed.), 82
e relations record (ed.), 658
der says, 164, 396, 700
ugees
believers in Brazil, 584
ief
ider, Robert, Study in contrasts, 179
reats
ference retreats, 86
ber, Richard F., Men's retreat, 424
sia
k, Peter J., Letters from Russia, 534
ety
tional decision (ed.), 610

Salvation
Pauls, J. M., Seeking the lost, 115, 131, 147
Regier, Arthur E., What does it mean to be saved, 777
Richert, Irvin E., Today I must abide at thy house, 35
Wismer, Donald, Talking to the pastor, 618
Reader says, 652, 684
Service—Christian
Parents have the floor, 57
Service—Disaster
Disaster in Honduras, 775
Neufeld, Elmer, MDS meets civil defense, 342
Neufeld, Walter, Prayer-answering service, 56
Service—1-W
Dyck, Peter J., Germany: an alternative to war, 467
Link, Donald, To fellows preparing to register, 106
What is expected of a 1-W man, 489
Service—Pax
Buhr, Martin, Confessions of a Paxman, 360
Carlson, Paul, Mennonite poultryman in Greece, 553
Good, Robert, New pax project in Austria, 277
Shutt, Joyce, Enkenbach pax unit closes, 413
Service—Voluntary
Choose your place of summer service, 313
Friesen, Rudy and Ruth, Dialogue on pain, 89
Heidebrecht, Mary Ann, Adventure in Hopiland, 635
Zerger, Carol, Debt, 9
Social Concerns
Epp, Frank H., Focus on Christian concerns, 88, 119, 151, 180, 232, 264, 294, 328, 375, 439, 408, 472, 507
Driedger, Leo, Pushed into the world, 150
Epp, Frank H., Attack on big crimes, 328; Hungry enemy, 119; Management solutions, 264; Our values and heroes, 375; Race into space, 232; When laws are immoral, 568
Stewardship
Can we depend on grandmother (ed.), 482
Empty orphanage (ed.), 322
Graber, Ellis, Law of reaping, 102
Graber, Richard F., Minister's salary, 136
Gunn, Thom, St. Martin and the beggar, 678
Johnson, James V., Jr., Christian plan for spending, 435
Martens, E. Delphine, Gifts that keep on giving, 326
See us grow (ed.), 639
Shelly, Andrew R., Taxes for military spending, 450
Zehr, Marvin, How important is stewardship, 267
Swearing
Wismer, Donald, Talking to the pastor, 603, 683
Reader says, 651
Temperance
Beaven, Winton H., Eighteen cigarettes a day, 547
Epp, Frank H., Tobacco tycoonery, 439
Mehling, Harold, Smoker's letter to his son, 727
Reader says, 588
Thanksgiving
Chamberlin, Enola, Way to thank, 744
Graber, Edwin C., Father, we bow in thanks, (poem), 728
Vocations
Christie, Bergo, In the days of Milton, 601
Witnessing
Harder, Milton, Is witnessing necessary, 330
Lehn, Cornelia, Witness, 329
Worship
Baumgartner, Elvera, Silence (poem), 667
Claassen, Willard, Why a new magazine, 71
Gilliom, Martha Sprunger, Eternal Lord, thy Holy name we praise, 533
Groves, Esther, Does your family have time to worship, 88; New worship magazine, 214
Shelly, Ward W., Words on worship, 104
Stoneback, George S., How to practice the presence of God, 83
Sunday-go-to-meeting clothes (ed.), 290
Young People's Union
Harder, Geraldine, Two years at 722, 697
Lehman, Tom, Memo to the new president, 169
Meet the Presidents, 233
Post-workshop reflection, 315
Steiner, Ruth, Memo to committee members, 170
Thiessen, Muriel, We met in Chicago, 795

Youth
Engstrom, Ted W., Let's take the guesswork out of youth work, 69
Friesen, Jacob T., Bridge made of people, 281
Furman, Victoria, Road to a boy, 521
I am a teenager, 297
Kehler, Larry, Fellowship comes of age, 793
Kreider, Anna, At the grass roots, 25
Meyer, Margaret T., Magic word, 648
National Youth Week (ed.), 18
Shelly, Andrew R., Youth south of the equator, 650
Spaulding, Jay, Three challenges, 73
Wismer, Donald, To spend: one summer, 75
Wyatt, Mary, Guilty, 201
Youth week (ed.), 66

---

in this issue

COVER

Today,/ God honored man/ Not angels: yet/ They sing; and can/ Raised man forget?/ Praise is our debt, now shall/ Angels (man's not so poor) discharge it all?—Clement Paman, 1660

CONTENTS

A Pilgrim in Bethlehem 803
Testing the Constitution 805
Mennonite Men 806
The Ring 807
Reader Says 810
Our Schools 810
MCC News 810
Our Churches 811
Our Conference 812
Index 813
Peace and Good Will 819
O Lamb 819
Editorial 820

CONTRIBUTORS

Theodore J. Kleinhans is an Air Force chaplain; Ellen Powers is a free-lance writer; Mrs. Howard Raid lives in Bluffton, Ohio; Warren Kliewer is a professor of English at Earlham College, Richmond, Indiana.

CREDITS

Cover, Cherubim detail from "The Nativity" by Albrecht Dürer and Annunciation to the Shepherds from Die Neue Ehe, 1491, courtesy of the Walters Art Gallery, Baltimore; "Adoration of the Kings" from Book of Hours, courtesy of Museum of Fine Arts, Boston; 802, 807, and 819, Robert W. Regier; page 818, "The Nativity" by Fro Angelica, Metropolitan Museum of Art, Rogers Fund, 1924; 820, details from "The Angels Appearing to the Shepherds" by Rembrandt, courtesy of the Metropolitan Museum of Art, gift of George Coe Graves, 1920, the Sylmaris Collection.

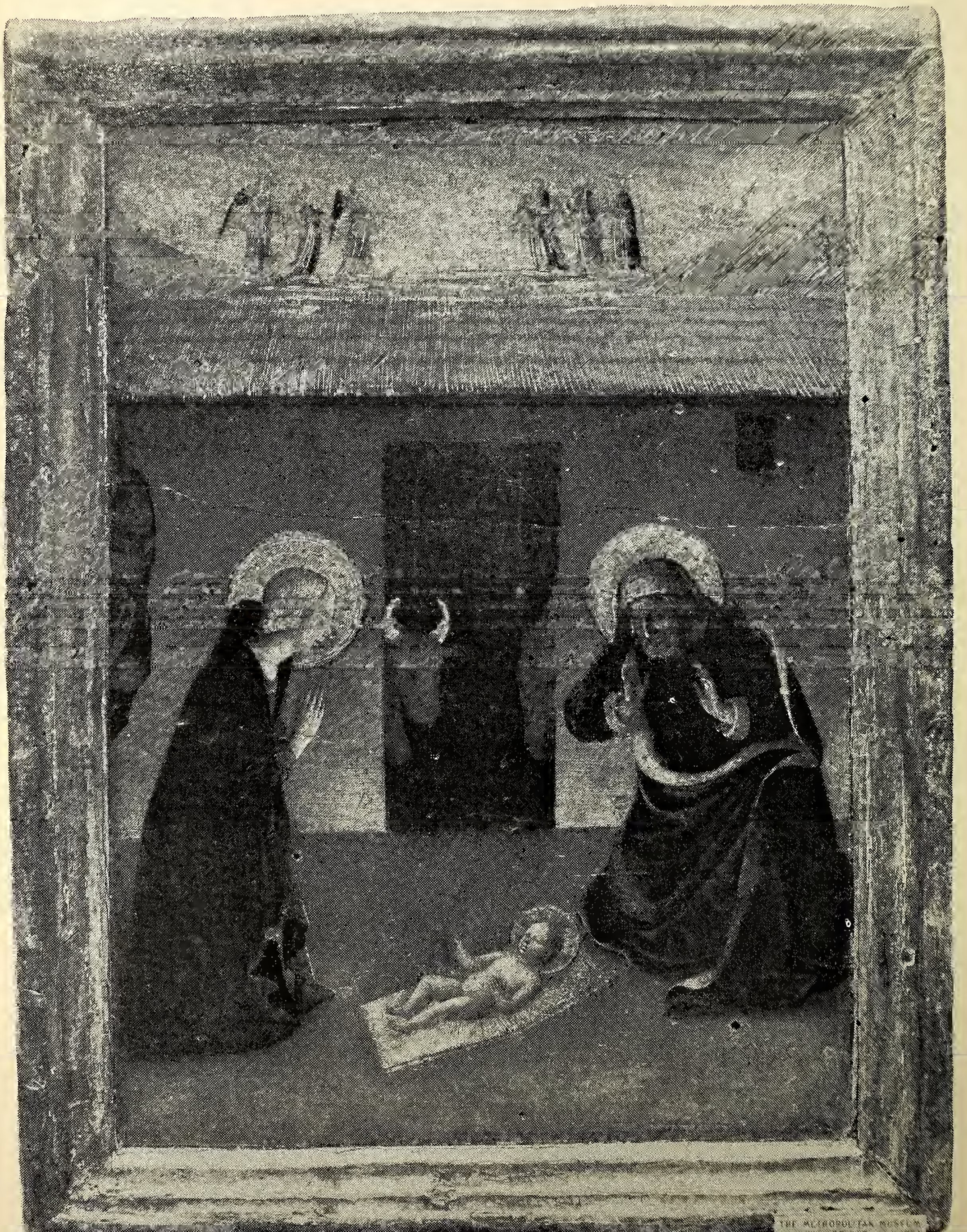
NO ISSUE NEXT WEEK

This issue must last two weeks since it concludes our publishing year. The mailing notice on page 804 tells the rest of the story.

THE MENNONITE

Editor: Maynard Shelly. **Associate Editors:** Claude F. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. **Editorial Assistant:** Muriel Thiessen. **Art Director:** Robert W. Regier.

VOLUME 76 **NUMBER 50**



THE METROPOLITAN MUSEUM
OF ART 1924

EACE AND GOODWILL

e Christmas message is peace and
ood will. It sounds simple enough.
t we cannot have peace and good will
y simply repeating the words and ac-
pting them as a formula.

Peace, whether between individuals
r nations, must be based on love, un-
erstanding, sympathy, kindness, cour-
sy, self-control, and fair dealing. We
ust plan and constantly work for it.

Peace is more than a relationship be-
een persons or between nations. It
a personal condition, an individual
ental state, and ideal which every
an and women should aspire to at-
in. It requires calm and poise and
alance in a day of restlessness. It
kes real courage to be calm and
eaceful at all times.

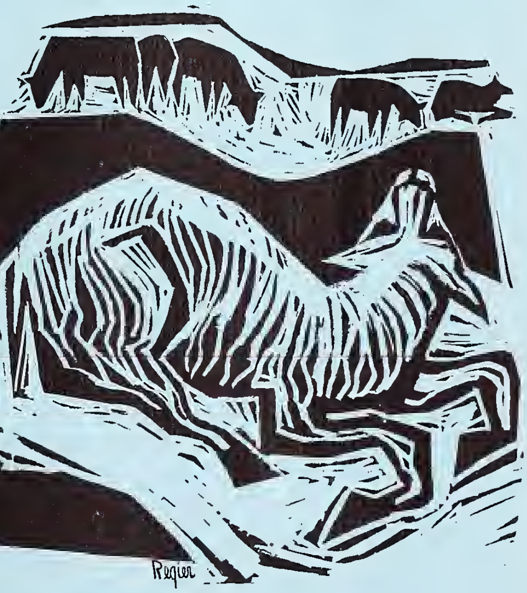
At Christmas, peace with its mystic
ower descends upon the hearts of men
owncast with anxious fears. Anxiety
nd fear give way to peace and poise.
ear, strife, and hatred cease. It speaks
riendship and brotherhood to every ear.
lifts and thrills our hearts with happi-
ess on Christmas Day. And good will
s much the same as peace. It must be
ctive and find expression in tangible
eeds and practical action.

There is much peace and good will
n the world even today. They start
n the deep impulses of the soul like
lants in the dark soil. They push their
ay upward to the light of day and
ud and flower. They bless the world
nd the children of men. They make
ur homes and our world better places
n which to live.

What is the spirit of Christmas ? It
s something stronger than self, it is
he deep desire to give to others with
o thought of receiving anything in re-
urn. Yes, the spirit of Christmas is the
pirit of peace and good will, of love
nd sharing.

Grant, Heavenly Father, that we shall
e able to truly keep Christmas, and that
ts peace and good will will outlast the
eason and glow throughout the entire
ear. With love and deep gratitude we
elebrate once again the birth of the
hrist Child, Thy holy gift to all men.
Amen.

Pauline Krehbiel Raid



O LAMB

Weak sheep, not bell-wether, splay-legged kneeling,
Obeisance of the kin of, as frail as
My wounded mankind, O infant and wet thing,
My hoarse and murmuring broken-winded
(And heart) bleating in lieu of speech,
The flock forsaking for the seeking
The shepherd, O my diapered Shepherd,
Still too weak to raise the crook,
I come not bearing gifts but begging.

Warren Kliewer

The Lord Is at Hand

Some churches have an assigned list of Bible readings for Sunday worship. Along with calls to worship and prayers, these things make up the liturgy or readings for the church. This is a collection of materials that has grown up through the centuries in the liturgical churches or churches with a tradition of formal worship. These readings follow the seasons of the church year and cover the doctrines of the church.

So in Advent, the readings turn attention to the coming of Jesus Christ. On the Fourth Sunday in Advent, according to one tradition, there are two selections. One is from the Epistles, Philippians 4:4-7. The other is from the Gospels, John 1:19-28. The first is Paul's triumphant refrain of Thanksgiving, in the midst of which he shouts for joy, "The Lord is at hand." This is the happy hope of Advent.

The second reading takes us from hope to real life. Here we stand with John the Baptist on the banks of the Jordan River. Jesus is in the crowd along with many Jews from Jerusalem. John introduces Jesus as the Messiah. He says, "Among you stands one whom you do not know." The Lord had come, but people did not know Him, though He was a part of their lives.

It is easy to lament such blindness. How simple it would have been for the priests and Levites to open their eyes and say, "Yes, this prophet from Nazareth is the Messiah." But opening the eyes of the souls is not that easy. We know this is especially true when we discover that we are the priests and the Levites.

The Lord is at hand. Yes, He has come into our world. He has become a part of our life and experience. But how often we pass Him by unrecognized. We believe in a second coming of Christ when all shall recognize Him as the Lord and Saviour that He is. But have we done what we can to recognize Him in His first coming? If we have not, we are no better than the men of the first century who could not see Him though He lived among them.

Some religious art shows Christ breaking through white billowy clouds. Christ dissolves the fog that covers the world and gives us light. The picture is not wrong, but it needs a wider application. The clouds are not in some misty outer space, but in our souls. We live in a spiritual London fog. The clouds are too close and too thick. The Christ who turned B.C. into A.D. has come, but we do not always see Him.

The tasks of evangelism and education are always unfinished because these ministries are needed by both believer and unbeliever. At any particular moment, the teacher needs the gospel as much as the pupil; the missionary needs it as much as the unevangelized; and the saint as much as the child. "God, be merciful to me a sinner!" (Luke 18:13) is a prayer for believers and saints. It is a prayer for those whose eyes are opening. Through evangelism we speak to others; in helping them we see the meaning of the gospel for two—the hearer and the speaker, the evangelized and the unevangelized. Through education we search the heart of God and the heart of man. In the mirror of the gospel we see enlarging images of our real life—images that call us to new repentance and new light. The Lord is at hand. Let us pray for opening eyes.

Second class postage paid at North Newton, Kan

15